

Vol. I.

No. 3.

THE Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

MAY, 1870.

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The Christian Worker,

Devoted to the Interests of Christian Life and Work,

WILL CONTAIN ARTICLES AND COMMUNICATIONS ON

Practical Religion,

Modes of Usefulness,

Sabbath-School Work,

Missionary Intelligence,

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Literature of the Day, etc., etc.

THE CHRISTIAN WORKER has been accepted as the representative of the Sabbath-school cause in our Church by the following Associations:

At a meeting of the Allegheny County S. S. Institute, held in Pittsburgh. "Resolved, That as an Institute largely representing the Sabbath-school work in Allegheny County, Pennsylvania, we do hail with pleasure the publication of such a periodical, under the management of men who are evangelical in their faith, and do hereby earnestly recommend all Superintendents, Sabbath-school teachers, and Bible-class scholars, to supply themselves with copies of THE CHRISTIAN WORKER."

At a meeting of the Albany U. P. Sabbath-school Association, held in that city on the 9th of Feb. "Resolved, That we earnestly recommend the Sabbath-school teachers and members of our churches generally, to support THE CHRISTIAN WORKER, edited by the Rev. G. D. Mathews, of New York, in the interest of our Church, and with special reference to the cause of Sabbath-schools."

At a meeting of the Monmouth Sabbath-school Convention, under the auspices of the Monmouth and Rock Island Presbyteries. "Resolved, That we recommend all Sabbath-schools within our bounds to take THE CHRISTIAN WORKER this year."

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The N. P. Sabbath-School Teachers' Association

OF

New York and Vicinity

Will meet in Jane St. U. P. Church (between Hudson st. and 8th ave.), on Tuesday evening, April 26th, at 7½ o'clock. Subject for discussion: "Should our New Version of the Psalms be used in the Sabbath-school?"

THE CHRISTIAN WORKER.

VOL. I.

MAY, 1870.

No. 3.

JOSEPH ADDISON ALEXANDER.

THE life of a theological professor in one of our Seminaries can hardly be expected to furnish us with much variety of outward incident, and Dr. Alexander's forms no exception. From boyhood, Princeton had been his home; there, his life's work was wrought, and in its little cemetery — "God's acre" indeed, his ashes are now mingled with the dust of Witherspoon and Edwards. In that academic town, life streams onward with a steady, peaceful flow; its waters never change their channel, nor is their surface, at any time, more than rippled by such storms and tempests as elsewhere blow fiercely. Situated a little aside from the traffic ever passing between North and South, yet so near the current as to be affected, though only gently, thereby, Princeton, in its locality, somewhat resembles the career of her distinguished son. His life was spent a little outside of and apart from the great rushing tide of public affairs. So near it, that he shared indirectly in all its stimulating influences, yet so much aloof, that his movements remained independent and uncontrolled.

Measured as we measure most men's lives, that of Dr. Alexander may seem to have been one of comparatively little importance. He was only a Professor in a college! He never had a pastoral charge, nor shone in the community with the light reflected on its minister by a wealthy or influential congregation. He was no leader of Church parties, nor ever a member of any court higher than his Presbytery. He refused to be dragged into the whirlpool of ecclesiastical politics, or to allow his voice to be heard amid the bitter clamors of controversy. Not that he was indifferent to the truth, but, *he was the property of the Church*. She had assigned to him his sphere and work, and, like one under authority, to that he would restrict himself. However interested he might be in the questions debated, he therefore

never volunteered to forsake his study that he might take part in a fray. To the vulgar ambition of being "a power" in the Church, he was as great a stranger as to the vanity that will intermeddle with everything, to secure prominence or office. Addison Alexander's position was unsought, and honored by being held by him.

And yet there may be much real work performed by one who is, apparently, moving only in a circle—leading, seemingly, a formal, monotonous life; work, that will outlive such pitiful controversies as often waste the Church, and that, as time rolls on, will ever widen out in its usefulness, and be more and more highly esteemed.

Such was the nature of Dr. Alexander's work. Dealing with the "words that the Holy Ghost spake," he had a present power over the students, and was laying deeply a foundation for influence, when teacher and scholar had parted. As a teacher, his success was most decided. His acquaintance with the subjects taught was such, that when he lectured, he not unfrequently held the book unopened, and would conduct an entire examination with his eyes closed. This perfect familiarity with the topics, with his prompt and rapid movements, secured close attention, and excited the students to constant activity. His memory was wonderful. On one occasion, when a class of fifty students had matriculated in the Seminary, there was some bantering among the professors, as to which of them, should take home the register, and prepare a list of the names, in alphabetical order. After a little hesitation, Dr. Alexander said: "There is no need of taking the register home. I will make the roll for you," and, taking a sheet of paper, wrote from memory, without referring to the register, and merely from having heard the names as they were recorded in the roll, giving the names in full and in alphabetical order. Few men could perform such a feat, needing, as it did, that he should have the whole mass of names present to his mind at once, that they might be arranged properly. Dr. James Alexander affirms, indeed, that Addison could have told the Christian name and middle letter of every one of the old graduates of the seminary, if only the surname had been given him. Such a power of memory was invaluable. When preparing his works, he might be often seen with ten, twenty, or even thirty volumes open at once before him. Having quickly read their authors' opinions, he would proceed without ever again consulting the books, to state their different views, criticizing them as he proceeded. In New York, where most of his writing for the press was done, he would have nothing with him but his Hebrew Bible and Greek Testament, not using even a Lexicon. When asked, on one occasion, "How he could get along without his commentaries on certain difficult points," he answered, "I know what they all have said."

Enthusiastic as a student, he revelled in obtaining information, though the fervor and intensity of his nature, considerably discomfited the students. In 1837, he devoted six hours a day to his class, so that its unfortunate members, having to rise early and to sit late, to meet his demands, thought that their condition was not much better than that of Israel in Egypt under the old taskmasters. "Oh! you'll catch it to-day," "Oh! 'tis dreadful," was the comforting assurance not unfrequently addressed by the class leaving his room to that entering it. Despite all this, the students were proud of him as their teacher, and loved him as their friend. They felt that he had the deepest sympathy in their welfare. His study was always open, if they sought information, while to those that desired it, he would even give private instruction. He never presumed on his abilities. His great powers were cultivated with an assiduity and faithfulness scarcely paralleled. His industry was prodigious. Some professors, on their appointment to office, prepare a course of lectures suitable for their class, and then, for the next fifty years, should they live so long, simply read these over to each new class, occasionally perhaps preparing a stray new lecture, or retouching an old one. Dr. Alexander's procedure was very different. Not only did he incessantly change the subject of his prelections, but frequently in the course of a single session, he would completely alter his mode of treatment. Many were the complaints made about these changings, but the students soon discovered, that they were all occasioned by their teacher's intense desire, to exhibit the subjects in the most advantageous manner possible. Some idea of his labors may be formed from what he says in his diary at the close of 1857:

"During the year, I have lectured in the Seminary one hundred and fifty times, and examined classes without lecture thirty times; spoken at conference and monthly concerts twelve times; preached here and elsewhere thirty-two times; heard others preach seventy-five times; written a commentary on the last fifteen chapters of Acts, on the whole of Mark, and on the first chapter of Matthew. Read a multitude of authors on these parts of Scripture, also Smith, of Jordan-hill, on St. Paul's shipwreck, Smith's *Student's Gibbon*, several commentaries on the book of Revelation, besides parts of other books, completed or begun, within the year. I have visited New York twenty times (besides spending the whole summer there), Philadelphia seven times, and Trenton four times."

Dr. Alexander's reputation does not rest simply on his efficiency as a professor. However varied the information, or powerful the impulse he imparted to his students, these gave simply a personal influence, that, in the nature of things, would soon pass away. By his contributions to exegetical theology, he has appealed to a wider circle than his class. After his conversion, all his powers were consecrated to the expounding of Scripture, and by his commentaries he still, and will for ever,

move the thought and life of the Church. It is not our purpose, in any way, to criticise these writings, but think that while his Isaiah, take it all in all, is unquestionably the most satisfactory exposition of that prophet that we have, his apparently less profound, but more popular writings on the Psalms, on Matthew, on Mark, on the Acts, will probably secure for him a wider influence among the people. In these later works we have the fruits of his ripest scholarship. Ordinary readers may be struck by the seeming simplicity of their style; others will notice, that this results from the marvellous ease with which every idea in the original is reproduced in purest idiomatic English.

Dr. Alexander died on the 28th of January, 1861, aged 51—just as he was showing how admirably he was equipped for his work. He died in harness. The entries of his reading during his fatal illness are scarcely less numerous or striking than those made when in health. The very day before his death, he amused himself by reading Rawlinson's *Herodotus*. What he did, was but the promise of what he might have done, had his life been spared. But the Master who had raised him up, that he might give an impulse to the critical study of the Scriptures, that, by his commentaries, he might enrich the Church, that, by the record of his wondrous toil, he might quicken others to like ceaseless activity, had need of him elsewhere; and now, though taken away in the midst of his days, yet, as a faithful, Christian worker, he, being dead, yet speaketh.

THE SECRET OF THE CHURCH'S POWER.

BY REV. H. GORDON, COILA, N. Y.

THIS is eminently a practical age. The ingenuity of man is taxed to the very utmost to devise means by which each enterprise may be carried on more successfully. It is also an age of great earnestness. Every pursuit, whether lawful or unlawful, is followed with a zeal scarcely equalled in any period of the past. Now, it is evident that, if the Church is to accomplish her glorious mission, and faithfully discharge the work assigned her by her exalted Head, she must not only awake to a consciousness of her responsibility, but to an acquaintance with what has been the secret of her power, and the cause of her triumphs in every age.

I remark that *Holiness* has always been a power in the Church. I care not what her material wealth may be, nor how correct her creed, unless she is cultivating the graces and cherishing the influences of

the Holy Spirit, she is nothing more than an ecclesiastical corpse—having all the parts of the body, but no life. The Church that will do much to promote *real* religion, and exalt Jesus, is one that has put on the beautiful garments of holy and consistent living, and is giving evidence to the world, by the number of souls brought to Jesus, that God is in her and working by her. Oh, if there be one truth that needs to be sounded more than another in the ear of the present age, it is the fact, that what the world most needs is a higher standard of self-denying and holy living on the part of the Church. What influence has that Sabbath-school superintendent or teacher over the scholars who know him to be leading an inconsistent life, making no effort to carry out practically what his lips may utter? Indeed, there is none, officer or private member in a church, that can expect any influence for good, whose whole lives are practically a denial of what they profess.

There must be more cultivation of *personal private religion*. There is danger, at the present time, when “Organize” seems to be the watchword, that people may rest content with bustle and noise, forgetting that no amount of outward activity can ever take the place of private communion with God through the Spirit. We are not opposed to activity, but the advocate of it, in its place. A man’s influence in public depends on what he is in private. David would never have slain Goliath in public, had he not killed the lion and the bear in private. The man that lives with God is strong for service. He will have influence with others, and will be valiant for God in times of trial.

Work done by the Church, where the standard of piety is low, amounts to little; indeed, there has been no little trouble oftentimes in undoing it. But when the Baptism from on high comes, then the work of the Lord is done, rapidly, surely, and permanently. Who that desires to see Zion arise and shine, to see God honored where he is now dishonored, to see the princes of darkness destroyed, and this sin-blighted world become the abode of peace, will not earnestly labor to fulfil the prayer, “Oh, Lord! revive Thy work”?

THE BIBLE IN OUR PUBLIC SCHOOLS.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

WE only lifted the curtain on the scene, and introduced the characters in our first paper. Let us now unfold the plot; and, as it is intricate, deep-laid, and far-reaching, we will need to bring patient thought and persevering labor to the task.

It is no sensation play or farce, got up to amuse a gaping public. It is no mimic fight of mimic soldiers, to frighten children. It is no exhibition of Cardiff giants, carved by cunning hands to humbug a people who love to be humbugged, but a *real live giant*, clad in armor and covered with mail, that comes forth to challenge, and that has already thrown down the gauntlet, defying the armies of the living God. It is no street-fight among rowdies, or backwoods skirmish with an Indian encampment, in which but little interest is felt, the story of which is told to-day and forgotten to-morrow, the influence of which is local, and contributes little towards making a world's history; but it is a *Waterloo*, a *Gettysburgh*. It is the world's contest, and fought in the interests of man! If, to inspire them for the battle, Napoleon could say to his soldiers, as they fought on the burning sands beneath the shadows of the Egyptian pyramids, "Soldiers, from those summits forty centuries look down upon you," with more emphasis and more truth can we say, "Unto this field of strife, on which the talent, piety and patriotism of a Protestant world are marshalled, all living nations and all coming ages are looking! And if we fail in this contest, if the Bible is excluded from our schools, if this Protestant government is forced to renounce all right in the Word of God, and proclaim to the world that she has no religion, it will be a calamity that will crush the young life out of Liberty, and demolish the beautiful pillars of our youthful republic. It will be the greatest triumph ever achieved by the powers of anti-Christ and infidelity. The shadow on the dial-plate of time will go back through long centuries, and the night of the Dark Ages will again be our shroud and burial.

But, by the help of God, we shall not fail! It may cost the lovers of truth a severe conflict. It may make them unpopular. It may bring down upon their heads the hate of wicked politicians, and the derision of the worldly wise, but that is only the old story over again, "The servant is not greater than his Master. If they have persecuted me, they will also persecute you." A man who would do good to his race must have a big pocket for insults, and scorn, and contempt, and all manner of abuse; a face that will not grow red when buffeted and spit upon, and a tongue that will not speak angry words when taunted. He must take leave of his own reputation, and, not unfrequently, of his friends, too; for mankind never yet suffered any one to bless them but they first fought him. They never allowed a man to give them a benefit without first giving him a buffet. The hand that bestows the crown must first bear the marks of the cross. But what of all that! We fight for the kingdom and the crown of Jesus, who bore all these things before us. Let us not faint nor falter. Let us be brave, and quit ourselves like men. "Be strong in the Lord and in the power of

His might." We may not all be veterans, and do equal service; some of us may be raw recruits, but a feeble hand may carry the cooling cup for the parched lips, and the cordial to revive the brave in the lulls of the battle; and so all may help.

But what are the issues upon which the battle is joined? What does the enemy demand that we are so unwilling to yield? Foremost of all, as standing most in the way of their hellish designs, they demand that *the Bible be excluded from our public schools!* That it be neither read nor recited, nor even its name mentioned! That none of its principles be inculcated, either by prayer, or song, or address! They demand that our public schools be characterized by *blank irreligion!* That it may be written over the doorway, with brazen effrontery in the face of the tell-tale heavens, that will be sure to reveal it at the judgment, "No Bible, no religion, no God, no Christ, admitted here. Cast out by order of the Holy Father, Pope of Rome"! Then would devils laugh, and wicked men wag their heads and revile, as once they did amid similar scenes on Calvary. That these men are in earnest, and mean what they say, is witnessed by their efforts and temporary success in Cincinnati, where, by joining hands with infidels and subsidizing political and Protestant influence, they carried the Board of Education, and excluded from the schools of that city the Bible, and all hymns and prayers, and whatever else savored of religion. That was the first fire on Sumter. There was anxiety at Rome. Had the friends of the Bible in free schools been like the brave Major Anderson and his little band, no traitors among them, the result would have been different; but as the colors lowered and the garrison surrendered, there was rejoicing among the armies of the aliens! The Holy Father's digestion was helped, and he slept better; and, emboldened by this success, there was an advance ordered along their whole lines.

Now they are besieging the halls of legislation, tampering with legislators and manipulating politicians, suiting their tactics to the occasion, and what of light and liberty they cannot extinguish with one hand, they will seek to do with the other. They will move earth and hell (they are not on friendly terms with heaven), and leave no stone unturned to gain their ends. They will play on the winning side, if they can, and this explains why they play sometimes one card, and sometimes another, according to the latitude and longitude of the place. The Romanists are not strong enough in themselves to accomplish their purposes, and so are obliged to seek alliances, and their course will, consequently, be shaped somewhat by the character of the alliance. If, as in Cincinnati, there be no political faction they can use to aid them in breaking down the Free school system, and

dividing up public monies for sectarian purposes, but hordes of infidels and haters of the despised Nazarene, ready to join hands in a crusade against the Bible and religion, they gladly avail themselves of the opportunity, knowing that it will lead to the same result in the end. But if, as in New York, there be a political party to which they may ally themselves, and which is only too ready to serve them for the sake of politics and power, then they will take hold of this handle. They will subsidize legislation; they will demand appropriations of money, and will hold with cruel rigor those whom they have corrupted, to the fulfilment of their guilty promises; and thus disloyal politics and false religion will play into each other's hands, on the principle of "you tickle me, and I will tickle you." And if Protestant politicians and Puritan divines will condescend to take them in tow, or to pilot their craft, they will, of course, take the service *kindly*. Still, they will stoop to any means to compass their ends. They will affiliate with *men, beasts or devils*, if they can only use them for their purposes. And in any case, whatever their alliance or mode of operation, their object is single—the complete subversion of our free institutions, and the unlimited control of our government!

In looking over the whole field carefully, we are led to the conviction, that we have much more to fear from an alliance of Rome with infidelity and irreligion, than with politics. We are drifting rather toward infidel France, as a type, than to popish Spain or Austria. Our danger lies in the direction of a lawless, no-religion, bloody Reign of Terror, rather than a cruel iron despotism. Our people have tasted the sweets of freedom, and will not yield them up; but, by popish craft, they may be seduced into unbridled license. Our only hope, therefore, under God, lies in our *Bibles and free schools*, and we yield these up at our peril! But the ways of the enemy are seductive, his arguments plausible, and his designs crafty and concealed, and they need to be sifted and held up in their true light, that the innocent and unwary may not be deceived. Let us be busy at work, one and all, hiding the Word of God in our hearts, so that, if the worst comes to the worst, if Romish persecution should arise, and Bibles be gathered for bonfires, ours shall be safe where the flames cannot consume them.

THE WIDOW'S GOD.

BY REV. G. M. CLARK, EAST BOSTON.

By the side of a romantic cove, on the Atlantic coast, is situated the humble cottage of a poor widow. Come with us, in imagination, and we will introduce you to its inmates. Though the house is lowly, having nothing of the appearance of an earthly palace, yet we fully

believe it is the residence of "The King." Within, we find the widow, her daughter Hattie, and her idiot-boy, the sole occupants. Everything about this humble home is neatly arranged, and pleasant and graceful is the family, even in its desolation. Time and again sickness has visited its members, and death has removed loved ones from its fireside. The father, after wasting sickness, commending his wife and family to the "widow's God, and the Father of the fatherless," and bidding adieu to earth and earthly things, fell asleep in Jesus. His body now rests in the quiet country graveyard, not far from the home.

Two sons, cradled to the music of the ever-sounding sea, evinced as they approached manhood, a restlessness in view of a quiet rural home, and, with eager ears and brightened faces, would listen to the tales of seafaring life and stories of foreign ports, related by neighbors' sons who had already chosen "a life on the ocean wave." As vessel after vessel passed by, this restlessness increased, and soon the widows' boys, no longer contented at home, were encountering the dangers and hardships of a seafaring profession. The remainder of their history is soon told. After a few returnings from long voyages, to cheer the hearts of mother and sisters, Robert, the elder, left them for the last time. During a severe gale, while on duty, he was washed overboard, and found a grave in the mighty deep. Nor was John long behind. Returning from a tropical port, he took fever and died, and he, too, was buried in the ocean, in which they both sleep, till "the last trump shall sound, and the sea give up its dead."

Thus prop after prop was taken away, and the widow, with two daughters and an idiot-boy, were left alone, yet not forsaken, for their trust was in the "arm omnipotent." Her earthly support being removed, she was often led to see the hand of her God opened to supply her wants. She struggled on, and her eldest daughter, Hannah, having become expert with her needle, did wonders in helping the mother to provide for the wants of the family. Hannah was a devoted child, and, by the blessing of God on parental training, was early led to see Christ as her Saviour. The gloom of the past seemed to be breaking away in the sight of the mother, for this daughter became the light of the home—not only the chief means of her support, but, under God, the solace and comfort of her life. Her light step, her pleasant conversation, her humble and fervent piety, cheered the widow's heart, causing her, in a measure, to forget the sorrows of her pilgrimage.

But again her faith was to be tried. Consumption, with its flattering symptoms, made its appearance, and Hannah's countenance assumed, at times, a more than common brightness, while her heightened color and flashing eye, her constant cough and wasting strength,

told too plainly that her days were numbered. During her illness, which was not long, the tear of sorrow would course down her cheek as she reflected on her mother's necessities, and thought how it would be, were she too taken from her. Yet her faith would rise above her fears, and often would she manifest the comfort and the peace of those whose hearts are stayed upon the God of Jacob.

On the Sabbath preceding her death, she had very bright discoveries of the love and presence of Jesus. To the numerous visitors who called to see her, she had appropriate words of counsel, especially beseeching the young to give their hearts to the Saviour. Toward evening, the dying girl requested that all should leave, as she wished to be alone with her mother. To her dear sister Hattie and a kind aunt, who both insisted on remaining in her room during the night, she said: "Oh, no! You both need rest, and I wish to be alone with mother to-night." After all had retired, she called her mother to her bedside, and said: "Mother, lie down beside me. I have something to tell you." Her mother did so, when Hannah took her hand, and, with wonderful composure, said: "*Mother, I am dying*, but be not alarmed, for I want to speak to you again before I leave you." The poor mother, notwithstanding all her fortitude, was much agitated, as the end was not deemed so near, and suggested that her aunt and sister be called. "No," she replied, "we are not alone, for Jesus is with us. I feel his blessed presence, and I want you to promise me that you will still trust in that God who has been so kind to us, and, though poor, confiding in Jesus, 'the barrel shall never be empty, and the cruse never dry.'" Amid her tears, the widow promised her dying child that, as far as she was enabled by grace, she would trust in Jesus, and look to the covenant-keeping God for the supply of all her wants. Hannah then seemed satisfied, and taking a ring from her wasted finger, which she had worn for years, she said, with all the composure of a person going on a common journey, "Give this to Hattie, with my dying love. And now, mother, I am *so* tired, good night." Her feet were already entering the "swellings of Jordan," and, ere the morning's dawn, her happy spirit had winged its way to heaven, "departed to be with Christ, which is far better."

Would that I could tell you, dear reader, the joy of this widow in recounting to me how many times the words of the faithful Hannah would come to her mind, giving her comfort, and how fully she had realized the truth of the promise, "He relieveth the fatherless and the widow."

HE that slights God in public ordinances, may expect God to slight him in private devotions.

CHRISTIANITY IN DETAIL.

"ARE you a Christian?" asked a pastor of one who attended his church.

"Yes, sir; in a *general way*," was the indefinite reply.

That he was not a Christian at all, he was loth to admit. That he was really, decidedly, and *definitely* a Christian, he *knew was not true*. A Christian in "a general way" expressed his own view of his character and position.

And how many professing Christians can say no more of their religion than this? They are Christians "in a general way." They believe in the truth of the Bible. They do not dispute or discredit its teachings. They habitually read it, more or less. They observe the Sabbath, so far as laying aside worldly avocations, etc., is concerned. They attend upon the services of the sanctuary. They have connected themselves with the Church. They have been baptized. They sit down regularly at the table of the Lord. They endeavor to conduct themselves generally in a manner becoming church-members. But their religion is entirely general. There is nothing specific, nothing definite, nothing in detail. Reader, is such *your* case? Please look over the picture again. Is it your portrait that is here drawn? The question is a most important one. For let me assure you, that this being *religious in a general way* is simply *going to hell in the common way*.

If this is all your religion, your religion is vain. True religion—that which is of the heart, that which will stand the test—is entirely a matter of details. It is a whole, made up of specific parts. It knows nothing of "glittering generalities." The Bible almost invariably speaks of the Christian life, not simply as a whole, but as having elements, made up of details. It bids us not only to believe, but to believe on the Lord Jesus Christ specifically. This cannot be done in a general way. It is a particular act. It is a transaction involving a specific thought and purpose and time for its performance, just as truly as does the act by which you make a contract with your dealer to buy your produce, or with your guide to lead you through the unknown forest. *Having faith* is a transaction between your soul and Jesus, the Saviour. It is a contract, a bargain, a covenant, in which the soul accepts Him as its Saviour, and Jesus consents to undertake the work of its salvation. In the very nature of the case, generalities are excluded. It is, and must be, a matter of detail. And so, too, of *repentance*. It is specific. Of sin "in general" we know nothing; we have no conception of it. If we repent, in the true sense of the term,

it is of specific sins—sins that have names, that to us are things definite, of which we feel ourselves to be verily guilty. “Anger, wrath, malice, lying, theft, evil-speaking, lust,” etc.; such is the apostolic method of actually cataloguing sins. And the true penitent’s experience is just as specific. *Alms-giving*, another of the essential graces of the Christian life, is a matter of details. It is not dropping an occasional shin-plaster into the plate, without thought or care. It is definitely, specifically giving a definite, specific proportion of our wealth to God, whose it all is. It is a duty that requires thought, care, calculation, purpose and aim. *Christian work* must be equally definite. “What wilt thou have me to do?” embodies the principle of detail, and excludes generalities. And so of religion in all its elements. It is specific, or it is nothing.

Reader, is your religion such? What the answer of your life? Oh, the curse of this “religion in general.” It is a dead weight upon the Church’s life and activities. It is crippling all her energies. It is beguiling thousands to death. It is simply the “broad way that leads to destruction, and many there be which go therein.” Reader, are you one of them?

W.

ROME-WARD.

ACT FIRST.

LET us cast our eyes back for a hundred and fifty years, and see the position that the Roman Catholic party occupied then in the city of New York. As a qualification for office in this city, at that date, the following “iron-clad oath” had to be taken:

“I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the sacrament of the Lord’s Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever. And that the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly swear, in presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking I am or can be acquitted before God or man, or absolved from this declaration or any part thereof, although the Pope, or any other person or persons or power whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning.”

This oath was required of our office-holders, and every alderman, assistant-alderman, attorney-at-law, and petty constable of the city did actually take it.

We do not know the religious faith of any one of our City rulers in 1869, but we see among our sixteen aldermen many names suggestive of an Irish origin and a Romish faith, such as Michael Norton, Edward Cuddy, Eugene Ward, Hugh O'Brien, Thomas Connor, George Magrath, Terence Farley, John McQuade, and would like to ask, were that oath of last century now enforced, how many of these gentlemen would ever have their present unlimited access to our city purse, be able to trample our national Constitution under foot, or to enrich the Church of Rome at the public expense?

ACT SECOND.

The First Amendment to our national Constitution was adopted at the first meeting of the First Congress, in 1789. Under its provisions, there can in this country be no alliance or union, in any form or shape, of Church and State, and the appropriating of public money for sectarian purposes is expressly forbidden.

The Roman Catholic Church, however, will not be bound by *any* law, disregarding alike national and individual interests, if these cross her path. In the judgment of her hierarchy, America is their Land of Promise; its resources, its laws, its peoples, their absolute property. Already she has reduced this First Amendment to waste paper, having, by controlling the Primaries, extorted from the municipal government the following items of real estate, the property of the city:

1st.—In 1852, for the sum of eighty-three dollars and thirty-two cents, she obtained the change of *Lease* into *Fee*, of the whole block of ground running from Fifth to Fourth Avenues, and from Fiftieth to Fifty-first Streets. In 1864, the Common Council paid Twenty-four thousand dollars for leave to run Madison Avenue across this block, and then further voted eight thousand nine hundred and twenty-eight dollars as a donation to pay the city assessments on the block for the opening of the avenue. This block is now worth in the market one million five hundred thousand dollars.

2d.—For the sum of one dollar, she obtained the Fee of half the block running from Fifth to Fourth Avenues, and from Fifty-first to Fifty-second Streets, and, in 1857, the lease, at a dollar a year, of the other half of the block. This property adjoins the preceding piece of ground, and is also worth in the market one million five hundred thousand dollars.

3d.—In 1866, for the sum of one dollar, she obtained the Fee of half the block of ground between Madison and Fourth Avenues, now worth two hundred thousand dollars; thus making a total of three million two hundred thousand dollars worth of real estate, the property of the city of New York, donated by its Common Council to the Roman Catholic Church!

4th.—In 1869, the Common Council of New York voted, in money payments, to Roman Catholic schools and churches four hundred and twelve thousand and sixty-two dollars, in direct violation of the spirit of the First Amendment to the Constitution.

5th.—In 1869, a section was foisted into the Tax Levy, authorizing the payment of one-fifth of the whole excise-monies of the city to schools, "for the gratuitous education in them of children not provided for in the Common Schools." This would amount to not less than two hundred thousand dollars a year.

Now there are no children in New York, whose secular education is not provided for in the Common Schools. These schools are established for all, and open to the neediest pauper. They are so numerous, that there is room in them at present for nearly forty thousand children more than are in attendance. Everything is furnished to the scholars free of charge, except—instruction in the Roman Catholic religion. But as instruction in this, at the public expense, is not provided for in our Common Schools, there are, in the judgment of the Romish party, "children whose education is not provided for in our Common Schools." Hence the cry for more schools. Roman Catholics have a right to separate schools, in which they may teach what denominational views they please, but have no right to such schools at the public expense. Sectarian institutions do not accord with our American idea of the Common School.

ACT THIRD.

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HOME EVANGELIZATION.

BY REV. J. H. MONTGOMERY, ELMIRA, ILL.

It is a difficult matter to persuade sinners to be reconciled to God, and to win souls for Christ involves severe labor. To "compel them to come in," requires both urgency and persistence. To persuade men to follow *any* worldly calling, if there be in it the remotest prospect of comfort and happiness, is not half so difficult.

So attractive did the doctrines of Christianity appear to the youth-

ful Melancthon, that he imagined that all that was necessary to win men to the love of the truth of Jesus, was to clearly present the facts of the gospel. After trying it with all the ardor of a sanguine mind, he was compelled to exclaim: "Old Adam is too strong for young Melancthon." Nothing short of the workings of omnipotent grace can subdue the rebellious perversity of the human heart.

Some fields of labor are more difficult to cultivate than others. It requires a sublime faith to successfully work a field where, it may be said, "Satan's seat is"—where the professors of religion are dead formalists, their children infidels, and the mass of the community skeptics, spiritualists, and materialists of every shade. Now, no Christian country appears to present more difficulties in the way of its evangelization than does the United States. Our population represents many tongues, and many nationalities, and every phase of human belief, thrown together into one heterogeneous mass, and how to eliminate the evil, and cast in the haven of holy truth, is a problem difficult of solution.

Some of our churches in Ohio, Indiana, and Illinois are suffering a most painful depletion by emigration. "Westward, ho!" is still the cry. We know of some churches, in the eastern part of these States, where once large congregations gathered, now left to the undisturbed possession of the moles and the bats. The members moved to the West, and the churches died. The question may be asked, "Did the population of these places decrease?" No; it rather increased. Why, then, were not those who moved in, to fill the places of the departed, brought into the church? A few facts will show the reason:

1. The United Presbyterian Church contains but about one-hundredth part of the population of the United States, and hence the chances that an immigrant into such localities would be of that faith are as one to a hundred.

2. Those places were largely filled up with foreigners, who did not at all, or very imperfectly, understand the English tongue. Every one knows that the larger part of our German immigration is composed of rationalists, materialists, skeptics, and sensualists, whose idea of liberty is that there should be no restraint laid upon vice! These, together with American spiritualists and free lovers, have panoplied themselves in a species of satanic armor, that appears well-nigh impervious to the power of the gospel. One great fault in the education of our students of theology is, that it does not meet the circumstances of the persons with whom, at times, they will have to deal.

3. Many church-members, in moving from one place to another, either neglect to take letters of dismission, or fail to lodge them with any church-court. There are thousands who, at one time, have been

identified with some church, but, on removal from its bounds, have lived years and years like very heathen—perhaps never even hearing a gospel sermon. Some of these people call themselves United Presbyterians, others belong to other denominations; and, to work up this class into any kind of effective organization is, indeed, a difficult matter. They still carry with them their old denominational preferences and prejudices. They cannot fall in with anything differing from their early denominational training, and, not having that, they go nowhere. One case out of a thousand will illustrate our meaning. We once preached for several months in a village a few miles distant from a church, and noticed the occasional attendance of two young ladies, the attendance of the father once, and the presence of the mother never. This family was visited. We asked the mother if she was a professor. She said. “Yes, I jined Baptist meetin’ when I was eighteen, but for many years we have lived where there is no Baptist meetin’.” I asked if her husband was a Christian. She said: “He never jined any meetin’, but I hope he soon will.” One of the daughters was sitting reading either the New York *Ledger* or *Mercury*. We handed her the little book, *Come to Jesus*, and asked her if she had ever seen that. She made no reply. We asked her if she had thought of becoming a Christian. Still no reply. At length the mother said: “My darter never jined meetin’, but I hope she soon will.” The old lady could not be induced to attend our preaching, because it was not *the way she was brought up*. Now, how can such persons be brought into efficient organization?

THE CABINET.

“MUSIC,” says Addison, “is the only sensual gratification which mankind may indulge in, to excess, without injury to their moral or religious feelings.”

CHEAP PREACHING.—“Let foreign critics blame us for wasting money on art, on dress, on equipages, and what not; we can look the world in the face, point to our pulpits, and reply fearlessly: ‘At least, we have kept down the cost of preaching.’”—*Dr. John Hall*.

CALVARY is a little hill to the eye, but it is the only spot that touches heaven. The Cross is foolishness to human reason, and a stumbling-block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other.

THE preaching which makes the strongest appeal to the conscience and the heart, is the best calculated, other things being equal, to draw men to the sanctuary. The common people heard Christ gladly. The

same is true of singing. That which has the most of Christ in it, which awakens the deepest and tenderest emotions, is that to which all will listen with the most solemn attention.

AN aged lady, after a busy life of doing good, was at length laid upon her bed, pain-worn and helpless. A good minister went to see her, and asked if, after her active habits, she did not find her confinement hard to bear? "No, sir," said she, "not at all. When I was well, I used to hear the Lord say, day by day, 'Betty, go here; Betty, go there; Betty, do this and do that,' and I used to do it as well as I could. But now I hear him say, 'Betty, lie still and cough.'"

WHIPPED OUT OF HIM.—Coleridge, when young, was destined by his parents for a clergyman; but, at a certain early stage, which schoolboys often reach, he fell in love with skeptical notions, and boldly told his teacher that he was an infidel. Without more ado, the teacher flogged him, "wisely, as I think," wrote Coleridge afterwards, "soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly."

HOME CHEERFULNESS.—Many a child goes astray, not because there is a want of prayer and virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers and sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them talk to their children, especially the little ones, in such a way as to make them happy.

SABBATH-SCHOOL DEPARTMENT.

DEFECTS OF TEACHERS.

BY REV. J. A. WILLIAMSON, JOHNSTOWN, N. Y.

1. *Too much lecture.* Mr. A. pours forth a continuous stream of exposition, theology, doctrine and exhortation for over thirty minutes. He seems to think he is to imitate as closely as possible his minister, while his scholars feel they are being lectured at out of season. Some listen stolidly, others while away the moments by taking notes of matters in general in the room, and interchanging views on the same for mutual benefit.

A. means well. He fills up carefully for his discourse; thinks it hard work to teach and interest a class, and finally gets discouraged—which, on the whole, is not surprising.

We would suggest to A, and those whom he represents—many in number:

You are not to preach until you are regularly licensed; nor to exhort, but in prayer-meeting, and then not over ten minutes, on peril of silence ever after. Teaching, as Socrates found out more than two thousand years ago, is best done by conversation, question and answer. In the Sabbath-school you are expected to *converse*, for thirty or forty minutes, with half a dozen children, on a passage of Scripture, to find out what they know and think about it, and what they would like to ask, and then to lead them to think more, and to appreciate the information you may give. Try it, friend A., and you will find that your boys can help you in the class more than you have dreamed of; and as you get into an animated "talk," your heads will come close together, and the superintendent's bell be an unwelcome sound.

2. *Empty cisterns.* When I look at Mr.

B.'s class five minutes before the bell rings, I am reminded of the brooks of Palestine in summer. He has dried up. He cannot take time to attend the weekly teachers' meeting, and is too busy to study the lesson through the week. He told me incidentally the other day that he read the *Times* half an hour every evening, and that he had read aloud to his family Miss Muhlbach's historical novels. But B. has a question-book, and it fortunately takes a good while to get over the questions. Then he provides himself with a stock of references, which are very useful in making the children at home in the Bible.

B. thinks the great danger in our schools at present, is in substituting the human for the divine. (It occurs to me now, that B. was very anxious for the dismissal of his former pastor, a very sound, scriptural preacher, because he was not animated, and did not interest the young folks.) I can't say that his boys like the class. But near him, in front, is Miss R., a most interesting teacher, and B.'s boys pick up some tidbits by twisting themselves part way around. Sometimes I see, when it comes to a boy's turn to recite, his mind has gone altogether into the other pasture. But B., with a most enviable degree of good nature, takes him by the knees, and thus, by lever power, gently revolves him into the proper position.

Is it too much to say that here, in this want of study, we touch the great defect of our Sabbath-school teachers—one that no excellence in lesson-systems or in anything else can remedy? To explain, illustrate, and enforce God's Word, so that the soul darkened and hardened by sin may feel its power, is not an easy task. The teacher is prepared for this work only when the truth has been understood and digested by himself, and his heart has been warmed by converse with it. Without a miracle this can only be reached by labor. Mr. B.'s class suggests to me tales, that I have read, of suffering at sea. Towards the close of the exercise there is often on his face a depressed look, that says as plainly as any flag of distress could tell: "Out of provisions!"

To require a teacher to be well prepared does not involve his being a man of leisure, but that his heart be in the work. In all our Sabbath-schools, the best teachers are notoriously those who have the most to do in the week, and who have to snatch time for study. Neither does it involve a library. A reference Bible, a Bible dictionary

(Smith's, if possible), a commentary like Barnes' or Jacobus', are all the essential tools. In fact, the very best preparation, after having cleared up any mysteries by the above means, is to *think* over the lesson, and, with a little blank-book and pencil, always carried, to jot down any good thought. This can often be done at work, and some of our best thoughts will come amid the accompaniment of the hammer or the sewing-machine, or be unearthed by the plough.

A good preparation does involve our thinking about our scholars—what there may be for them in the lesson, and how we are to give it. The teacher that wrote the names of her scholars in the front of her Bible, and kept special times of prayer for each, must have had a pretty satisfactory idea of her work.

TOO MUCH MACHINERY.

WE have sometimes seen a wheezy little tug-boat panting and snorting as if its burden were too great for its strength. On board we should not find much room for passengers or freight, and barely enough room for the crew. The prominent feature of the whole concern is the machinery, and there is as little as possible of anything else.

We fear that there are too many Sabbath-schools conducted on the tug-boat principle; *they have too much machinery!* While it is allowable for a tug-boat to be nearly filled with its machinery, it is not exactly the thing for a Sabbath-school. It is possible to regulate a school to death. We have known of schools where, once in each month, the children were required to "sit perfectly still," and listen to the dry reading of a set of antiquated rules for their government. They must do this, they must not do that; they might go here, they must not go there; and so on to the end. What a sigh of relief comes from scores of little ones when this solemn reading is ended! True, they know but little more of them now than before, but then the superintendent has done his duty as directed by the "constitution." Some of the best regulated schools in the land have no formal regulations for the government of the children. The superintendent and teachers require good order, and they get it. If we were asked to make rules for the government of scholars, we should codify all the directions we ever heard of in one simple direction: *Behave yourselves.* The useless, lumbering rules,

often read and never recollected, are in the way of a school's success. Too much machinery! Too much machinery!

We have also known schools in which the teachers have a constitution almost as long as that of the United States, and a set of by-laws to match. It is deemed necessary to have these serious forms observed, and committees are appointed to draft them, and the result of their aggregate wisdom is brought before the teachers, and debated with the gravity of senators. One by one the different articles are read, and comments made thereon, and at last the instrument, after numerous amendments, is adopted "as a whole," though usually two or three meetings are necessary to finish the gigantic job. And all this for what? To help a few Christian men and women instruct children in the Word of God! Too much machinery, good friends! Too much machinery!

But after the document, prepared with so much labor, is adopted, the troubles are not always ended. Likely as not, there is some most excellent brother who has carefully studied *Jefferson's Manual*, or some more modern work based upon it, and he finds himself wonderfully troubled in the teachers' business meetings, about the numerous violations of the rules of order committed by less knowing teachers, or even by the unsophisticated superintendent who presides. He is constantly rising to "points of order," and is so restless that one might suppose the cushion of his chair to be stuffed with points of order. The good brother is one of the irrepresible sort. He know's he's right. Hasn't he been to Congress, as a spectator? He knows what is parliamentary and what is unparliamentary. Somehow or other, when he happens to be absent, the teachers manage to get along tolerably well, but when the shadow of the good parliamentarian shows under the gaslight, mind your rules of order, or there will be trouble. And all this because of too much machinery. It might be a good thing, sometimes, to smash the machinery and save the ship.—*S. S. Workman.*

BLACKBOARD EXERCISE.

THAT the Blackboard may be used occasionally by the superintendent, with great interest and profit to the school, is now generally admitted. Whatever may be true as to its use every day, and for every lesson, it may be made occasionally very useful, both in securing

the attention of the pupils, and in impressing an analysis of a passage upon their memories. Its use demands good judgment, and some degree of analytic talent. No lesson should be placed upon the Board without previous careful study. Especially should great care be taken lest the Blackboard make the text teach, what the text alone does not teach.

This seems to be one of the dangers pertaining to this mode of teaching. The mode of analysis should be natural. Everything like stiffness or art should be avoided. In a single word, the machinery must be *invisible*. If the teacher is seen laboring and puffing away at the crank, and the creaking of the wheels is heard, the whole effect is destroyed. The following is suggested as a specimen, illustrating the writer's idea of an exercise-lesson:

LUKE x : 42.—"ONE THING IS NEEDFUL."	
WHAT IT IS NOT.	WHAT IT IS.
W-ealth.—Prov. 30 : 8.	C-onversion. — Matt. 18 : 3.
O-utward adorning.—1 Peter 3 : 3.	H-atred for sin.—Rom. 12 : 9.
R-eputation. — Isaiah 23 : 9.	R-ighteousness of faith.—Phil. 3 : 9.
L-ong life.—Ecc. 6 : 3.	I-ndwelling of the spirit.—Rom. 8 : 9.
D-ivers pleasures. — Titus 3 : 3.	S-anctification. — 1 Thess. 4 : 3.
	T-riumph over sin and death. — 1 Cor. 15 : 57.

B.

TRY IT.

CHILDREN are enthusiastic by nature. Give their enthusiasm scope and play. Let them help in the Christian work of the school. One very busy superintendent set his boys, by turns, to the task, which they esteemed an honor, of looking after the sick and other absentees, and making a report of the reasons for absence. Another class went, at his suggestion, in a body and called upon their teacher, who was one of the "fair weather" sort. After two calls of this kind, the teacher made up her mind to come regularly, rain or shine, and has kept her resolution. Let the enthusiasm bubble up and run over, and then direct its streams into useful and pleasant channels; the same activity that carves a name on the seat will make out a handsome list of the school, or cut

a monogram for the infant class. Give the children something useful and beneficent to do, and be sure they will do it as well, and often better, than their elders.—*N. Y. Observer.*

HOW SHALL THE BILLS BE PAID ?

THE financial question in church matters is constantly exhibiting its unwelcome face, to the intense disgust of good people, who cannot see what *money* has to do with piety, and to the great anxiety of other people, just as good, who, having the management of affairs, and bills to pay, find that ready cash is as necessary to works of benevolence as oil is to machinery.

The question we are specially interested in is the payment of Sabbath-school expenses. In all estimates of church expenses these are usually left out. Not that the Sabbath-school needs no money to keep it in successful operation, but because trustees have as much financiering as they can manage, without taking an additional burden, and the Sabbath-school is left to take care of itself. The noble men and women who do the work, have the privilege of settling the bills. Their hearts being interested, the interest reaches their pockets.

For want of general and of official sympathy in the church, these feel compelled, in order to raise funds, to resort to all sorts of expedients, sometimes including semi-theatrical performances, and fairs with pious gambling. It is a lamentable fact, that some who would not give a cent to the Sabbath-school, for its own sake, will freely pay any sum asked for admission to an exhibition, or for a chance to draw a prize in a fair. What real interest can people feel in the Sabbath-school, who only give for what they get in return ?

The discipline of our church recognizes the Sabbath-school as a part of the working-field of the church. It is, therefore, not a mere appendage to the church, in which members may be interested or not, as the fancy takes them, but it is incorporated into the church organization, as much so as the prayer-meeting, the class-meeting, or public worship. Hence, every member of the church is bound by his vows of membership to take an interest in the Sabbath-school ; and, further than this, is bound to help pay its expenses. If the Sabbath-school be, in any sense, a part of the church, it must follow that its expenses are a part

of the church-expenses, and should be so provided for.

Our answer to the question, How shall the bills be paid ? is simply this : Let them be estimated as other church expenses are estimated, and met in a similar way. The officers and teachers who do the work should not be allowed to pay more than other members of the church for the purpose of sustaining the school. If there be any difference, those who are not in the school should pay more than those who are, as an offset to their lack of labor.—*S. S. Journal.*

NEVER LATE.

A SABBATH-SCHOOL in Albany, N. Y., has had the same superintendent for forty years, and he was *never a minute behind time* in all his forty years' service in the school. Think of that, boys !

Chief Justice Williams, Hartford, Ct., was a teacher in the Sabbath-School, and the superintendent always knew when it wanted *three minutes* of the time to open the school by seeing him enter. Think what punctuality that was !

METHOD IN TEACHING.

Too much of the teaching in our Sabbath-schools still, is energy wasted because of its vagueness—its want of purpose and aim, because the teacher has no clear, sharply defined plan in his mind of what he intends to do. There may be love for the work, duties faithfully performed, but yet a clinging to methods of teaching, obsolete and justly discarded.

The earnest teacher has but one overshadowing purpose, which is to implant in the minds of his class the saving truths of the Gospel of Christ. But how may this best be done ? First, teach clearly what you attempt to teach. Too many of us go about our work blindly, never asking, What single, vital truth or doctrine do I expect to unfold in my lesson to-day ?

Almost every lesson contains *one* central, prominent truth. Make it the very heart of the lesson, toward which all illustrations point, to which all questions finally lead. Do not forget that *one* truth clearly taught and understood is better than a score superficially examined.

To teach clearly there must be some well-arranged *plan* in the teacher's mind, not only as to *what* he will teach, but *how* he will teach ; that is, what particular line of questioning should be fol-

lowed in a given lesson; not that he should pursue always the same identical plan, but there ought to be intelligent system in our teaching, and the necessary work of class preparation by the teacher, will be greatly simplified whenever this shall become an accomplished fact. But if I have succeeded in teaching clearly and with a definite aim, it must not be lost through lack of care. Call up that which has been taught. Let it pass in review before the mind. Remember that the grace of God works in harmony with the laws of the mind, and that the impression of truth is not lasting unless frequently recalled to the attention, and steadily kept before the mental vision. Under the operation of so simple a law as this, the young mind, while it is "wax to receive," shall be also "marble to retain." But, most important of all, be practical. Look for results. Believe in the conversion of your scholars. Urge the claims of the gospel upon their attention *now*. Have faith in God. Have faith in the power of truth. Do not forget that part of the creed which says: "I believe in the Holy Ghost." Let your teaching be practical, because *personal*.—*S.S. Journal*.

MARKING TIME.

THERE is a movement in military drills known as "marking time"—a great shuffling of the feet, but no progress. In the Christian Church there has been a vast deal of this same marching on one's post. Then, again, multitudes stand as if their feet were glued to the ground, with no motion at all; others have their feet pinched with tight and narrow ecclesiastical exclusiveness, so that they cannot walk without pain; others, still, have such clumsy, heavy, and ill-fitting shoes, that their feet are like lumps of lead; again, you see those who have undressed their feet altogether, and relapsed into slippers and leisure. They think of nothing but their own ease. They have everything in their thought save motion. Familiar with the apostolical direction—"having done all, to stand"—they are ready for defence should they be assaulted. But their feet are not shod with alacrity in active, evangelical service.—*Ass. Monthly*.

MOTIVES.

No motive is proper which does not tend to build up a true character. And

here it should be remembered that motive, and not action, forms the character. Two boys may, for years, do precisely the same things, and one be a hundred-fold more virtuous than the other, on account of the prompting motive. A scholar might be induced to commit Scripture to memory by a motive which would make him an egotist, a miser, or a coward. No teacher should appeal to a child's ambition, fear, love of display, love of gain. Under this head, several things in the Sabbath-school might be condemned, prominent among them, the prize system.

A motive is not proper, unless in duration it is equal to the action which it is designed to prompt. For, otherwise, the person will cease to perform the act when the inducement has been removed. Thus, if we desire another to do a certain work for fifteen years, it would be folly to present an incentive, which, on account of the circumstances, would become inoperative in one year. Accordingly, if a teacher wishes his pupils to undertake a work for life, he should not prompt them to it by a motive, however commendable it might otherwise be, which only pertains to childhood, for in mature years the duty may be neglected. This may explain the defection of some from their early piety, when they ought to continue through middle life and old age to exemplify the religion of Jesus.

Some will, undoubtedly, make the plea at this point, that human nature is so constituted as to resist the purer motives, and to be moved only by the baser ones. Still, we cannot see the propriety of continuing a course which will only make the matter worse. Some have been induced, by base motives, to assume the name and place of a Christian, and have been made so much the more children of wrath. David P. Page, a secular teacher of great ability, has truthfully said upon this point: "The higher principles of our nature, being aroused with difficulty, are too apt to be neglected by the teacher, and thus they remain in their original feebleness; while he contents himself with appealing to the lower characteristics, thus doing a lasting injury, by unduly strengthening them, at the same time that he awakens, after all, but a temporary interest."—*Nat. S. S. Teacher*.

A CHOIR OF CHILDREN.

THE Tabernacle Baptist Church, of Philadelphia, has a Children's Choir. Mr. Evans, the competent leader, has

succeeded in training the children to perform music with a tone and taste delightful to all who hear them sing. The selections consist of old tunes and new tunes, and often the whole Sabbath congregation unites with the children, and the effect is sublime.

Such a course might be adopted in every church. The children's voices

are always in good order, and their hearts always warm and impulsive, and to let them sing is to secure the grandest music under heaven. This is the way to keep the young people in the fold of Christ, and interest them in the services of the sanctuary. The spiritual results of such attention to the young would be beyond conception.

MISSIONARY INTELLIGENCE,

CHINESE IN CALIFORNIA.

A FEW years have made great changes in the Chinese upon the Pacific coast.

First. The number has much increased. The area of the city of San Francisco is four times greater than it was a dozen years ago, and the Chinese portion of it has grown proportionably. In 1857 there were forty thousand in the State; now there are twice that number. The demand for laborers has recently brought over large numbers. But it is the active efforts of our people which excite this immigration, for there is no disposition among the masses in China to pour themselves upon our shores.

Second. The Chinese are engaged in a much greater variety of employments. During the first years of the residence of the Chinese in California, the jealousy of our laboring classes confined their employment chiefly within the range of mining, merchandize, household employments, and agriculture. Now they are busied in our factories and shops, and adapt themselves to the necessities of our people in scores of different callings. Even their doctors boldly compete for professional employment with the graduates of our learned schools, not without partial success. Henceforth the capacities of Chinese labor must be an important element in the political economy of the States bordering upon the Pacific coast, and even in the valley of the Mississippi and along the Gulf of Mexico.

Third. The Christian mind of California is beginning to conceive the mission of the Church there. It was ever before me, while in California, to urge upon Christians of every name the high end for which God had hidden the gold from the Spanish, the English, the Russians, and given it to us; and to hold up in all its promise this wonderful phase of missionary work, the gathering of the sons and daughters of heathen empires from afar within the reach of the varied

instrumentalities which make the gospel the most effective in a Christian land. Now Christians are beginning to realize that the tens of thousands of Chinese in this and the neighboring States are not to be turned from their idols to the living God by the efforts of a few missionaries, working chiefly in San Francisco and the large towns, but by the hearty co-operation of men and women everywhere that love the Saviour, and many have set themselves to impart to the heathen around a knowledge of the true God and eternal life. This has been met in a few localities with opposition, particularly from a low class of foreigners. In San Jose these burned, last year, the Methodist church, and recently burned part of the section of the town in which the Chinese live. In some of the American newspapers, articles hostile to them appear, though generally the value of their labor is recognized, and their equal right, with other nations, "to live and let live."

Fourth. There is now among the Chinese an interest in our language, books, and religion. There was formerly a sense of the importance of a knowledge of our language, in order to trade with our people and protect themselves from injury. But this has deepened into a desire to learn something of our nation, its history and institutions, and a curiosity to know our ideas of religion. For instance, I became acquainted, at the house of a relative, with an old Chinese gardener, who daily supplied the family with vegetables. When he found that I could converse with him in his own language, it seemed at once to open a passport to his heart. He poured upon me a multitude of questions. What was the recent war about? Who are the Irish people and the Germans? Why are some of the people here so black? Can you go all the way to the ocean on the east of your country by the railroad? How long does it require to make the journey?—and others to which

his own people could give no satisfactory answer. He had seen a few of our Christian tracts, but possessed no copy of the New Testament. I answered all his questions, told him about Jesus, the Saviour from sin, and gave him a Testament. His heart overflowed with gratitude, and he walked two miles after night, on the Saturday before I left, to bid me farewell.

No heathen race promises better in the future. There is a peculiar stability, good sense, and practical character about the Chinese; and where the gospel has taken root among them, it will endure the storms of trial, and will spread and bear much fruit. Christians upon our Pacific coast have a great work to do in rearing up men to publish salvation in the Chinese empire. And they deserve the prayers of those who pray, and the help of those who in any way can help them.—*Speer*.

ROMANISM IN FLORIDA.

THE Papists here are generally amiable, kindly and unaggressive; contented to go to heaven in their own way, and to allow other people to go to heaven, or otherwise, in their own way. They have a commodious church near us, and a priest from St. Augustine officiates in it, and performs other ecclesiastical duties, every fourth Sabbath. The one who was last here is a well educated, well behaved, nice little Frenchman, recently from Paris. He called on us, and we found him quiet, intelligent, and agreeable. He had a good congregation of whites and blacks, and, what I never saw in any Romish church in any part of the world before, three times during the morning service, which was in Latin, as usual, a lay member of the congregation arose and gave out an English hymn, which the congregation sang, all standing, the priest also with them. Most of them had hymn-books, from which they sang, and others seemed to sing from memory. This was in itself a phenomenon, but I borrowed a book, and was still more surprised when I read the hymns. There I found—

"Jesus, Saviour of my soul,
Let me to thy bosom fly."

"Rock of Ages, rent for me,
Let me hide myself in Thee."

"Jesus, I my cross have taken,
All to leave and follow thee."

with not a few others of our most spiritual Protestant hymns, without any essential change.—*Dr. Stowe*.

INDIA.

FAKEERS.—There are several different fraternities of these abominable men. In former days there used to be great strugglings, and sometimes bloody fights between them for the precedence. Now the government assigns the order in which they shall go to the water to bathe.

Their procession is headed by a police force, to clear the way before them; and these are followed by several richly-dressed men, bearing immense silver maces, the emblems of authority. Two camels follow, on which are seated drummers, vigorously beating trombones as large as half a hog'shead. Then three splendid elephants, in single file, covered with yellow and crimson trappings, and bearing the chief men of the fraternity under the waving banners of their order. After the elephants, a band of native musicians, discoursing most barbarous music. Then, walking two by two, sixty men, who have so entirely given up the world, and have attained such sanctity by their austerities and contemplations, that they have passed beyond the wants and the proprieties of other men; in token whereof, they appear entirely naked and shameless—their hair uncombed, perhaps, from childhood, and their bodies smeared with ashes.

The magistrate in charge of the Mela had given orders that no Fakeers should go naked to the bathing-place; but to enforce obedience would have been impossible without a riot and a disturbance, which might prove very serious. So, within range of the guns of the fort, and contrary to the commands of their Christian rulers, these disgusting men march on, almost worshipped in their nakedness by the great congregation of men, women, and children, and rejoicing in their defiance of morals, both Christian and heathen.

Behind them, follow several hundreds of their fellow Fakeers, who have not yet reached such distinguished sanctity; but who are diligently endeavoring to reach the state in which no wicked or shameless thing can possibly be a sin for them, and their very shame is their highest glory. Such is heathenism in its own proudest developments.

THE LOCOMOTIVE.—At the beginning of the railroad enterprise in India, the Brahmins petitioned for the running of caste cars. They were so holy in their own estimation, that they could not come in contact with those of lower grade. The touch of a bootmaker

would defile them; to come near a man who sold pigs in the market would shut them out of heaven. But English railroad managers had an eye to profit on their investment. Five per cent. was of more consequence than Brahma in their estimation. If they put on cars for the Brahmins, they must for every other order of caste, and it would result in dire confusion. Englishmen carry the customs of old England with them wherever they go: classes in society, roast beef, ale, side-whiskers, and stove-pipe hats, and they said to the holy men of the Hindoo priesthood:

"We shall put on class, and not caste, cars; you pay your money and take your choice."

It was the most terrible blow Brahma ever received. The superstitions of thirty centuries were scattered to the winds by that one decision of the railway managers. Thousands of idols tumbled, like Dagon of old, from their pedestals, and to-day are kicking about the streets of Calcutta, Bombay, and Benares by those who formerly bowed down and worshipped the hideous images. Ten years ago, five thousand images of the one idol Doorgo were sold at the annual festival held on the banks of the Ganges in honor of that god, but now the sale has almost ceased.

A few months ago occurred the great festival of Juggernaut. The time has been when half a million people attended that holy jubilee, when devotees threw themselves beneath the wheels of this holy car; but on this occasion there

were no devotees, and only a small number of people who manifested any religious enthusiasm; and when the Brahmins called upon them to take hold of the car and give his lordship an airing, as in former years, they received this reply:

"Draw him yourselves!"

SANDWICH ISLANDS.—Bishop Stanley will return to England soon, by steamer, and has tendered to the Archbishop of Canterbury, his resignation as Bishop of Honolulu. All the members of the mission will retire and return to England, either by this or following steamers. Rev. Mr. Williamson, formerly stationed at Kona, on Hawaii, has been invited to come out from England and become the pastor of the church here, the character of which will be changed to that of Episcopalian as known in America. Rev. Mr. Mason will officiate here until the arrival of the new minister. These changes, we understand, are acceptable to the members and congregation of the English Church, who will cordially sustain Mr. Williamson.

Thus, after years of trial, the experiment of building up an expensive ecclesiastical establishment, unsuited to the wants of the place, and repugnant to the tastes of the people, has proved a failure, and will be abandoned. The basis of the new arrangement will be simply a church, to supply the religious wants of such of our foreign and native population as from education or choice prefer the Episcopal service.

HOME MISSIONS.

CITIES.

To a thoughtful Christian no sight is more affecting than that of a great city. Xerxes is said to have wept as he looked down from an eminence upon his vast army, and reflected that, in a hundred years, they would all be dead. And if the single thought of the universal sweep of death could so affect the heart of a dark-minded heathen warrior, what deep emotion should thrill the breast of an enlightened Christian philanthropist when he contemplates the vaster thoughts of life and death and the great hereafter, which must rush upon him as he looks on a populous city? Ascend Trinity spire and look around you. Your reflections will run in some such channel as this:

"I look down upon the abodes where a million of mortal immortals live, learn, work, struggle, suffer and die. The surging life of the city is molding their characters, hurling myriads upon the breakers of perdition, lifting up myriads more to inconceivable glories."

Dwell a moment on the hopes and fears, the inspirations and temptations, the tremendous imperilled interests of each one of this immense multitude. Take the product of such thoughts and multiply it by a million, and then say if you are not ready for the conclusion, that all the mighty agencies of the gospel should be incessantly plied in large cities!

The example of Christ and his apostles suggests the propriety of this course. Our Saviour's ministry was mostly ex-

exercised in cities. He did, indeed, teach and work miracles in small villages and country places, but it was for the most part in His journeys from one city to another that He did so. The cure of Bartimens for example, was wrought by the roadside when he was going from Jericho to Jerusalem. Almost the entire Gospel by John is taken up with the account of Christ's words and deeds at the great national feasts in Jerusalem. He sent out his disciples as his forerunners, telling them to "go to every city to which He himself would come;" that is, He gave them each a list of cities to visit. He said to them: "Into whatsoever city ye enter, heal the sick," etc. When He issued His great commission, He commanded His apostles to open it, and begin their conquests for Him at Jerusalem, which was in some sense the metropolis of the world.

The apostles obeyed the precepts, and followed the example of their Master. Their labors were mainly bestowed upon cities. Endowed with power from on high, they began to preach the gospel to immense crowds in the streets of Jerusalem, at the risk of their lives. When persecuted, they fled away from there into other cities, and not into caves of the mountains. Peter went to Cesarea; Barnabas to Antioch; Paul's first preaching was done in Damascus; Philip preached in Samaria. Then, after executing the special errand to which God detailed him, in the conversion of the Ethiopian eunuch, he "was found at Azotus; and, passing through, preached in all the cities until he came to Cesarea." Paul held forth Jesus in Antioch, Corinth, Ephesus, Athens, Rome—everywhere he selected the great centres of population for the first attacks of the gospel.—*Foss.*

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"NO GIFT."

THIS assertion is often made by professors of religion. But is it a fact that there are so many who have no talents, no gift to converse on religious topics? Let us see where lies the difficulty. To examine the subject better, let us suppose the following characters to be professors:

Mr. Politician can converse earnestly about politics and the affairs of the government. He can, with much accuracy, relate the doings of Congress, and make you understand him, too. He needs not the eloquence of a Cicero to assist him: but alas! poor man, he has no gift to talk about religion.

Mr. Speculator has got a piece of

property for sale. He has gift enough to describe all its good qualities; but, unfortunately, he has no gift to describe the excellencies of religion.

Mr. Merchant has got ability to buy, sell, and get gain. He can tell how profitable is his business; but he, too, has no ability or gift to tell the sinner how profitable it is to secure an interest in heaven.

Mr. Farmer has sufficient gift to give the particulars of his affairs. He can easily inform you of the products of his farm and the value of his property; but he, like many others, has no gift to talk about the treasures in heaven.

Mr. Historian can tell of the rise and fall of empires; but he has no gift to tell of the rise and progress of religion in his soul.

Mr. Scientific can speak the ancient and modern languages with fluency; can solve the most difficult problem in mathematics; can explain the laws of gravitation, etc. Yet he, with all his acquisitions, is deficient in one thing—he has no gift to speak of the glorious attractions of heaven, or even to pray in a prayer-meeting.

Mr. Traveller can, with much exactness, describe the most noted countries and cities of the world; but, astonishing! his gift utterly fails him when he begins to converse upon religious subjects.

Mrs. Friendship can talk intelligibly upon the passing events of the day. She can, with animation, speak of her good children and neighbors; but she, too, lacks a gift to exhort her children and neighbors to repentance.

Miss Love-the-fashions complains that her gift is small; she considers herself excused. But, notwithstanding, she has abilities to discourse about the latest fashions of the day.

So it is obvious that most persons have talents or gifts sufficient to transact the ordinary business of life. They possess ability enough to converse upon everything necessary of a worldly nature. But evidently the great difficulty is, many professors have lost the enjoyment of heartfelt piety, and thus have no confidence, no disposition to speak or pray in the name of the Lord. This is the reason, and the only reason, why the old story is so often heard—"I have no gift."—*Christ. Int.*

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EVANGELISTS.

TWENTY or twenty-five years ago, a class of ministers, known as Evangelists, labored in promoting revivals of religion

throughout many sections of the Presbyterian Church. Some of them attracted great attention, and they were, in fact, generally acceptable as preachers. In many places, extensive awakenings seemed to follow their ministrations. By degrees, however, this method of promoting revivals came into disrepute. The effect of these excitements was often not conducive to the permanent prosperity of the churches, and certain features could be observed which were characteristic of all these revivals. Among these, we may notice, a harsh, censorious, often denunciatory, and uncharitable spirit. This trait was perceptible, not only in the Evangelist, but in the converts under his ministry. The preacher dwelt mainly on the terrors of perdition, while the love of Christ had small place in his expositions of the gospel. The effect of this style of preaching was to promote legality, or, at least, to render the religious experience one-sided and faulty. The converts often gave the pastor a world of trouble. They soon learned to complain of him as a dry, sapless preacher, who had no life, and, in not a few cases, the best pastors were unsettled, and large and influential churches were divided and rent asunder by scandalous and factious quarrels. The region in which revivals of this class had prevailed most extensively was known as the "burnt district."

The results of the experience which was accumulated in these years of excitement, were of a very positive order. Pastors learned that clerical nomads, who flitted from town to town, with no certain abiding place, were not always men like Barnabas, and the very name of Evangelist awakened distrust and suspicion. Some of these itinerants were, without question, men of God, full of faith and of the Holy Ghost. Their preaching was wonderfully blessed and their visits were always remembered and cherished by both pastors and people. The name of Nettleton is not yet forgotten, and his memory will be blessed for generations to come. It is well, sometimes, to turn over the leaves of the past, and read old records. Mischief, like error, is apt to repeat itself, because it is usually error reduced to practice. While we are called to cherish the work and the fruits of the Spirit, and to labor that, with the blessing of God, these may abound in the Church and in the lives of Christians, we may rest assured that the proper persons to stimulate and feed the churches are the pastors, who, knowing the wants of their flock, are best pre-

pared to supply them. Revivals, which are the fruit of the constant and regular administration of the means of grace, are always more permanent and blessed in their results than spasmodic excitements, which are the fruit of extraneous and often extravagant and ignorant zeal.—*Chr. Int.*

THREE BLOWS.

A GENTLEMAN had three beautiful, lovely little daughters. They were the idols of their father's heart. He was not a Christian. The little girls had learned to love Jesus, and they often prayed together for their father.

One of this dear little band was taken sick with a disease, which was unto death. She went rapidly down to the bank of the cold river of death. When dying, she called her father to her, and said:

"Dear father, I am about stepping into the river, and I shall soon be on the shining shore. I am going to see Jesus very soon. I want you to promise to meet me in heaven. Promise me, father," said the beseeching young girl.

But the father would not promise, and she went down to death without it. At length, a second girl came down with disease, and sank rapidly toward the grave. When she found she was going, she called her father to her bedside, and said she was soon going to join her sister in heaven. She asked him if he would meet her in heaven. Still the hard heart of the father vouchsafed no assurance to cheer the heart of his little daughter, and she went on her journey through the dark valley of the shadow of death without it.

Then the third and only remaining daughter sickened, and her case soon became hopeless. She had seen how her sisters died, fearing no evil as they stepped into the dark shadow. So she approached the dark valley, with the same assurance that Jesus would be with her, and His rod and His staff should comfort her. Feeling herself to be going, she also called her father to her bedside, and, stretching out her little hand and grasping his, she said:

"Father, I am going to see my little sisters who have gone to Jesus in heaven. You believe they are now with him in heaven. I shall soon be there, and we three shall soon be together, and we shall join the everlasting song. Now, dear, dear father, will you promise me, before I go, that you will meet us all in heaven?"

The heart of the father broke down, and he answered:

"I will! I will!"

And, with a smile on her face, the little girl departed into the unseen world, and winged her joyful flight up to the gates of the celestial city. Three dreadful blows had to be struck there before that stout heart would yield, but now he gives evidence that he has experienced the great change.

So God carries on and accomplishes the victories of His grace.

NOTHING NEW.

A MISSIONARY'S life, although in many respects a happy one, because he labors for Christ, is yet one of many trials. We had a bright and lovely little boy of two summers. He was a favorite with all. A few months ago he was playing by my side, calling me by fondest names. He was dedicated to Christ, and his favorite idea was, as he said, to "say Jesus to other people." We never knew a brighter boy. I left him well and happy. Thirty minutes later I knelt at his corpse. He was accidentally drowned in a cistern. As a missionary not working for riches in this world, I found that I could not even buy him a small coffin; and, in order to bury him "decently," I had to borrow money to pay for his little coffin and that secluded plat of ground where he "sleepeth." This blow was too much for my dear wife; many a day and night I watched with unspeakable anxiety at her couch. The good Lord restored her to me. The Lord "doeth all things well." I am resigned. Yet it makes me feel sad just now that the money expected from the Board for another quarter's work performed, is to be applied to pay for my darling's coffin and lot, and to settle the doctor's bill for my wife's subsequent illness.

I shall feel better as soon as that debt is paid, and the next remittance will do it. The Lord does provide so graciously for all our wants. If we can only save souls, our happiness is complete. A brighter day is dawning.—*Miss. Rec.*

"I AM A LOST MAN,"

BY LEWIS E. JACKSON.

A CITY missionary says: "About two years ago, as I was passing the office of a physician, he called me in, and, requesting me to be seated, said he wanted to have some conversation with me.

I took a seat, and he commenced by saying, 'I am a lost man.' And then, in the course of his remarks, stated that he had been the wickedest man in New York; that he had spent the largest part of his life in places and with persons and associations any decent man would be ashamed to speak of. He said, 'As I have seen you passing daily to and fro, in your mission of love, it has made me think of my own wicked course, so directly opposite, and I have wanted to call you in and confess my evil ways and ask your advice.' He became much agitated, and seemed to despair of help. I gave him what counsel I could, and urged him to go to Jesus just as he was. For some time afterward he continued in the same troubled state of mind. But, continuing his search, he at length found the pearl of great price. Ever since, he has been growing in grace, and now rejoices in God his Saviour."

So far, the missionary's story of the converted physician. Now, the point we wish to bring out is this—the good man's unconscious influence. It was the missionary's passing the office, on his errands of mercy, that arrested the physician's thought, and made him contrast his sinful career with the beneficent path of the servant of Christ. The missionary little knew, as he was going by that man's door, often burdened with the sins and sorrows of those he was going specially to visit, that his example was throwing light into a darkened, sinful heart, that would lead it to conviction and salvation.

UNIVERSALISM.

It appears that against forty ministers of this persuasion in Maine, in 1868, there were only thirty-two in 1869. During the same period there was a similar decline in Massachusetts, from 112 to 106. With the exception of New Hampshire, all the New England States show a diminution in the number of Universalist preachers, and so do New York and New Jersey. The net gain in the entire denomination throughout the whole country, on the authority of the *Universalist*, was only sixteen. Almost the vast majority of Universalist societies that have been taken into the Unitarian organization, avoid calling themselves Universalists, and prefer to be known as "Liberal Christians." The name "Universalism" has an unsavory odor, because it has been identified with the rankest order of infidelity; but *Liberal*

Christianity teaches the same doctrines, and has the advantage of a new name, which is, however, a misnomer. We believe this to be the true explanation of the fact, and do not, therefore, regard it as so hopeful an indication of evangelical sentiments, or doctrines, to any very appreciable extent.

ITEMS.

FAITHFULNESS.—In any field of labor the man who is in earnest will make his mark. The ambassadors for Christ, in beseeching men to be reconciled to God, should be, above all men, in earnest. They make a great mistake if they lightly esteem any field they occupy; if they think they would be more zealous or more successful if they had a larger church. With this feeling they would fail in any place. They who are successful anywhere are earnest, zealous men, who, with magnetic power, gather kindred spirits around them and work with them. John the Baptist did not require a large, handsome church in Jerusalem to make himself heard. His earnest voice, proclaiming the message of God, drew crowds to him in the wilderness. It was good advice that, once given by an old minister to a young man on entering the ministry, who applied for assistance to secure a call in one of some prominent churches then vacant. He turned a discouraging answer in regard to every place spoken of, and when the young man, almost in despair, asked what he should do, he recommended him to take a certain feeble church in the neighborhood. The young man was shocked. "Why," exclaimed he, "that church is almost dead; I should freeze there." "That is the very reason," replied the old minister, "you should go there. *Go and set that church on fire.*"

NEW YORK CITY.—New York is a polyglot city. It has more Irish than Belfast, more Germans than Hamburg, and twice as many Jews as Palestine. Last year, as the result of city mission work, there were more than 1,000 conversions, of which more than 682 joined Evangelical churches. What to do with the balance is the question. This is the last grand link to make the chain complete. In one ward there are 24,000 inhabitants, and not a single Protestant church. Another has four Sabbath-schools and 486 whiskey-shops.

HOME WORK.—The other morning, a gentleman and his wife were in such haste to reach a railway train, that they were obliged to omit family worship. The next time they sat down to read, the mother remarked that the first chapter of Ephesians was the place. "No, mama," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone." The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances.

AN APPEAL.—A young man came to join a Y. M. C. Association after signing the pledge. When he had joined, he said:

"Do you have billiard-tables here?"

"No," we replied, "for the billiard-rooms of Boston, without exception, are bar rooms, and we think it unsafe, and—"

Interrupting us, he said, with an oath: "I'm glad of it. They've been my ruin. I belong to a club-house of Beacon street young men on ——— Avenue. These club-houses have been the ruin of many of us. There's where I learned to play billiards, and there's where I drank my first whiskey, and," raising his hand and bringing it down upon the desk, "here's where I signed off for ever. *Now, you Christians, put your arms around me, and hold me until I am able to hold myself.*"

STEWARDSHIP.

Whose is the gold that glitters in the mine,
And whose the silver? Are they not the Lord's?
And lo, the cattle on a thousand hills,
And the broad earth with all her gushing springs,
Are they not His who made them?

Ye who hold
Slight tenantry therein, and call your lands
By your own names, and lock your gathered god
From him who, in his bleeding Saviour's name
Doth ask a part,—whose shall those riches be
When, like the grass-blade from the autumn frost
You fall away?

Point out to me the forms
That in your treasure-chambers shall enact
Glad mastership, and revel where you toiled
Sleepless and stern. Strange faces are they all!
Oh man, whose wrinkling labor is for heirs,
Thou know'st not who, thou, in thy mouldering bed
Unkenned, unchronicled of them—shalt sleep;
Nor will they thank thee that thou didst bereave
Thy soul of good for them.

Now, thou may'st give
The famished food, the prisoner liberty,
Light to the darkened mind, to the lost soul
A place in heaven. Take thou the privilege
With solemn gratitude. Speck as thou art
Upon earth's surface, gloriously exult
To be co-worker with the King of kings.

CHURCH NEWS.

OUR OWN CHURCH.

OUR Church is still in quietness, doing her work. The record of the month is one mainly of such ministerial changes as are continually taking place. Death has been among our ranks, and able soldiers have fallen. Our work is, however, the Lord's, and while he changes or buries his workmen, he carries on his work. The Lord liveth.

Attention is being turned to our present plan of aiding a congregation that needs assistance for building purposes. That plan is, for the Board of Church Extension, on making a grant, to instruct one or more Presbyteries to pay their quota of contribution over to that congregation. On the whole, the plan works well enough, though, perhaps, it would be better could the Board collect these monies, and then itself pay them over. Expense, delay, uncertainty, would thus be all avoided. Of late, however, Assemblies have interfered with this system, by authorizing individual congregations to visit the whole Church, and obtain money where they could, and appropriations have thus been made to San Francisco, to Kansas, and to Chicago. We know of few fields of labor so important as these three. They are centres of influence, and in them our Church should be represented by competent ministers and by suitable church buildings. We wish the brethren laboring there all success, and cordially approve of the aid given them. Still, these roving commissions have interfered considerably with the operations of the Extension Board, and the time has, therefore, plainly come for some change. Either we must have no Church Extension Board, and every congregation be at liberty to get aid where it can, or the Assembly must avoid these direct appropriations. Would it not be better if, when a special and important field—like Chicago, for instance—requests so large a sum as, in its circumstances, is actually indispensable, the Board of Church Extension were to ask the Assembly's leave to grant that amount, and then, if leave be obtained, to include it in its appropriation for the year? This would secure unity of action, and prevent such disappointments as we know have been experienced already.

THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

THIS Church represents a small body, but rejoices in the possession of an unusually large proportion of able men, and the manner in which it conducts its business is always such as to command respect. The aggregate membership of the Church is 2,559, and the average Sabbath attendance 3,000. To externs, the most interesting thing about the Synod is its Foreign Mission. This is established in the New Hebrides, and has been carried on with great energy and an encouraging amount of success. Not many years ago, there were only two men in the field; now there are eleven ordained ministers, and a considerable number of well-trained native teachers. What is peculiar about the work, however, is that so many other Churches have a hand in it. Of the eleven missionaries, seven were ordained by the Reformed Presbyterian Church, but only three are supported by it; while of the remainder three are maintained by the Presbyterian Church of British North America, two by the Presbyterian Church of Victoria, and one each by the Presbyterian Churches of New South Wales, New Zealand, and Otago. We have thus in actual operation what so many have talked about, but few, if any, have tried to realize—a combination of the forces of different Presbyterian Churches in carrying on the common work of evangelizing the heathen.

FREE CHURCH.—We understand that the Rev. William Arnot, of Edinburgh, author of many valuable works, and the Rev. Dr. Blaikie, have been appointed by the Free Church of Scotland, as a deputation to attend the General Assembly of the (Re-United) Presbyterian Church of this country, to meet in Philadelphia on the 19th of May.

HONEST.—"We record," says the *Tablet*, the organ of the English Roman Catholics, "without a shade of reluctance, the increasing incomes of the Protestant missionary societies. The Church Missionary Society announces receipts for the year amounting to £157,330; the Wesleyan Missionary Society for £177,000; and the British and Foreign Bible Society for nearly £200,000. Barren of fruit as even a discerning British public admit Protestant missions to be, the an-

nual collections of these societies do not diminish. Why not? To ascribe their financial operations to the skilled cupidity of secretaries and officials is a calumny on the earnestness and zeal, however misguided and unenlightened, of our Protestant fellow-countrymen, which we have never admitted. Many, no doubt, are gulled into giving by the consoling assurance that they are promoting Christianity, instead of destroying it. And many, closing their eyes to the blight and sterility which characterize their missions, really believe that the words 'Preach the gospel to every creature,' are addressed to them, and not to the members of the true Church, and so they pour out their gifts, be the result what it may. We accept the reproach of their generosity and their zeal in a cause which has been never blessed. One Protestant society alone collects almost as much as the whole Catholic world for the 'propagation of the faith.' Let not those who alone possess the truth, and orders, and mission, and the grace of converting the heathen, be sluggish to use their privilege and vocation, while the zeal and sacrifices of those in error increase, in spite of failures year after year."

— • • • —

CORRESPONDENCE.

THE NEW VERSION OF PSALM XXIX.

I CONGRATULATE the Editor and Publisher of THE CHRISTIAN WORKER on its appearance. It is highly creditable, both in its typography and its contents, to all concerned. I earnestly hope that there will be spirit enough among the United Presbyterians to sustain such a lively and spicy cheap monthly, composed of brief, practical papers, such as you intend THE CHRISTIAN WORKER shall consist of. I wish it all success.

In your first issue there is a pointed criticism on the new version of Psalm 29. That criticism is, in my judgment, just, so far as it goes. As you correctly state, to set *unicorn* to rhyme with *adorn* is simply "ridiculous." But this is not the only "dead fly." In the very same verse (3) the cedar trees are made to grow and flourish on the very top of Mount Lebanon, amid perpetual snow,

where even the red moss of Greenland could hardly find nourishment! Here is the proof:

"The cedars which Lebanon's *summit* adorn."

It will be admitted, I think, by all candid scholars that we have here a most surprising feat of poetry, greatly surpassing the ability of Popish miracle-workers, or of ancient or modern necromancers.

In stanza 2 there is a third solecism, for we are told that—

"His voice o'er the vast and deep ocean is heard."

Many consider that by the "waters" and "many waters" of our prose version here are meant "the dark waters and thick clouds of the skies" (compare Psalm 18, v. 11), described as hovering over Mount Lebanon, and about to descend, or actually descending, in a thunder-storm, on which Jehovah is poetically represented as sitting enthroned as King—that is, the storms and tempests are under His control. But whether this be the correct view or not, certainly there is nothing in the original to teach us that Jehovah's voice is heard coming over "the vast and deep ocean" of the Mediterranean!

I would present the following substitutes for the two stanzas of the version to which exceptions have been taken (stanzas 2 and 3). I will give a free choice of the *unicorn*, the *buffalo*, or the *gazelle*:

STANZA 2.

The voice of Jehovah is on the dark waters;
Upon many waters resounding 'tis heard:
The God of all glory is speaking in thunders;
How mighty, how awful the voice of the Lord!

STANZA 3.

The voice of Jehovah the Cedars is breaking,
Which Lebanon's sides (or slopes) with rich
beauty array:
Libanus and Hermon to leap he is making,
Like calves of the unicorns skipping in play.

Or—

Like buffalo-calves when disporting in play.

Or—

Like the young of gazelles disporting in play.

PHILADELPHIA.

W. S. R.

REVIEWS.

TOPICS FOR TEACHERS: A Manual for Ministers, Bible-class Leaders, and Sabbath-school Teachers. By James C. Gray. New York: Carlton & Latham. Vol. I., *Nature, Man*. Vol. II., *Art, Religion*.

Sabbath-school teachers have seldom many commentaries, cyclopædias, or concordances at their disposal, and hence a great deal of their teaching is *thin* and unprofitable. It is not easy to bring together all the statements contained in the Bible on any particular subject, or to acquire the results of modern discovery or research. The aim of these volumes is to supply that deficiency by presenting the leading topics contained in the Scriptures, classified under what is taught in the domain of *Nature*, in reference to *Man*, in connection with *Art*, and on the subject of *Religion*. All the scientific or historic information needful for interesting a class, the substance of many volumes, is here compressed into smallest space, while the religious analogies and practical lessons will suggest many a pointed application, serviceable to both teacher and scholar. The design of the book is mainly to give assistance where the class exercises are not so much on a passage of Scripture, as on a particular topic, and, for such a purpose, we consider it simply invaluable. He that has this work needs no other. For ordinary class-teaching, again, we know of no single book fitted to be as useful to such as have but little leisure and few advantages. We would specially call the attention to it of the superintendents and teachers in those schools where a topic—say a plant, an animal, a place, a character, a doctrine of the Bible—forms the subject of the Monthly Concert. These will find here everything fitted to render such exercises instructive and attractive. Both volumes are illustrated with maps and woodcuts.

THE CHRISTIAN LEADERS OF THE LAST CENTURY; or, England a Hundred Years Ago. By the Rev. J. C. Ryle. Thos. Nelson & Sons. New York. 1869. Pp. 432.

The religious condition of Great Britain in the early part of last century was most deplorable. In England, Gospel truth had all but disappeared from the churches, and both the Episcopal bench and the Rector's pulpit resounded too frequently with sneers or cavils at Christianity. In Scotland, matters were little better. An avowed Arian was Professor of Theology, and Moderatism held

its dreary sway. The Secession, under the Erskines and their successors, was the great instrument God employed for reviving his work in that land, so that to its influence—direct and indirect—the present favorable religious condition of Scotland may be ascribed. In England a similar reviving of religion was experienced, and about the same time, through the labors of men, widely dissimilar in many respects, yet one in their love to the Saviour and their efforts to enlarge His kingdom. Of these men Mr. Ryle has, in this deeply interesting volume, given us short biographical notices, with sketches of their times and work. As we read of the labors of Wesley, Whitfield, Grimshaw, Romaine, Berridge, Venn, Toplady, Fletcher, we almost feel ourselves carried back to apostolic times, and cease to wonder that such mighty and permanent results have followed from their toils. Mr. Ryle is well fitted to write of men with whose labors he has such evident sympathy, and whom, in many respects he also greatly resembles. Himself a man of great mental vigor, intense religious earnestness, broad sympathies, high culture, he has been happy in his subject, and presents us with a volume of uncommon interest.

THE DAYS OF KNOX. A Tale of the Sixteenth Century. By the author of *The Dark Year of Dundee*. T. Nelson & Sons. New York.

Three hundred years ago, and the old world was strangely stirred by the great Reformation movement. Men were wakened into newness of life, but soon discovered that Rome was not willing that they should escape her power. What Philip of Spain did both there and in the Netherlands, what Charles IX. did in France in the slaughter of the Huguenots, and the dreadful massacre of St. Bartholomew, Mary Queen of Scots would have done in her land, had her power been equal to her desire. Too many of the Scottish nobles, however, had adopted the Reformed religion to leave her mistress of the situation, and so, while heart and soul in every foul conspiracy that was formed on the Continent, she had yet to restrain herself at home, and endure, as best she might, the plain spoken addresses of "Maister John Knox" himself. *The Last Days of Knox* is a well-written tale of those eventful times, giving very life-like pictures of society on both sides of the great question. The characters are well drawn; the incidents natural, yet arresting, the conversations, even though

conducted, for the most part, in pretty broad Scotch, are such as will secure the attention of the reader. We have read the book with pleasure, and commend it to our readers as one from which they get much information of a social and historical, as well as of a religious character.

BIBLE WONDERS. By Rev. Richard Newton, D.D. New York. Robt. Carter & Bros. 1870. Pp. 320.

One of the rarest gifts among ministers is the power of preaching to children, or rather, we should say, one of the least cultivated of their gifts. And yet few departments of their work open up for them, a greater field of usefulness than their intercourse with the little ones. These are a portion of their flock equally with their parents, and should be cared for and instructed; but because ministers are not taught and trained to do this when at the seminary, they too often allege their unfitness for such work, neglect it altogether, and then wonder why so few children are ever in their church!

Adults are attracted to our churches because ministers prepare for them, and children also would be attracted, were ministers to prepare as carefully on their behalf. If any one wants to preach to children, and would like to know what kind of sermons they like, let him read this volume of Dr. Newton's—one equal to any that the gifted author has yet written, but which we trust he will be prepared to follow by many more of a similar characteristic excellence.

THE GOLDEN CAP; or, The Legend of Fostedina and Adgillus, and other stories. By Rev. J. De Liefde, Amsterdam. Illustrated. New York. R. Carter & Bros. 1870. Pp. 350.

The title of this work is taken from the narrative in its opening chapters, and in which we are presented with an interesting account of the introduction of Christianity into Friesland. Fostedina, the daughter of a heathen chief, had been so deeply impressed by witnessing the triumphant death of a Christian convert, that she also became a Christian. Exposed to a cruel death for releasing from prison a number of Christians, she was rescued by the daring of Adgillus, the king's son, but, in parody of her Lord, crowned with thorns, and then banished from the land. Adgillus accompanied her; and when, on his father's death, he returned as king, Fostedina, then queen, wore golden ornaments of a peculiar style to conceal the

scars caused by the thorns—and hence the singular fashion of the head dresses of the Friesland ladies at the present day. In recording the legend, a large amount of Bible truth is presented to the reader, and his sympathies deeply engaged on behalf of Christ's cause and Christ's confessors. We cordially commend the book for young people.

FERGUS MORTON. A Story of a Scottish Boy. By J. R. Macduff, D.D. New York. R. Carter & Bros. 1870. Pp. 110.

Dr. Macduff's name is widely known as that of a truly good man, an efficient pastor, and a pleasing writer on Scripture subjects. His writings oftentimes show more sweetness than strength, more polish than power, but they meet a popular want, and are fitted to be useful. The history of Fergus Morton is a commentary on the verse, "Commit thy way unto the Lord," and will be read with pleasure.

MISTRESS MARGERY: A Tale of the Lollards. Pp. 275, price 75c. Philadelphia and New York. American S. S. Union.

CHRISTIANA HATHERLEY'S CHILDHOOD: A Tale. Pp. 242, price 65c. Philadelphia. American S. S. Union.

THE CHILDREN OF LONG AGO. With twelve engravings. Pp. 250, price 65c. Philadelphia. American S. S. Union.

These three books are reprinted from the London Religious Tract Society's editions, and have all the neat features that render the Union's publications so popular. *Mistress Margery* gives us a sad glimpse of the relentless enmity with which Rome persecutes unto the death such as read the Scriptures, and of the stern necessity the early confessors were oftentimes under of sealing their testimony with their blood. Parents do well to put books like this into the hands of their children. The story, we may say, is laid in that fierce persecution of the Lollards which commenced in the reign of Henry V., and closed with the martyrdom of Lord Cobham.

Christiana Hatherley's Childhood is an interesting narrative of an orphan's life, showing how love leads to usefulness; that whatever be our position, there is always something we can do, and that doing that is the only way to be happy.

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No. 5.

THE
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JULY, 1870.

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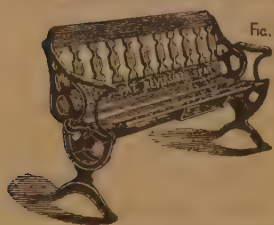


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 The U. P. S. S. T. Association of New York and vicinity will meet in Seventh Ave. U. P. Church on Tuesday evening, June 28th, at 8.

Subject for discussion : "WHAT ARE THE SIGNS OF ZEAL IN A SABBATH-SCHOOL TEACHER?"

THE CHRISTIAN WORKER.

VOL. I. JULY, 1870. No. 5.

JOHN SCUDDER.*

ONE of the elements in the power of miracles to arrest attention and dispose the spectators to listen favorably to the words of him that wrought them, was in their being departures from the ordinary course and flow of nature—that they were anomalous occurrences. So, too, did the conversion of Paul impress his countrymen all the more deeply because of its unexpectedness. So, too, did the conversion of Col. Gardiner, the polished profligate, seized, as by the hand of the Lord himself, and brought forthwith into subjection as a pardoned sinner, lead to deep convictions of sin in the bosoms of many around him. And such, too, was the effect on American Christianity some fifty years ago, when John Scudder threw up a most lucrative and promising medical practice, that he might go far hence among the uncared-for heathen, and tell them of the story of grace. Such actions are rarely seen, and, followed as in his case by a lengthened career of apostolic toils and wondrous usefulness, the record of his life so graphically brought before us by Dr. Waterbury, in the volume on our table, is well worth reading.

Dr. Scudder was born in Freehold, N. J., in 1793. Dedicated by his mother, from birth, to the Lord's service, her prayers were so answered that she "scarcely knew when he was converted; he was always good." In childhood he showed an uncommon kindness of disposition, leading him to many an act of self-denial for the good of others. At Princeton, his religious consistency gave him great influence among his fellow-students, so that more than one ascribe their conversion to the impressions he then made on them. His heart

* *Memoir of the Rev. John Scudder, M.D., Thirty-six Years Missionary in India.* By Rev. J. B. Waterbury, D.D. New York : Harper & Bros. 1870.

was set on the ministry, but, to gratify his father, he devoted himself to the study of medicine; and, having completed the preparatory course, entered on the practice of his profession in the city of New York.

Here he rapidly acquired the confidence of his patients. The number of those seeking his skill so increased, that he had the prospect of soon enjoying a high professional standing. As a Christian physician, Dr. Scudder was diligent in seeking to impart a spiritual, as well as a bodily blessing to his patients, gladly availing himself of all opportunities for doing so, and systematically visiting the careless. While thus engaged, and looked upon as the rising man in his profession, there was put into his hands one day a little book, entitled, *The Conversion of the world; or, the Claims of Six Hundred Millions*. As he read it, its arguments and appeals entered his soul; falling on his knees, he inquired, "Lord, what wilt thou have me to do?" and the answer seemed to come direct from heaven, "Go, and preach the gospel to the heathen." There was no resisting a call like this. His worldly prospects, the comforts of a home, the natural expectations of his wife—all were as nothing; and when, just at this juncture, he found that the American Board of Missions wanted a medical missionary for India, the coincidence seemed providential; the way was too clear to admit of hesitation, and his services were at once placed at its disposal.

Great was the astonishment throughout the community when Dr. Scudder's determination became known. Christians were themselves greatly exercised about it. Many questioned its prudence, and only a few rejoiced in the grace that had been given him, and through which so great a step had been taken. The deepest impression was made on the non-religious portion of society. Here was an action where selfish or mercenary motives could not be imputed. Poverty, even privation, was preferred in the room of comfort and wealth. Dr. Scudder was no credulous, weak, impulsive being, liable to be swayed by a temporary excitement. When he acted, he did so from a clear knowledge of what he did, and a deep conviction that that course was duty, before God, for him. Many were led near to the cross by hearing of a procedure so foreign to the calculations of worldly men, and one at least, now in glory, resolved to "Go and do likewise." Apart from the years of fruitful toil on the mission-field, such an issue had been recompense sufficient for all the sacrifice involved.

Dr. Scudder sailed for Ceylon in 1819. During the somewhat lengthened voyage, a remarkably deep revival of religion took place on board ship, so that a number of the crew and officers professed conversion. The missionary's heart leaped for joy as he saw the Lord's work

thus prospering, and he took this blessing as the pledge and first fruits of a great harvest in the future. On landing, his labors were commenced in a district once occupied by the Portuguese Roman Catholics. His diary, from which in great measure this memoir is constructed, is full of interesting notices, both of the people and the work he was engaged in. His time was wholly occupied by visitations from house to house; with tract distribution, preaching tours, personal intercourse, school-teaching, and all the varied labors that the Christian missionary must perform. His medical skill was highly prized by the Cingalese. It brought him into closest and friendliest intercourse with many, and gave him special opportunities for usefulness, which he faithfully employed. Nor were his labors in vain. Many of the natives came under the power of the truth, and were received into the Church—on one occasion more than forty being gathered in as the fruits of a revival.

After six years' labor in Ceylon, Dr. Scudder removed to Madras, the capital of the Carnatic, and a city containing a population of about 400,000 people. Here his labors were similar in character to those in Ceylon. His spirit was, indeed, deeply moved as he saw the devotions of the poor Hindoo, the craftiness of their Brahmins, the vileness of that religion which declares it honorable for a father to devote his daughter to a life of shame under the name of worship; and counting not his life dear unto him, he disregarded all prudential considerations, if only he might preach Christ, and Him crucified. At length, he broke down under jungle fever. He happened to be from home on the occasion, and as Mrs. Scudder, accompanied by her little son, hurried to where he lay, the roar of wild beasts caused her attendants, as they crossed the forest after dark, to flee, abandoning their mistress in her palankeen. As she lay helpless, the heavy tread of the wild elephants, that in an instant could have trampled her to death, was heard on every side, and all night long the growl of the tiger and other ravenous beasts apprized her of how near she was to death. That night Mrs. Scudder spent upon her knees; but He that had shut the mouths of the lions, so that they harmed not Daniel, protected her. The morning dawned on her unhurt.

In 1841 Dr. Scudder returned to the States, that he might recruit his shattered energies. *Still* life, however, would be no life to him; and, as he found that professing Christians failed to sympathize with him, he resolved to preach to the children, and thus to raise up a new generation that would serve the Lord with entire consecration of heart. For more than three years he traversed this whole continent, visiting every town and city and village that he could reach, holding children's meetings, and firing the hearts of many alike with love to Christ and with pity for the perishing. Having given a mighty im-

pulse to the cause of missions, Dr. Scudder returned to India that he might die there—India being to him nearer heaven than is America; and there he at once re-entered on the labors which had previously prostrated him.

In 1849 Mrs. Scudder, his true helper and, next to God, his great support, died from cholera; and while the father's heart overflowed with joy on finding one after another of his sons joining him in his mission work, till, at length, seven of them were there, his vigor soon began to fail, and another season of rest must be taken. Unwilling to revisit America, in 1854 he visited the Cape of Good Hope, and, refreshed by the voyage, began to preach as frequently and powerfully as ever. It was the last flicker of the lamp. The oil in the vessel was all consumed. Resting in sleep on one occasion before commencing a service, his sleep became deeper and deeper. From that sleep he never awoke, till the acclamations of the heavenly hosts fell upon his ear, and he found himself in the midst of the General Assembly and Church of the first born.

"In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the seas, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

CHRISTIANS THE LIGHT OF THE WORLD.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

THE Master has made it the duty of every Christian to let his light shine for the good of others, and has constituted it a fearful crime to conceal that light, or to carry a "dark lantern." The Spirit, at conversion, puts a lamp into every man's soul, and it is at his own peril, or the peril of others, that he seeks to quench or to conceal it.

When the sun has finished his work, and sealed the day with his setting glory, he seems to say to the moon and stars, "Shine for me in my absence; light up the heavens; flood the world with your silvery beams; cheer the benighted traveler and mark for him his pathway home." What nights of gloom would come down and shroud our dwellings if these luminaries should turn away their beams, and their places in the heavens become but disks of blackness and homes of darkness! True, however to their mission, and obedient to the departing king of day, they come forth and sit on their thrones of beauty and brightness, ruling the night with their scepters of light.

So the loving Savior, when He had finished His work on earth, and was about to return to heaven, having sealed His day with His death, said to His followers, "Shine for Me; as the moon represents the sun in his absence, and shines in his light, so do ye represent Me and shine in My light; for in My absence ye are to be the light of the world. Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

What a darkness would come down upon mankind if all God's people should conceal their light, and, like an eclipsed moon, allow earth and earthly things coming between them and their Saviour, to rob them of their heavenly beams? I know that the Bible, the truth of God's word, is called a light and a lamp, but ungodly men have not eyes to see it. There is light in the flint, but not until brought out by contact with the steel is it visible to the bodily eye. So, not until the truth is kindled by the Spirit of God into a holy life, and held up in a Christian example, do impenitent men see anything of the true light of the Bible.

The daily walk and conversation of the Christian is that Bible which the ungodly read; the Christian character is his commentary, and the lamp of the Christian life is the light he needs. Hence says the Apostle to his Christian converts, "Ye are our epistles, read and known of all men," "Among whom ye shine as lights in the world." Give me a score of holy, God-fearing men, zealous for the honor of their Master and the salvation of souls, and I will light up this world with a spiritual light tenfold brighter than that which the countless lamps shed upon the crowded streets of the city, or the noonday sun casts upon the highway of travel. How much do we need such lights when so many are walking in darkness and in the way of ruin! A little way off from the shores of England lies a small rocky island, on whose dangerous shores many a ship has been wrecked. A light placed there might have saved many a brave seaman from a watery grave, and many a wife from a broken heart. But there seemed to be no hand to do so. The English government ought to have done it, but neglected its duty; and not until a widowed mother, whose husband and only son had been lost on the iron-bound shore, had given all that she possessed for that purpose, was a lighthouse built; and now, by the shining of that light, the weary and tempest-tossed mariner guides his vessel, and reaches his haven and home. How many poor sinners might have been saved who are now lost forever, how many might be *rescued yet* who are tempest-tossed and driven, if professors of religion would kindle their watch-fires, and trim and fill the lamps in their lighthouses, so that their beacon-blaze might stream far out over the midnight sea of danger!

Christian men and women have yet to feel the weight of responsibility resting upon them *to shine* in this death-shadowed world. The Saviour has constituted all his followers "light-holders," "torch-bearers," and has put a light in every Christian's hand with which to guide wanderers to the fold. In the British Channel, near to the gates of the ocean, there rises from a rock in the midst of the waves a famous lighthouse. Near the base of that massive tower is inscribed the fitting motto, "To give light—to save life." And how nobly it fulfills its mission! By night it looks like the Cloudy Pillar that guided the Israelites of old, treading the stormy billows, and leading the weary and tempest-driven safely to the haven of rest. For many a long year the angry sea has raged about that tower's base, and flung its spray over its very summit. The winds and the waves have assailed it, but they have neither quenched its light nor shaken its foundation. The elements have *chafed and vexed* it, but it has never failed to shine. Year after year, they who go down to the sea in ships look out for its gleaming light as they are driven into the dangerous channel. "It is one of the first objects that greets them as they return on their homeward voyage, and it is one of the last which they behold when their native shores have sunk beneath the evening wave." Now, what that lighthouse is to seamen, the Christian is designed to be to sinners, and what the builder inscribed on that tower's base, the pierced Hand has inscribed on every believer: "To give light, and to save life." This is the believer's business so long as he lives on earth. Having his own soul's life kindled at the cross, to shine for the safety of others.

But some one may ask, What is meant by letting your light shine? It is simply reflecting the light of the Saviour in a holy Christian life, imitating His example by striving to do as He did, setting forth before men the gospel, not merely by the teaching of the tongue, but by the love of the heart and the abundant labors of the hand. The light we are to exhibit is not of our own kindling. For, by nature, the Christian is as unfit to give spiritual light as is an empty lighthouse before the gleaming lantern is placed on its summit. We have the candlestick, but not the light. God gives us our natural powers, corresponding to the masonry of the lighthouse, something to hold the light, but neither the natural man nor the stony tower shine of themselves. A hand from without must bring the light; a coal from God's altar must kindle the flame.

And now, every God-lit man is bound to shine. As we go day by day to the Source of light for the oil of grace to replenish our lamps, it is our duty to shine more and more brightly. I know all cannot shine alike. As the stars "in heaven differ in glory, so

Christians on earth differ in the brightness of their light; but the lesser shine as truly as the greater! Harlan Page, the pious carpenter, whose conversation was always seasoned with grace, could scarcely pass salutations with a man without dropping a hint to make him think of his soul and Saviour. He was a faithful light. There was no flickering about his lamp. That little girl who said tenderly to her impenitent father, "Papa, why don't you pray, why don't you love Jesus? I am sure He loves you," was a little torch-bearer. And if the Christian's light be such a blessing to the world, how fearful is the crime to let it burn dim, or go out! How many think of this? Do preachers and pastors keep their pulpits trimmed and burning, and their lives a living light? Do parents and teachers shine! Do we not know households where the light is out? There is a lamp of profession in the house, but it does not shine. The oil is out, and the home in midnight! This is the reason why so many wayward sons and giddy daughters are found in professedly Christian homes; there is no light to guide them to Jesus! By the life and death of the Saviour, by His cross and passion, by your love of your friends, and your desire to have them saved, by the deathbed of the impenitent and the anguish of the lost, by the judgment-day and your final account, by the joys of heaven and the sorrows of hell, I charge you, dear reader, to fulfill the duties of your mission, "To give light and to save life."

WILLING WORKERS, THE GREAT WANT OF THE CHURCH.

CHRISTIAN, are you *willing* to work in the service of Christ? I address myself to you who have mastered the rudiments of Christian knowledge. Be humble, be thankful for your attainments. Be not proud, be not ostentatious, but be *useful*. Are you willing to work with the gifts which you have. There is much need. If you have a family, you have a school at home. It is the training-school of Christ. Work there first, and do your work thoroughly. But this is not all your opportunity. If you are qualified to do this well, you are qualified to do more.

In the Church there is the prayer-meeting, and you can serve Christ there with the greatest acceptance to Him, and with the happiest effects upon yourself and others,—if you are willing! You can give the mighty influence of your example and countenance. No Christian is so humble and obscure that he cannot do that much. But you, whom I intend, can, if you are willing, do much more. You can lead in prayer; you can teach, counsel, and exhort. You say you are will-

ing, but can't. I say, if you are willing, you can. You are proud; you are afraid that your own pride will censure you, will reproach you; you are afraid your fellowmen will not burn the incense of praise to your vanity. If you were not proud, you would dare to try, and keep trying. Yes, you would mortify your pride—nail it to the cross, and say, Perish, pride, *I must try*, because I love my Master's good opinion more than thy gratification. You say you are diffident, and can't. What is diffidence but pride in the garb of mock humility. When pride is mortified to death, then this mock diffidence is dead. Then you will be willing, and will try to do the best you can in the service of Christ. Satan knows well that so long as he can keep you under the spell of pride in any of its forms, he has your hands and feet in fetters; he knows you can't do the work of the Lord. You are willing *on conditions*—that is, if you can come off with flying colors.

You say you are willing to attend prayer-meetings. I say, you are not willing, for, if you were willing, you could go—some of you regularly, many of you often, and only a few never. You are willing, *if* you find it perfectly convenient—especially *if* you think you will have to take no part. You are ashamed to be invited to take part, and to decline; and rather than have your pride mortified—for it is nothing but pride—you will willingly absent yourself. I say, "You are not willing." I have been a servant of men, I have had servants, and I have seen servants of other men, but I have never known a cheerful, honest, and trustworthy servant who was not not willing to try. He would confess he was not sure he could do what his master wanted done, but he would try; and, though the work was poorly done on first attempts, he would try, and generally succeed at last. And who does not know that, where there is such a willing heart, failure is the exception, success the rule. I know it is pre-eminently so with Christian workers. Be not deceived; you are not willing, unless you perseveringly try.

TALKER.

OUR SABBATH-SCHOOLS.

THE General Assembly has taken an important step forward. Hitherto, our Sabbath-school system has received no special attention from the Church, and its grand army of teachers has been left to act as best it might. Sessions, disturbed by the earnestness, and sometimes the vagaries, of Sabbath-school teachers, have too often held aloof from, if not positively frowned upon, their labors. Teachers have, in turn, looked on Sessions as their natural enemies, and whippers have been heard as to the amount of responsibility due to those who showed so little interest, or gave so little aid. The reality of the

Church's sympathy with Sabbath-school work has been seriously questioned. In many places, the school arrangements have been sadly at loose ends; the teachers, full of zeal, but lacking guidance, wasting much precious energy, so that the result has been by no means proportionate to the outlay.

Influenced by these obvious facts, the Assembly, at its late meeting in Pittsburgh, adopted the following series of resolutions:

RESOLVED, 1. That the Sabbath-school work be commended to the members, and especially to the officers of the Church—the need of it, and its vast achievements being presented as invincible arguments in its favor.

2. That as the schools are carried on for the purpose of imparting religious instruction, and training the children in the living Christ and His Church, particular care should be exercised in regard to the management, and to the supply of books and other literature.

3. That it is the duty of the Superintendents and Teachers to hold monthly or more frequent meetings for conference and prayer.

4. That all the improved methods of teaching, by means of blackboard exercises, object-lessons, uniform lessons, be recommended to the teachers, with the suggestion that care be taken to adapt these matters to the situation in which it is proposed to employ them.

5. That a Standing Committee of five be appointed, consisting of ———, which shall hold its meetings at discretion, and whose duty it shall be to investigate the condition of the Sabbath-schools throughout the Church, to collect information in regard to their wants, their mistakes and their success; a committee with which correspondence may be had by all interested in the work, in regard to whatever is likely to increase its efficiency, and which shall inaugurate measures for the advancement of the cause; as, for instance, by suggesting to Presbyteries and Synods the propriety of holding Sabbath school conventions, at which the claims of the object shall be presented and discussed—said committee to report to the Assembly of 1871.

6. That it be recommended to the several Synods of the Church to appoint similar committees to correspond with the Committee of the Assembly, and that their second clerk be instructed to send a copy of the resolutions to the clerks of Synods.

By order of Committee,

J. R. JOHNSTON, *Chairman.*

[The blank in the fifth resolution was filled with the names of Rev. G. D. Mathews, New York City, Rev. D. M. B. McLean, Cleveland, Ohio, Rev. W. C. Williamson, Kansas, Mo., and Elders Wm. Getty, Philadelphia, and T. H. Rabe, Pittsburgh.]

With these resolutions we are perfectly satisfied. They cover the whole ground. Our teachers now know that the Church, speaking through its Supreme Court, loves their work, and urges its people engaging therein, to put themselves fully abreast of the times. Henceforth, if our Sabbath-schools want life or strength or unity, the fault will be, not with the Church, but with the teachers.

The Standing Committee will have a good deal to do, and for much of their work, there will be very little to show. More, perhaps may be

expected from them than they will be able to accomplish. If, by correspondence with Synods and Presbyteries, they obtain more attention for Sabbath-schools than has yet, in some localities, been paid them; if they furnish us with a Uniform Scheme of Lessons, with Notes for teachers, adapted to our church; if they offer suggestions for school management, and thus generally *unify our school system and increase its efficiency*, they will have done all that we think they can do. We ask for them therefore the co-operation of pastors and teachers. They need information as to the actually existing state of matters in our schools—their strength and their weaknesses, their wants, difficulties, and advantages, peculiar phases or general-features—a full knowledge, in fact, of their condition and of the experience of the teacher. Without this, their usefulness must be but limited. Will the friends of the Sabbath-school throughout the Church kindly put themselves in communication with the committee, and supply this information, that the purpose of their appointment may be gained?

POSTURES IN PUBLIC WORSHIP.

THE Scriptures, we have seen, prescribe *standing* as the proper posture of our congregations in the service of sacred song. They authorize, however, a variety of attitudes in prayer, and, accordingly, it is the privilege of congregations to choose from these that which, in view of all the circumstances, may seem the most suitable. The following attitudes in prayer are Scriptural and, at the same time, expressive.

1. *Standing*. Abraham *stood* as he prayed for the preservation of Sodom. Gen. xviii : 22, etc. All Judah *stood*, their wives and their children, as King Jehoshaphat led them in prayer for deliverance from confederated foes. 2 Chron. xx : 13. The publican *stood*. Luke xviii : 13. And this posture our Saviour has expressly recognized by the words, "And when ye *stand* praying." Mark xi : 25. It is as suitable as it is Scriptural. What are the parts of prayer? Adoration, Confession, Petition, and Thanksgiving. Now, is not this attitude significant of such spiritual exercises as all these terms imply, and of which Adoration, in particular, is the direct expression? To rise and stand, as we address the Throne, is itself an act of adoration, and suitably accompanies, as we have seen in a former article, words of praise.

2. *Kneeling*. Solomon, having taken his position on a brazen platform prepared for the occasion, "*kneeled down upon his knees*," as he led the congregation in prayer at the dedication of the temple. 2 Chron. vi : 14, and 1 Kings viii : 54. The Apostle Paul "*kneeled down and*

prayed with all" the elders of Ephesus. Acts xx : 36. Says the Psalmist, as he calls upon all servants of God to unite with him in worship, "Let us *kneel* before the Lord our Maker." Psalm xcv : 6. And our Saviour has given to this posture the sanction of His own example. In the garden of Gethsemane, "He *kneeled* down and prayed." Luke xxii : 41. And what attitude, before the throne of grace, is so eminently becoming as this? "Kneeling," says Matthew Henry, "is the most proper posture for prayer." It is intensely expressive of all the feelings that enter into prayer. Is adoration a part of prayer? By falling upon our knees "before the Lord our Maker," we certainly signify most emphatically the sense, which all adoration implies, of His majesty, His supremacy, His matchless glory. Is the confession of sin part of prayer? What so proper as that we get down upon our knees as, before God's insulted throne, we confess how guilty we have been, how ill-deserving we are? Is petition part of prayer? In what posture can we so intensely express our felt dependence upon God? for the beggar, if he drop upon his knees as he asks for alms, gives emphasis to his petition. And is thanksgiving included in prayer? The healed leper, in the intensity of his joy, could even "fall upon his face" as he returned to thank the great Master.

3. *Falling upon the face.* Moses and Aaron "fell upon their faces" as they implored that the whole congregation of Israel might not perish for the sin of Korah, Dathan, and Abiram. Numbers xvi : 22. Joshua and the elders of Israel did so as they besought the Lord, in view of the unexpected defeat before Ai. Josh. vii : 6. David and the elders of Israel did so as they begged that the sword of the destroying angel, already "stretched out over Jerusalem," might be withdrawn. 1 Chron. xxi : 16. In the garden of Gethsemane our Saviour "fell on his face and prayed." Matt. xxvi : 39. This posture is intensely expressive, and strongly it betokens reverence, self-abasement, penitential sorrow, humility!

4. *Bowing the head.* "O come," says the Psalmist, "let us worship and bow down." Psalm xcv : 6. See also 2 Chron. vii : 3, Nehemiah viii : 6.

5. *Spreading forth the hands, lifting up the eyes, etc.* See 1 Kings viii : 54, Nehemiah viii : 6, Psalm xxviii : 6, Isaiah i : 15, 1 Tim. ii : 8, also Psalms cxxi : 1, cxxiii : 1, 2. These, also, are truly devotional gestures, and will naturally accompany the offering up of prayer.

Now, which of these postures are congregations to adopt as the most suitable? "Falling upon the face" is plainly impracticable as a posture for ordinary congregational prayer. "Bowing the head," "spreading the hands," and "lifting up the eyes," are devotional gestures that would seem to have been associated with standing or kneel-

ing. The question is thus narrowed down to this: Are congregations to stand or kneel in prayer? We answer, They should *Kneel*.

1. *It is Scriptural.* This appears above.

2. *It is necessary, in order to a suitable variety.* We have seen that congregations are to rise and stand, in offering praise, if they would conform to Scriptural precept and precedent. It is evident, therefore, that, if there are other positions which they may properly assume in prayer, they should adopt one of these, in order to observe that variety which the interest of the services require.

3. *It is more expressive of the spirit of prayer.* To stand in prayer is becoming, chiefly because it betokens the reverence and holy fear that belong to adoration; but to kneel is surely still more emphatic, while it is equally indicative of reverence, penitential sorrow, and earnest pleading.

4. *It is comparatively free from distracting influences.* If we do not mistake, this reason is practical and weighty. To stand in prayer is often wearisome, and what fatigues the body must impair the worship of the spirit. Standing affords the individuals of a worshipping assembly too inviting an opportunity (which, ordinarily, they are not slow to accept) of viewing things about them, to the neglect of the prayer. What are many members of such an assembly doing while the pastor, in all apparent earnestness, is addressing the throne of grace? As they stand (if, indeed, the word will apply to all the varied and often grotesque figures they present), do they, in general, give any evidence of being engaged in the prayer? Far from it, if we have been correctly informed. One here and there in the congregation may be standing reverently with bowed head, and evidently joining in the solemn petitions of the pulpit. But others are plainly much more concerned about one thing and another to be seen around them. We recently heard an individual say that, in viewing from the gallery of a large church such an assembly, only one person could be seen to show any concern in the prayer of the officiating minister! All the others, numbering near one thousand, seemed to have their attention directed to other things! It was an extreme case, but how very, very undevotional such assemblies, even in ordinary cases, evidently are!

Now kneeling might not prove a perfect remedy for the wanderings of minds in public prayer. But, comparatively secure from a great variety of disturbing influences, it would be altogether more favorable to devotion. Let our congregations adopt this posture, so framing and furnishing their pews that it can be done with entire convenience, and there will be in our sanctuaries much more solemnity, much more real prayer.

Where the pews of a church are not so prepared, it is our firm con-

viction that the congregation should stand in praise, and reverently bow the head in prayer. This custom now prevails, to a considerable extent, in the Presbyterian churches, both of Europe and America. It is, in our view, a great improvement upon the old postures of standing in prayer, and sitting in singing, for it adopts in praise the very position which the Scriptures authorize, and the nature of the case demands, while its position in prayer, if it be not the very best, is near it. We would not justify mere sitting in prayer. We would condemn it as irreverent and improper. But for worshippers to "bow down and bend" (as Dr. Alexander translates Psalm xcv : 6, first clause) is to take a different, and what seems to us, a solemn and devotional attitude. We cannot escape irreverence in position, by clinging to the old custom. For if it be irreverent to "bow down and bend" in our pews, as prayer is offered, it is much more so to sit as praise is sung.

And something, we think, can be said, even from Scripture itself, in favor of this. All Israel, we are told in Judges xx : 26, "came into the house of the Lord, and wept and sat there before the Lord," while Phinehas, the officiating priest, "stood" before the Ark of the Covenant. In 1 Chron. xvii : 14, we read that David, having received through Nathan special promises for himself and his descendants, proceeded in prayer to render thanks, and then "sat before the Lord" while he poured out his gratitude and thanksgivings. No one can, therefore, claim that any one particular attitude is of divine appointment. So believed and so practise the Jews. At their Wailing place in Jerusalem, where they assemble every Friday to bewail their sins, every posture—standing, sitting, kneeling, prostration—may be witnessed. When asking a blessing on our food, or returning thanks for it (and is not this prayer?) we ourselves are accustomed to sit, reverentially bowing forward. Different countries again, have different customs. In the East, men keep on their hats, but take off their shoes on entering a place of worship; we reverse this procedure. With us, it is no disgrace for a woman to appear in public without a veil; elsewhere it is. Who shall say there is any absolute right or wrong in either custom? Our customary attitude in prayer is standing; that posture is Scriptural. Other churches may observe another custom, and be equally able, as we have seen, to justify themselves by Scripture. The conclusion of the whole matter, therefore, is, that while all things are to be done "decently and in order," a due regard must be ever had to circumstances in deciding as what "decently" or "in order" may be.

The subject, upon which we have written, calls for, we think, a more conscientious consideration, and less prejudice, perhaps, than it generally receives. If these views rest upon Scripture, reason, fact, they will deserve the concurrence of all.

THE CABINET.

RULES ABOUT MONEY.—Get all you can. Save all you can. Give all you can.

THE shortest sermon on record was once preached by the Irish Dean Kirwan. He was pressed, while suffering from a severe cold, to preach a charity sermon in St. Peter's Church, Dublin, for the benefit of the orphan children of the parish school. The church was crowded to suffocation, and the good dean, on mounting the pulpit and announcing his text, pointed with his hand to the children in the aisle, and simply said: "There they are." The collection exceeded all belief.

GOD'S TIME.—"Doomed to disappointment, as usual." "Don't say 'as usual,'" a soft voice replied. "You sometimes are wonderfully prospered."

"Yes, I say, *as usual*," was the quick, angry response. "I find the path blocked up whichever way I turn; try hard as I may, something or other upsets all my plans. I might as well give up one time as another."

"Perhaps it isn't the right time," said the soft voice again; "may be God would prove you before He blesses you; perhaps He sees that you are not prepared for prosperity. We must take the blessings thankfully as they come, John, and the disappointments, too, as part of His loving discipline. Everything comes best in God's time."

CONSECRATION.—On the seal of the Baptist Missionary Union is the figure of an ox, with a plow on one side and an altar on the other, and the inscription beneath, "Ready for either." What a fit illustration of what our consecration ought to be. A widowed mother gave her only son to the missionary work in another land. As the vessel moved off from the shore, she stood looking with streaming eyes and almost broken heart, and then said: "O Jesus! I do this for thee!" When Christian workers get to this point, that they are willing to give everything for Jesus, to do everything for Jesus, and to suffer everything for Jesus, then we shall see other and better days. "The desert shall rejoice and blossom as the rose." And ere long "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

WATCHING ONE'S SELF.—"When I was a boy, said an old man, we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have a closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case."

"Ah," thought I to myself, "there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell."

It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "and how did you know he was idle?"

"I saw him," said I.

"You did; and were your eyes on your book when you saw him?"

I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of our neighbors. Matt. vii., 3.
—*Chr. at Work.*

FEW, indeed, of the preachers who have won souls have been either masters of composition or brilliant orators. Whitfield had a magnificent voice, but his sermons were most commonplace—at any rate, those published. Yet, when with passionate earnestness he described the sinner as the blind traveler on the edge of a precipice, with but a step between him and destruction, even the icy Chesterfield forgot his adamantine maxims, and cried out, “For God’s sake, save him, Whitfield.” Jonathan Edwards, though a profound logician, was utterly destitute of oratorical accomplishments. He read his sermons, holding the manuscript close to his eyes, and used scarcely any action. Yet when he delivered that sermon on the text, “Their feet shall slide in due time,” so vehement was his realization of the peril of the wicked, that, as he preached, the people crowded into the aisles, and, in an agony of fear, clung to the pillars of the chapel, lest they should slip into perdition.

“SEND FOR THE GASMAN.”—The Rev. Newman Hall relates the following incident, which occurred at a meeting he had been holding. A free thinker rose and said he came to hear about temperance, but in his opinion, the man who had invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once called for a fair hearing even for the objector; and then being himself called up, he said: “Mr. Chairman, I’m for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. [Loud cheers from the friends of the objector.] That gentleman says that he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion, he has a right to hold and maintain it. But whatever our different opinions, there is a time coming to us all which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gasman.” An immense sensation, with a tumult of applause, followed this sally, which, as Mr. Hall says, was better than a sermon, and not likely to be forgotten. He adds that the impudent boys of the neighborhood where this occurred, still, when at a safe distance, shout to the infidel round the corners of the streets, “Send for the gasfitter!”

SOUL SAVERS.—An insurance company, in giving the following good advice to its agents, has, we think, furnished some excellent hints to men engaged in the higher work of preparing souls for the life to come:

“Don’t talk too much; be brief and explicit. When you talk, talk at something, and hit it. Pungent words cannot be resisted, and words are pungent in proportion to their fitness to the point. General remarks may convince a man, but they rarely cause him to act. After you have convinced a man, all your tact will be required to change his assent to action. Excessive hammering destroys the temper of the iron; if you talk too much you will lose your man. It is a nice point

to discern when one has talked enough; but the successful agent does it, and herein lies one of the secrets of his power. Some of the best canvassers we know are not great talkers; but they know what to say, and how and when to say it.

"Make your way. If you ask a man at random if he will take a policy of life insurance, he is almost sure to say no. And if the agent stops here, he will never be successful, and had better quit the business at once. The gate is always closed against the agent, and he must shake it and push it, and work on it till it swings open. There is no alternative. You must make your way. Here is a point of especial importance. One must work wisely at this juncture. It will not do to be too violent; nevertheless, one must be vigorous, determined, and labor judiciously. You must create the demand you wish to supply; you must produce a sense of want before you are to supply it; you must excite the feeling of desirableness and excellence before your services will be employed. You must bear not only the loaf of bread, but you must make the man hungry. Make your way.

"Finish your work. If you have made a good impression, follow it up. It is not enough to make the party believe in life insurance—not enough to convince him that it is, in the main, a good thing. It must be good for him. He must not only believe, but illustrate and realize. He must insure. It is your business to be efficient at this crisis. All preliminary work is nothing if you fail here. It matters not to you what one believes or thinks about life insurance. Your work is to make him insure. This is your aim, and in it alone is your success. Remember that failure in this is failure in all."

BE STILL, AND KNOW THAT I AM GOD!

I.

WHEN fortune smiles and friends abound;
 When all thy fondest hopes are crowned;
 When earth, with her exhaustless store,
 Seems still intent to give thee more;
 When every wind and every tide
 Contribute to exalt thy pride;
 When all the elements conspire
 To feed thy covetous desire;
 When foes submit, and envy stands
 Pale and abashed with folded hands;
 While fame's unnumbered tongues prolong
 The swell of thy triumphal song;
 When crowds admire and worlds applaud,
 "Be still, and know that I am God!"

II.

When crowns are sported with, and thrones
 Are rocked to their foundation stones;
 When nations tremble, and the earth
 Seems big with some portentous birth;
 When all the ties of social life

Are severed by intestine strife;
 When human blood begins to drip
 From tyranny's accursed whip;
 When peace and order find their graves
 In anarchy's tempestuous waves;
 When every individual hand
 Is steeped in crime, and every land
 Is full of violence and fraud,
 "Be still, and know that I am God!"

III.

When, to the havoc man has made,
 The elements afford their aid;
 When nature sickens, and disease
 Rides on the wings of every breeze;
 When the tornado, in its flight,
 Blows the alarm and calls to fight;
 When raging Fever leads the van
 In the fierce onset upon man;
 When livid Plague and pale Decline
 And bloated Dropsy form the line;
 While hideous Madness, shivering Fear,
 And grim Despair bring up the rear;
 When these My judgments are abroad,
 "Be still, and know that I am God."

IV.

When messages of grace are sent,
 And mercy calls thee to repent;
 When, through a cloud of doubts and fears,
 The Sun of Righteousness appears;
 When thy reluctant heart delays
 To leave its old accustomed ways;
 When pride excites a storm within,
 And pleads and fights for every sin,
 Be still, and let this tumult cease.
 Say to thy raging passion, "Peace!"
 By love subdued and judgment awed,
 "Be still, and know that I am God!"

—J. A. Alexander.

SABBATH-SCHOOL DEPARTMENT.

"TRASH—MUCH TRASH."

BY A MINISTER.

QUITE true. Who ever denied it? There is a great deal of trash in our Sabbath-school libraries. Many volumes there, are on subjects hardly in keeping with the character of the sacred day; many things in many volumes useless—

worthless, harmful. We admit all this, and a great deal more, but what then? Is the Sabbath-school library the *only* collection in which are undesirable books, and are the volumes there the *only* ones in the world in which useless, or worse than useless, teaching or descriptions occur?

I am a minister, with very little,

money to spare, and when buying the few books that stand for my library, thought I was careful to select only good and useful works. Now, I find that, out of my few volumes, a very large percentage is trash, and trash for me—books from which I can get no good whatever, and teaching things I utterly abhor. Am I therefore to throw away *all* my library? Surely not. I have simply learned to be more careful in my purchases.

Many of my books are commentaries, and some are sermons, I find in these a great deal of what I think to be trash. Am I therefore to discard *every* commentary, or even those I have? or not rather make what use I can of what good things are in them? My brother minister possibly finds something that, in his estimation, is excellent in what I call trash. Because an American abominates frogs as an article of food, are frogs necessarily garbage, or is the Frenchman necessarily an idiot when he says *he* likes them? A Chinaman eats dog, and rather enjoys rat. May there not be something good *for him* in such, though not for me? So with books. A library is a *collection* of books. In selecting these, a great variety of taste has to be considered. We must have biography, history, travels, fiction, as well as theology—only that in a S. S. library, the religious element should unquestionably dominate the whole. Let the library be carefully selected; and as carefully *regularly weeded* both of the *bad* books and of the *unread* ones, and it will soon prove itself a blessing to many a home.

UNIFORM LESSONS.

THERE are three general ways in which the Bible Lesson is selected in our Sabbath-schools:

1st. The teacher is made master of the situation, and selects according to his own taste or judgment, and from Sabbath to Sabbath the portion to be talked about with the class. This is supposed to secure *special* interest, on the teacher's part, in the portion to be selected; but, on the other hand, it destroys the *School*, rendering this a mere collection of individual teachers.

2d. The pastor selects the lesson, and renders it the subject of his Wednesday evening lecture, and the teachers are thus "crammed" for the next Sabbath's work. This secures a teaching of the teachers, more or less, but is precarious, and, when interrupted by the absence

of the pastor, the teachers are left in a lurch.

3d. The plan known as the Uniform Lesson system, a common Bible Lesson in every class, with teaching of that lesson adapted to the capacities of the scholars. In the working out of this mode there is no more difficulty than there is in the distributing of food to the family around our tables. Regard is had there to the necessities and capacities of children, as well as of adults, in the quantity given, and in the particular form and shape it may bear; but the article given—the food—is in every case alike.

Now, a Uniform system of lessons renders possible:

1st. A weekly meeting of the teachers for the common study of the lesson—an invaluable aid to the teacher, and one that, under whatever difficulties, should be employed.

2d. A carrying on of the scholar through a systematic course of instruction, even though the teacher or class be changed, since every class is following the same series or course.

3d. A joining of classes, without serious loss to the scholar, whenever a teacher, from any cause is absent.

4th. Preparation of the lessons by the teachers, since these will know far in advance what the lesson will be on any particular day.

5th. A knowledge by the scholar, by means of the lesson paper, of what is to be the lesson for the ensuing Sabbath: thus taking away all excuses for want of preparation.

6th. A Concert or Review exercise of the lesson at any time. D.

PERSONAL QUESTIONS.

"You have a good Sabbath-school teacher, Henry, one of the best in the school, I should think."

"Yes, he knows all about the lesson, and knows how to tell it, too, but there's one thing about him I don't like. He's afraid of the boys."

"Afraid of you boys?"

"Yes. He don't dare to ask the close questions. He skips every one as if he was afraid of them or of us."

"Perhaps he thinks you will not like to answer them."

"That's just it. He knows most of the boys don't like home thrusts, and, perhaps, would not like him as well if he asked them; so he is afraid to do it."

"Perhaps that is not it. Some teachers think it better to teach the truth, and let the scholars apply it."

"Yes, but we don't do it. I'm no better than the rest, and perhaps should wince a little at first, but I should respect the man more if he did his duty. We go to Sabbath-school that the truth may do us good. If the teacher talks in a general way, we slip out of it just as we do the sermon. Our teacher last year used to talk naturally about such things, till we got so we could say just what we thought."

"It will never do me any good to tell me that such and such things were meant for the world. I want to feel it is for me. I wish our teacher would talk that way."—*S. S. Times.*

KEEP HIM IN.

A WORTHY workman in the west told me of a chap he had to encounter when he was superintendent of a school while in Virginia. He was a red-headed scamp, all fire and life, full of fun, and at times displayed his originality in the ingenious pranks perpetrated on the various teachers that had him in charge so long as he remained in the school. He never was blessed with any teacher very long, as he proved himself a serious annoyance, not only to the school and the classes he happened to be in, but to every officer, and indeed all connected with the school. He came, and would come, in spite of cross words and harsh looks. He could not be driven away by any influence. He loved the school, and his wit and mischief seemed to have fine opportunity for display. He carried his mischief, however, to such a point that something must be done to rid the school of the annoyance.

The superintendent was outgeneraled; what to do he did not know. He was unwilling to exclude him, so finally he brought him to the platform, and, having him face the school, an appeal was made for a final verdict in his case. The whole school must now assume the responsibility of the grave issue.

One little girl rose up and said, "Pray for him." The superintendent seated the boy on the chair, taking a good firm grip of his neck, knelt down by his side, and raising his left hand, implored earnestly that God would in mercy spare the boy's soul, forgive him, convert him, and make him a useful man. Tears of many flowed that day for that bad boy.

Time rolled on, and the boy was lost sight of for many years. No one knew what had become of him. Not long since this same good brother was visiting a large Western city, and, spending

the Sabbath there, inquired where he could find an interesting Sabbath-school to which he could go and gather some new ideas. He was taken to the outskirts of the city, to one of the largest and best mission schools. He was pleased at the sight that met his eye. The superintendent of the school invited him to speak. He began to tell the story of his early labors in Virginia, and, naming several places, the superintendent became interested, and called to mind his own history as a scholar. Interrupting the speaker, he asked him if he was Mr. So-and-so, from such a place in Virginia. On his responding affirmatively he said, "Did you remember that red-headed scamp of a boy in your school at—?"

"Why, yes."

"Well, sir, *I am the boy.* Here I stand superintendent of this school, a monument of grace, and indebted to your prayer for the conversion of my soul."

They embraced each other, and wept for joy. Superintendent, *never* turn away any boy from your school. God sends them to you that you may lead them to Christ.—*S. S. Workman.*

DARK-LANTERNS.

A LANTERN is an excellent thing. With a lamp well-trimmed and lighted, it throws its bright rays on many a dark place, and saves the traveler from many a mishap. A dark-lantern is a poor help. The shade must be withdrawn, and the light let out of its prison-house, if we would be benefited by it. We must let it shine.

Many good Sabbath-school workers are dark-lanterns, comforting themselves with the idea that they are in possession of a glorious light. They are regular subscribers to one or more of the best Sabbath-school periodicals of the day, and grumble loudly if they do not come to-hand with the regular mail. They have a dark lantern—no fault of the lantern; but they fail to make good use of the light.

It is one thing to have knowledge: quite another thing to utilize and make it a power. It is one thing to catch up a Sabbath-school periodical, and run it over as one would a daily paper, to see what there is new in it, and quite another thing to study and digest the carefully-written articles, prepared for the instruction of the teacher in his work. The toil, and study, and care bestowed upon most of the matter placed before our teachers deserve a better fate than a mere casual glance or fitful read-

ing. Can anything be done to prevent this great waste of wealth in thought and suggestion?

Let the superintendent talk over his paper with his teachers at the weekly meeting. If there is something in his magazine that meets the want of his school, or indicates a new method of operation, discuss its points. Bring out the light, and let it shine.

Let the pastor call the attention of his people in the weekly lecture to the pithy articles, the seed-thought he has noticed in the journals, and induce his teachers to think more on what they read.

Let us get more out of what passes before us in our reading, and our schools will soon feel the influence of quickened and cultivated thought-teaching.—*Baptist Teacher.*

FINGER-MARKS.

A SHORT time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin-whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, half-opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them. These marks may be almost, if not quite, invisible at first. But, even if they should

not be seen during any of your days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.

WISDOM.

A TEACHER should never go to school without having directed his studies and prayers to some striking and important part of the lesson, bringing that out prominently and passing lightly over other subjects of interest, that the attention may not be distracted. Remember, above all things, that through every lesson you must find a road to Christ.

Be cautious about introducing illustrations that are not in the Bible. They often merely amuse, and sometimes perplex. A lady who was explaining the nature of faith, said, "There is a little boat out there on the river; if you should tell me that there was a leg of mutton in that boat, and I should believe you, that would show my faith in your words." Next day she said: "Children, what is faith?" "A leg of mutton in a boat," was the only reply. How much better would have been a Bible illustration, like the story of blind Bartimeus, or the Syrophenician woman?

CHILDREN IN THE CHURCH.

UNQUESTIONABLY, every minister ought to preach to the children. But when? Once a month, of a Sabbath afternoon, or always, whenever he preaches to his ordinary congregation? For our part, we like to have the children "sit at the table." We do not altogether believe in shutting them out while the grown folks are eating, to come in afterwards for a meal by themselves. What a cheerless hour is the dinner-hour when their bright faces and merry voices are missing! So in the Lord's house and on His day, let old folks and young gather together, and let the pastor feed both sheep and lambs. There is no objection to a monthly "children's service" in addition, provided it does not absolve the pastor from furnishing, and the children from expecting, spiritual food on ordinary occasions. Pastor, let the boys and girls of your congregation feel that your regular services are for them, as well as for the fathers and mothers.

ITEMS.

THE BOYS WHO ARE TOO BIG.—Gather them all into a class by themselves, and put them under the care of the kindest and most judicious man that can be found. Not a long-winded man, who will weary them with tedious preaching; not a dismal man, who will drive them away with his doleful exhortations; not an austere man, who will shake his head and make grim faces at them: but a good, warm-hearted Christian, a man of tact and enterprise. One who remembers that he was once a young man, passing through this critical state, will do better than one of the stately sort, who never was young.

PROGRESS.—The Sabbath-school is no longer a *moral school*. I remember, when a boy, attending the Episcopal Sabbath-school, and the dear poor old rector would come in where we sat with our feet three inches from the ground, and we learned the Church Catechism, and the ten Commandments, and the Sermon on the mount, and we were told the fearful sin of lying and stealing, and taught to be good children; but I do not remember of ever being told that I was a sinner, and that Jesus died for me, and that as a sinner I might be saved by His blood. I have even witnessed some of this old *Mosaic* kind of teaching within a year or two. The mission of the Sabbath-school teacher now is the mission of the preacher of the Gospel—nothing more, nothing less; he has just the commission that we have; the class is his congregation.

"HE PRAYED SO LONG."—A few weeks ago a clergyman—we will not mention his name—was visiting in a Christian family. After the evening meal was finished, a hymn was sung, a short portion of Scripture was read, and then, by invitation, the minister led in prayer. With a heart full of joy and gratitude, he poured out his soul in praise and petition. Arising from their knees, all in that group of devout worshippers seemed to be quite affected. Among them was a little boy about four years old; the little fellow was weeping.

"What is the matter, Jamie?" inquired the loving father.

"Oh, he prayed so long!" sobbed the child.

The father tried, in courtesy to the guest, to cover up the remark, but it was quite impossible. The fact was out, and that, too, as plainly as words could make it. The child had been prattling and playing all day long. He had frolicked with the visitor, and seemed to enjoy his company as much as any others in the family. But his rest time had come, and to remain upon his little knees, as he had been taught, and listen to the evening prayer without being restless when that prayer was longer than usual, was very trying to him, and hence his tears and complaint, "He prayed so long."

Let this be a lesson to all who lead in prayer.

THERE are in Glasgow, Scotland, five district or local Sabbath-school Unions, each embracing the schools of all the evangelical churches within the prescribed locality, and having its regular monthly meeting. These District Unions again are joined in a General Union of the city, having an Annual meeting, at which reports are read and addresses delivered. From the last year's report we learn that there are embraced by this Union 614 schools, having 6,714 teachers and officers, 70,669 scholars, and libraries with 43,842 volumes in them, while 303 scholars had become teachers. One novelty in the work in Glasgow is the special services held every Sabbath-day for the parents of non-churchgoing children in connection with the school. Of these there are 54. The attendance at these "children's churches" is not specified, but it is stated that 5,539 scholars attended mission services, while 24,950 are reported as regular church-goers.

IN the United Presbyterian Church of Scotland there are 10,036 S. S. teachers, and 79,238 scholars; 731 Bible-classes, attended by 20,475 young people, of which, 520 classes, having 17,225 members, are taught by pastors, the remainder being taught by elders. The number of congregations in the whole church is 600, while the communicants amount to 178,423. The average membership in each congregation is thus 297, with an average audience of 342.

MISSIONARY INTELLIGENCE.

MINISTERIAL SUCCESS.

WE ought to work in expectation of divine results. I speak a conviction based on personal observation, when I

say that hopelessness, or rather faithlessness in the success of preaching, is the chief cause of the paralysis of the pulpit. I fear we hardly expect our sermons to carry God's power with them

into men's hearts, so as to strike attention, excite thought, awaken penitence, compel belief, change the will, or transform the character. Results visible and immediate, on a wide scale, evidencing divine concurrence in our work, and compelling the admission that the preaching of Christ is a strong, and not (as men say it is) an impotent thing in the earth; such results, who weekly looks for or believes in? Skepticism has smitten us as preachers; skepticism of the power of preaching. What we cease to look for fails to come. When conversions are thought so unlikely that a minister would be a little surprised if he heard of one, what wonder that few are converted? What wonder if ministers have to make, as they have sometimes made, the miserable confession that they can barely count up more converts than years of ministry? Is this Christ's fault, or the gospel's? It is our own. It is sinful to be so despondent and unbelieving. . . . I bid you be hopeful in your work, with the hopefulness of Jesus Christ. You never hear him despair of his cause. "Other sheep I have." "Many shall come from the east and the west." "I will draw all men unto Me." "All power is given unto Me." "I have much people in this city." "My grace is sufficient for thee." I thank my Master for His brave and hopeful words. — *J. Oswald Dykes.*

THE SOUTH SEA ISLANDS.

THESE are classed in four groups, having twenty-eight English missionaries and about 70,000 Christian people, among whom are 13,000 church-members. Rev. T. Powell, who had spent twenty years there, returned to England to place his children, and, at the end of four years, went back to his work. Sailing from Sidney in the mission-ship John Williams, he landed first at Manguin, where, at a public service he was introduced to a man who, in former days, had been selected for a sacrifice to the heathen deity, and was only saved by the timely arrival of the gospel in the island. Next, arriving at Raratonga, he was greeted by Tevas, an aged native missionary, who, in 1832, had been sent by Mr. Williams to plant the gospel in Samoa, now retired from service through age. Next, at Aitutipi, a venerable deacon of the church, "noble in person, and holy and benevolent in countenance," presented gifts of fruits and provisions, and other things from the

people, some of which they were acquainted with in the days of darkness; but he said there were two hundred articles which were the result of the introduction of the gospel. After touching at Savage Island, to leave supplies for the missionaries, he came to Tutuila, one of the Samoan group, where his home had been. He found the work increased, in four years, by three new chapels, and an average yearly addition of nineteen to the church. In the island of Rurutu, of the Austral group, the natives are building a stone church, one hundred by forty feet. At Raratonga is the training school for teachers—all good, earnest, Christian men and women, and anxious to carry the light of truth to dark lands. The great peril here is strong drink, which is furnished from Auckland. At Atahu, in the Tokelau group, Mr. Murray found, under the labors of two native teachers from Savage Island, thirty-five candidates for church fellowship, out of whom, after personal conversation with every one, he selected twenty women and seven men as suitable to be constituted into a Christian church.

THE CHURCH OF ROME.

"DURING the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever

reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a

Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails.”—*Macaulay*.

HOME MISSIONS.

DOCTRINAL PREACHING.

In these days, I fear that good, sound, old-fashioned, stout doctrinal preaching is going out of vogue. I beg of you, do not yield to this unhappy drift—no! not for an hour. Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the Cross of Christ, have been vitalized by some stupendous “doctrine,” or revealed teaching of Almighty God. My brilliant neighbor, Beecher, has unwisely said that “doctrine is only the skin of truth set up and stuffed.” Just imagine St. Paul writing to Timothy, “Give attendance to—the stuffed skin of truth!”

If you are ever dry, never be dry in your doctrinal sermons. Always preach with intense emotion. Heat your argument red-hot. Introduce all the lively and picturesque illustrations you can into your doctrinal discourses; it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Saviour's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and of good doctrine.

The successful preacher must always have a method of his own. Find out your forte, and then stick to it. Study Lyman Beecher; study Griffin and Addison Alexander and Spurgeon, but don't try to be either. Be yourself. The worst form of plagiarism is to attempt to stand in another man's shoes. As to the methods of preparation for the pulpit, no rule is the best rule. God made some men to write, and some to extemporize. Dr. Chalmers wrote every syllable of his sermons, and then delivered them like a tornado. Spurgeon never writes a single sentence for the pulpit. Both these men used the best method. If I may be allowed to refer to myself, my own custom is to use *all* methods.

Sometimes I use no manuscript; sometimes I write two-thirds, and sometimes only one-half of the sermon. The remainder I deliver under the heat of the moment. I change, too, the words of my manuscript as I go on; I make them shorter and sharper. If in my study I wrote the word “avocations,” when I come to preach, I say *business*; if I wrote “this commercial metropolis,” I shorten it into “this great city;” and never, either in writing or speaking, do I use two fashionable words, so puzzling to the common people—*objective* and *subjective*.—*Cruyer*.

THE CROOKED STICK.

“CHRIST has a service for all His members,” said James Terrall, an old carpenter in a village on Salisbury Plain, to a young Christian who complained that she was unworthy to work for the Lord. “Let not one of the members say, ‘The Head has no need of me.’ I used to think as you do long ago, but He taught me otherwise by a crooked stick.

“One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent, that I spoke sharply to him, saying, ‘You have a bad bargain there, lad. That crooked stick will be of no use to any one.’

“‘It's all timber,’ replied my son—not the least vexed by my reproof. ‘I paid the same price for it as the rest. Depend upon it, no tree grew for nothing. Wait a bit; don't fret, father; let us keep a lookout; there's a place somewhere for it.’

“A little time after this, I had a cottage to build. A queer bit of a house it was, and pretty enough when it was finished. There was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one, and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown expressly for the purpose. ‘Then,’ said

I, there's a place for the crooked stick after all! Then there's a place for poor James Therrall. Dear Lord, show him the place into which he may fit in building thy heavenly temple.' That very day I learned that what God gives me, He gives me for His glory, and poor and unlettered as I was, there was a work for me. There is a work for you, God has a work for *you* to do, and nobody else can do it."

"I IN THEM."

At the close of the bitter controversy which raged for six years between the Calvinistic and Arminian Methodists, separating the nearest and dearest friends, we have an exhibition of true Christian charity in an interview between Fletcher, of Madeley, the great champion of the Arminian side, and the Rev. John Berridge, of the Calvinistic party.

Berridge welcomed the Madeley vicar to his parsonage at Everton. Fletcher had not been there for about twenty years, and it was doubtful what effect the protracted controversy had produced on the peculiar temper of his old friend. The Aristophanic rector had written with his characteristic sarcasm; but as his opponent entered the parsonage, Berridge ran toward him, took him into his arms, and wept.

"My dear brother," he sobbed, "this is indeed a satisfaction I never expected. How could we write against each other when we are both aiming at the same thing—the glory of God and the good of souls! But my book lies quietly on the shelf, and there let it lie."

"I retired," says Fletcher's travelling companion, "leaving the pious controversialists to themselves for about two hours. On my return, I found them in the true spirit of Christian love, and mutually as unwilling to part as they had been happy in meeting each other. 'Brother,' said Berridge, 'we must not part without your praying with us.' The servants being called in, Fletcher offered up a prayer, filled with petitions for their being led by the Holy Spirit to greater degrees of sanctification and usefulness as ministers, and dwelt much upon that effusion of the Spirit which fills the pages of his tract called *The Reconciliation*. Berridge then began, and was equally warm in prayer for blessings upon his 'dear brother.' They were, indeed, so united in love that we were obliged, in a manner, to tear away Fletcher, that he might keep his appointment with Venn, whom he was to

meet at dinner at St. Mot's. Here we had another instance that good men of different sentiments need only be brought together, and unite at a throne of grace, to prove that they are of one heart. They met, they conversed, and parted with every demonstration of the most cordial and Christian affection."

A WORKER.

WHEN I came here a year ago there had been no Sabbath-school in five months, and for a year previous it had led a very precarious existence. I invited all who had formerly attended, and all who had never attended, to meet me on a given Sabbath to reorganize. I was at the church on time; the gentleman whom I had appointed superintendent came half an hour late. No one else came.

I repeated the notice, and a few came next Sabbath. I visited the families; more came. We numbered thirty. I saw some stimulus was needed, so I offered a Bible to all who should attend regularly from April 1st to December 31st. In addition, I divided the population into districts; induced the teachers to visit them; did the same myself, and on the first Sabbath in April preached a blackboard sermon, which drew out the whole population, and led to this remark:

"We filled the church for once without a funeral."

The school shot up to seventy-five. I purchased Sabbath-school papers, and gave one to each pupil each Sabbath-day. But a library was needed. The old one was worn out, and I met everywhere this remark:

"The ——— have such excellent books, and we have so poor ones."

I went to New York to beg a library, and failed. Held a strawberry festival. Cleared seventy-five dollars, and bought therewith a hundred dollar library, the best that A—— had ever seen. On every hand I was met with:

"Your books are the prettiest and most interesting I ever read."

The school went up to one hundred.

If ever a school lived by faith, this one has. I have purchased out of my own pocket everything that was needed (except the library), and in every case I have been refunded, except what I gave as donations. I never waited for money, but bought what was wanted when it was wanted, and the money came when I asked for it. I have just purchased twenty-five Bibles to give to those who have attended nine months;

and though this is beyond my means, I promised it, and of course I give it. (During a late snow storm, the snow nine inches deep and more falling, a girl asked one of my elders for a ride to my room to say her catechism. He told her he had seen me go from home half an hour ago. She replied:

"He said he would be home after four o'clock, and he is sure to be there."

So she came through the storm, and said her catechism, though on account of the storm she had to stay all night. I inculcate punctuality and fulfilment of promises by precept and example?

The old gray-headed men have come in to see our Sabbath-school, and are greatly pleased with it.—*Record*.

ARE YOU SURE YOU ARE RIGHT?

OR THE PIECE OF MONEY FROM INDIA.

ONE day a large number of guests sat at the dinner-table of the principal hotel in Dresden, the beautiful capital of Saxony. Foreigners and native Germans sat side by side, eating, talking, and apparently having a very good time. Suddenly a young merchant, who had traveled through India, attracted the attention of every body by holding up a peculiar piece of gold money, which he had brought with him from that country.

The coin was eight-cornered, and had very strange figures on both sides of it. The people around the table were greatly surprised to see such a beautiful and queer piece of money, and it is no wonder that they admired it.

The gentleman owning it let it pass around the table, and a good many remarks were made about how such a queer piece of money could have been prepared. Finally it reached the hands of a gentleman sitting at the end of the table, who was apparently an officer of high rank, and who had been so intent upon conversation with his neighbor that he was really the only one in the company who had not paid much attention to the curious coin. He looked at it a moment, noticed the figures with some indifference, and then laid it down on the table, saying, "Oh! I know that piece of money already; I have seen one before," and continued his conversation.

Shortly afterward, the people began to talk about other things, and the piece of money was apparently forgotten. As the dinner, which lasted a good while, drew to a close, the young merchant who owned the money, looked around upon the guests, and said:

"Will the gentleman to whom my piece of money was handed last be kind enough to give it to me again, for I have not yet received it?"

The people were greatly astonished at this remark, and wondered that he had not received the money again. Every one declared that he had passed it on to the one sitting next to him, but nobody seemed able to tell what had become of it. The company were in great surprise at the thought that a thief could possibly be in the number, and yet it did seem that somebody had taken the gold coin. Finally, when the money could not be found, an old gentleman arose and said in a loud voice:

"Gentlemen, since every one of you says that he has not the piece of money, and since all of us in this dining-room are responsible for it, I propose to you that each one have his pockets searched by the landlord, and I am willing that mine should be searched first. The landlord and I will take our position at the door, and I propose that nobody leave the hall without the landlord examining his pockets. In fact, there is nothing else that we can do if we want to save ourselves against the supposition that some one of us is a thief!"

It appeared that everybody was agreed to this proposition, and one after another had his pockets searched by the landlord. Finally the officer, who had paid but little attention to the piece of money when it was handed to him, said:

"Gentlemen, I do not agree to have my pockets searched, though I give you my honor as a soldier that I do not have in my possession the piece of money. Here is my name, and that is all I can submit to!"

All eyes were now directed to the officer, and immediately every one seemed to have the suspicion that he was the one who had the money in his pocket. A number said that, as they had been searched, it was no more than right that he should be also. But he protested against it, and said that he would submit to it under no condition whatever.

"Then," said they, "we shall have to consider that you are the thief, unless you agree to have your pockets searched."

"I am no thief, gentlemen, and yet I will not have my pockets searched!"

Just in the midst of the excitement a rap was heard at the door. The landlord opened it, and seeing the chief waiter of the hotel before him, asked him what he desired. Said he:

"I wish to tell you, sir, that in one of the napkins which has just been brought

from the table, there was found this gold piece, which fell out when the napkin was thrown into the pile of soiled ones. I have come to give it to you that you may return it to the owner."

The whole company were greatly surprised, and there was a universal feeling of satisfaction; and those people who had accused the officer of being a thief felt very much ashamed of themselves, and would have been glad to find any place in which to hide. The officer now seeing that they could no more call him a thief, stood up before the company, and said:

"Gentlemen, I think you will now allow me the privilege of saying a word. The reason why I did not allow my pockets to be searched was, that I had in my port-monnaie a piece of gold just like the piece which the waiter has returned to the owner. If it had been found in my pocket, and the other piece had never been found, I would have been called, and with some right, perhaps, a thief. There are strange things in this world, and we can never be too sure that we are right. See, here is my piece of money!"

And with that, the officer took out a piece of gold, which was in every respect like that owned by the merchant.

"Look at it carefully, gentlemen; I am not afraid that any one of you is a thief, and after you have all seen it, I think you will say that it is precisely like the merchant's piece. Hereafter, let me beg of you never to call any man a thief, or suspect him of any crime, unless the evidence is positive."

Those who had been suspicious of the officer taking the money then came up to him and asked his pardon, when he said to them:

"I freely grant it, gentlemen. But hereafter, always, before you have a suspicion that some one has done wrong, 'BE SURE YOU ARE RIGHT!'—*Methodist*.

SINGING FOR JESUS.

WHEN Philip Phillips, of New York, better known as the "Singing Pilgrim," visited England, he was asked to sing a few of his gospel hymns at one of the Sabbath evening services in the Effingham Theatre, in Whitechapel, in connection with William Booth's mission. The large building was crowded with a motley assembly, including not a few roughs. It was thought by some prudent friends to be a dangerous experiment, but a rich blessing was the result. Scarcely had Mr. Phillips reached

the middle of the first line in that verse commencing—

"I will sing for Jesus,"

when not only the ears but the hearts of the assembled thousands seemed impressed. Not only every note, but every word was distinctly heard by every one. Before Mr. Phillips had closed his labor that evening, he had "sung the gospel" to many hearts with a power which is seldom witnessed under the most impressive sermons. Down many a cheek the tears trickled fast, and many hard hearts were softened under the power of the Holy Spirit. One of the results that followed that evening's service was the reclamation of a poor despairing man, who was on his way to the London Docks to commit suicide. He turned into the open passage, heard the singer, was reminded of early days, of a mother's prayers and praise, and was melted down in contrition. At the close of the service he begged Mr. Booth to pray for him. And there is good hope for believing that he has been saved not only from temporal, but from eternal death.

THE MINISTRY.

CONSIDER the ministry as an office set up on purpose for your sakes; it was never intended for the exalting of a few men above their brethren, but for the service of your faith. The gifts that Christ hath given to men are for the edifying of the body of Christ, and will you not pray for those that, from one end of the year to the other, are at work for you?

Will you not do this for your minister, and pray God Almighty to go with him when in his study to prepare, and when in the pulpit, to deliver what he hath prepared for your souls?

There is not a greater object of prayer in the world than a faithful minister of Christ.

A minister's work debilitates nature; like a candle, he wastes while he shines.

You may provoke God to withdraw His assistance, by expecting the benefit from man, and not from God. It is just you should find the minister straitened, and his abilities bound up, because you come to him as unto God, who is but an instrument.

By praying for your minister, you take the most hopeful way to profit by his ministry, and such a soul may come in expectation to have a portion laid on his trencher.—*Gurnall*.

ITEMS.

RECOGNITION ON EARTH.—The following is suggestive of an evil which exists in certain city churches. A Boston minister says he once preached on "The Recognition of Friends in the Future," and was told after service, by a hearer, that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any.

BORROWED TROUBLES.—There is a little insignificant weed, which creeps into some of our rivers and canals, and is thought at first of but little consequence. But by and by it is found to have grown so rapidly, and spread out its rope-like roots and stems so far and wide that vessels are tangled in it, and unable to go on until it is cleared away. Just so it is with these little borrowed troubles. They grow so fast if we nurse them, that they seriously hinder all the good we might do."

LET US DO MORE GOOD.—The Christian Church is not a mere little select company of the saved and sanctified, who are expected to employ all their time and talent to keep themselves from backsliding into a lost condition. They are bound together for a more neighborly purpose—to do good to others—to represent Christ in the winning power of his life—to reconstruct society—to christianize the world. The church, to be really evangelical, must be the centre of attraction and activity; it must have so largely the spirit of Christ as to draw men, to invigorate, to cheer, to comfort, to illuminate, to exalt, and to bless communities of common people.—*Rev. Alexander Clark.*

THE PRESENCE OF JESUS.—We know the power of a day's or an hour's intercourse with one thoroughly and intensely in earnest; the expansion it gives to our thoughts, the reality it gives to our lives, the lifting up of our whole natures by the might of sympathy to a higher level and a clearer air. What, then, is it to dwell perpetually in the presence of Him whose purposes are facts, whose words are creations, with whom no falsehood can exist an instant? in living communion with the Highest, the Mightiest, and the Best? It is to have our hearts permanently raised into their purest atmosphere, and our minds permanently expanded to their fullest vigor; it is daily to grow like God.

FUGITIVE THOUGHTS.—"Ego perdam te, ne tu perdas me." "I will destroy

you, lest you destroy me." So exclaimed Crates when he cast his gold into the sea.

We need not take this course with gold, although we may be in danger of its drowning us in destruction and perdition: for there is a course equally safe, and in all respects better. It is to transmute it into the true riches, enduring treasure, by employing it in acts of piety and benevolence; "by being ready to distribute, willing to communicate, laying up for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

Throw it into the sea, and we lose it. Do good with it, and then we shall one day find it, and find it when we most want it, find it when naked as we came into the world, we go naked out of it into eternity.

COMMUNION AND SERVICE.—Communion with God must ever hold a higher place than service for God; secret fellowship with God must never be put out of its place by public engagements, even in godly things. There are many who are ready enough to perform showy acts of service, apparently for God, who doubtless find little craving after private communion with Him. Let us, then, remember that if God does not receive the full homage of the heart, it matters not what we may achieve with our hands in the way of outward service, or with our intellects in the way of learning doctrine; our foundation is undoubtedly unsound, and the whole fabric will speedily tumble upon us and bury us in its ruins; and, moreover, the greater the height, or the more showy the architecture, the greater will be the crash, the more melancholy the desolation.

ICE IN THE PULPIT.—A pastor asks and answers the question—What put it there?

You, Deacon Jones; you put it there! At least you have done more to put it there than any one else in the parish. Your whole course for the last three years has constantly tended to put out the fire in your pastor's heart, and turn him into an iceberg. You have neglected or been slow to pay your portion of his salary, and fill his mind with the cares of the world; you have neglected the prayer-meeting, and have come late to church, and left your pastor to bear the whole burden of souls, and, by your example, have encouraged others to do the same, while you have given yourself up to successful money-getting.

If your pastor is frigid, good people, thaw him out. Do not try to break the

ice. Melt it. Harshness and fault-finding will do the first. Sympathy and kindness will start any stream, no matter how long it has been frost-bound.

THE ROLL-CALL IN HEAVEN.—An incident is related by a chaplain who was in the army during one of our hard-fought battles. The hospital tents had been filling up fast as the wounded men had been brought to the rear. Among the number was a young man, mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battle-field—that sleep that knows no waking until Jesus shall call for them.

The surgeons had been their rounds of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls, in a clear, distinct voice, "Here." The surgeon hastened to his side, and asked what he wished. "Nothing," said he; "they are calling the roll in heaven, and I was answering to my name." He turned his head, and was gone—gone to join the great army whose uniform is washed white in the blood of the Lamb. Reader, in the great roll-call of Eternity your name will be heard; can you answer "Here"? Are you one of the soldiers of Christ, the great Captain of Salvation?

CHURCH NEWS.

OUR OWN CHURCH.

ANOTHER of our General Assemblies has closed its sessions, leaving a record of work done creditable to itself and gratifying to the Church. The utmost good feeling prevailed among the members throughout, and all have returned home acknowledging that it was good to have been there. The proverbial hospitality of our Pittsburgh friends was shown, among other ways, in the happy arrangement by which all the delegates dined together each day, thus giving them an opportunity for social intercourse not otherwise possible.

Our new Moderator is the Rev. T. S. Kendall, of Oregon, who showed himself, though a stranger to many in the court, well fitted to push business along. Even a fast horse is unable, however, to make quick time when stones are being constantly thrown across the road. At times there was in the Assembly too much speaking on little things, and decidedly too much "reconsidering," so that business did not always progress very rapidly. We submit whether "reconsidering a decision" should be allowed unless called for by a three-fourths vote.

The Reports from our various Boards were very satisfactory. The Home Mission Board reported 140 stations under its charge, and disbursements during the past year to the amount of nearly \$26,000. The Freedman's Board had met all its liabilities, and the Publication Board had a surplus. The Foreign Board reported an expenditure of a little over \$53,000. The Egyptian Mission,

enfeebled by the deaths of Miss Hart and Mr. Currie, and the withdrawal of Mr. Pinkerton, has been strengthened by the addition of Miss Johnston, and the Board asked the Assembly to send out Miss Teresa Campbell. India has received the addition of Misses Welch and Calhoun. Leave was asked to send two more agents to this field, and one to Syria.

Considerable discussion arose in reference to China. Last year it was resolved to discontinue this mission. The feeling of the Assembly this year was soon shown as adverse to any such procedure, and when the matter came before it, an all but unanimous vote (148 to 3) was given in favor of sustaining Mr. Nevin in his work in Canton, and of reinforcing the station by one or two additional agents. Mr. Nevin, who, on entering the court, had been received with all honor by the Assembly standing, and invited beside the Moderator, addressed the court on several points of interest, earnestly urging the importance of the mission, and declaring his own desire to return to the field.

The subject of Sabbath-schools occupied a portion of the Assembly's time. When the Report of the S. S. Committee, with its resolutions (given elsewhere in our pages), was under discussion, many things were said that are true only with considerable modifications. Whatever may be our likes or dislikes, Sabbath-schools do and will exist. They are a great power in this land, and the Church's duty is not to disown, but to control and guide them in their course. At first it seemed as if the Assembly

were going to act unwisely. Ultimately, however, the resolutions were adopted with great unanimity.

The question of Christian Union came before the Assembly through a twofold channel. Dr. McMaster, the delegate from the Reformed Presbyterian Church, stated, that while his Synod, by 27 to 10, had voted against union with the U. P. Church, it was not likely that the minority would hold themselves bound by such a decision, but would probably act for themselves—a statement afterwards repeated publicly by another prominent minister of that Church. Under these circumstances, the adoption by our Assembly of a Basis of Union between the Churches amounts to very little, beyond smoothing the way for admission into our fellowship of such ministers or members of the Reformed Presbyterian Churches may seek it.

When the report of the Committee on Union with the O. S. Presbyterian Church was given in, a letter was read from that body, deeply regretting the failure of the conferences last year, expressing a desire for a renewal of intercourse, and announcing the appointment of a committee to meet with a similar committee, which they hoped that our Church would appoint. After some conversation, the Assembly agreed to comply with the request, and appointed the committee, as desired.

One of the most memorable incidents in connection with the Assembly was the presence of so many delegates bearing the salutations of sister Churches—the (Dutch) Reformed, the Lutheran Evangelical, the Reformed Presbyterian, the Re-United Presbyterian, the Canada Presbyterian Churches, were all ably represented, and the addresses of their delegates listened to with great pleasure. The feature, however, was the presence of an influential delegation from abroad—Scotland sending us the Rev. Drs. Edmond and McLeod from the United Presbyterian, and Dr. Blaikie and Mr. Arnot from the Free Church, while Ireland sent us the Rev. Professor Watts and Thomas Sinclair, Esq. The services of these ministerial brethren on Sabbath were greatly enjoyed by the members of the Assembly, and a very high estimate formed of their eloquence and ability. The next evening (Monday) was devoted to a formal reception, and long will it be, we think, before those present forget the gratification afforded by the addresses then delivered.

After a session of eight days, with votes of thanks to many deserving parties, and very grateful, pleasant memo-

ries of the warmheartedness of our Pittsburgh people, the Assembly was dissolved, to meet next year in Xenia, Ohio.



THE RE-UNITED PRESBYTERIAN CHURCH.

THE great ecclesiastical event of our day has been the confluence of the Old and New School Presbyterian Churches in the General Assembly that commenced its sittings in Philadelphia on the 18th of May. After thirty-two years of separation, these two great branches of the Presbyterian family have harmoniously come together again, and under circumstances that promise well for the future. The Slavery question, one of the occasions of the separation, can never again divide them. Experience has reduced to a minimum the distance between them on church polity, while an *ex-animo* acceptance of our time-honored Confession, as a doctrinal basis, secures that, whatever divergences there may be in individual cases—and what Church is free from such? Calvinism, the Calvinism of the Westminster standards, is the only system of divine truth sanctioned in the Re-united Church.

The business that came before the Assembly was enormous in amount, and of the utmost importance, yet unbroken harmony prevailed in all the discussions. The new era was entered on with evidently the fixed purpose on either side, that the step now taken shall be permanent. The Rev. Dr. Backus, of Schenectady, formerly Old School, was, by acclamation, chosen Moderator.

The great question before the court was the reconstruction of the Church, the rearranging of its synods, presbyteries, and various boards and committees. After much consideration, it was agreed that the Assembly constitute the synods and declare their bounds, directing them to reconstruct in accordance with certain general rules, the several presbyteries within their limits. In speaking of the *Ratio*, many members diverged to speak of the *Basis* of representation, thus raising a most important discussion—one, indeed, that is attracting attention in more churches than one. The Book says that representatives from presbyteries to the General Assembly should be sent on the basis of the number of *ministers* within the presbytery's bounds. This is, however, not always fair. One presbytery, for instance, (Londonderry) having only eleven churches, and yet thirty-

ty-three ministers; and another (Old New York) having only thirty-three charges, and yet sixty-three ministers—thus obtaining an undue representation. Dr. Crosby, of New York, whose own presbytery consists of thirteen congregations and fifty pastors, proposed the number of *communicants* within the presbytery as a basis, while Dr. Fowler, of Utica, proposed that the number of *churches* constitute the basis. After much discussion, as the subject was new, the present basis—that of ministers—was left unchanged. The question, however, will evidently not rest here. The inquiry has been started as to what confers a right to a seat in the presbytery, as well as to the practical result of the present system, and we augur that some change in this matter will soon take place. During the debate, the Delegates from abroad stated that in none of the Scottish churches were any persons members of presbytery, except elders or pastors in charge.

One very important measure adopted had reference to appeals. Hereafter the decision of the Synods on appeals or complaints is to be final, and only cases involving the constitution or doctrine of the church are to be heard by the supreme court. This measure is perfectly constitutional, and most needful in so large a Church.

After a protracted session, the Assembly having satisfactorily disposed of their vast amount of business, was dissolved, to meet next year in Chicago.

THE BRITISH CHURCHES.

Our Monthly Letter.

THE Supreme Court of the Presbyterian Churches have been meeting this month in Edinburgh as usual—May being, in Scotland, an ecclesiastical month, and Edinburgh its ecclesiastical capital.

The Reformed Presbyterian Synod met the first week of May, and dispatched its business in a few days. Its smaller number of churches occasions less business, and the smaller number of members secures less talk than in the other courts, where the members are ten or twelve times more numerous. The reports indicate a high state of vitality. The only matter of public interest was the question of union with the Free and United Presbyterian Churches. The result of the discussion was most satisfactory. The tone was Christian and fine throughout. The attempt at obstruction, raised by one member, only brought

out how strong and united the Church, as a whole, is in its seeking after union. The Reformed Synod meets at an earlier date than the other courts, and has thus always the precedence in resolving on the next step to be taken in advancing to the goal of union. In this movement she has never wavered. While holding the old truths she has so long contended and so gloriously suffered for, she is willing to keep moving on and prove herself a living Church, able to adapt her testimony to the changing circumstances of the time, and not preserve it as a mere fossil of a bygone age—an object of antiquarian veneration.

With the second week of May began the meetings of the United Presbyterian Synod. This body is a collective, and not a representative assembly—a General Synod, as you say. As there are six hundred congregations, each entitled to send a minister and elder, the court would number twelve hundred, were all present. All, however, do not assemble, for there are congregations scattered over England, the North of Ireland, as well as in remote parts of Scotland. The attendance never much exceeds six hundred, of which not more than one-third are elders.

There was a goodly muster this year, and after the opening, the first business to which the Synod proceeded was the choosing of a Moderator. This always occasions deep interest. In the case of the Assemblies, the Moderator is nominated by a committee composed of all the ex-Moderators; the choice is publicly intimated months beforehand, and the moderator-elect has ready an inaugural address, sometimes of portentous length. In the Synod there is no such arrangement. All is uncertain, and some score or more of the older members may go up with the flutter of expectancy as to the possibility of the choice lighting on them. There were four candidates named. The choice fell on Mr. McDowall, of Alloa. When the vote was intimated, it was found that the Moderator-elect was not in the court. Whether he had not dreamt of the honor, or whether, having a dream about it, he had gone, like Saul, to hide himself in the stuff, did not appear. Next morning he took the Chair, and explained that his absence was caused by a visit to Glasgow on some church affairs. He is a much respected clergyman, of high Christian tone, genial temperament, good bodily presence, and presided over the court with dignity and suavity.

There was a great amount of business

transacted, but much of it was mere routine—reports on the various schemes of the church. This annual reporting and discussing is like the cleansing and oiling of machinery, not very interesting to lookers-on, but very needful for the proper working of the ship. The financial and missionary progress reported was most satisfactory. The income for all purposes was nearly \$1,500,000 in gold. The Free Church income is about \$2,000,000, so that these two churches alone raise in one year about three millions in gold—a pretty cogent refutation of the allegations so often made about the failure of the voluntary system.

The discussion on Union was very admirable. The venerable Dr. Harper, who is in his 51st year as minister, spoke with great power and pungency, defending the church from the misrepresentations so often made by anti-union leaders in the Free Church, and yet spoke not a bitter word against them. Dr. Cairns followed in a masterly speech of the loftiest eloquence. The proposal to send the question down to Presbyteries to consider the practicability of Union on the basis of the common standards was carried by an overwhelming majority. On this union proposal the Synod is practically unanimous. There is no division. Were the union to take place as contemplated, all would be found ready to enter it. Would that there were the same preparedness on the part of the Free Church!

Among other matters of interest was the appointment of a committee to co-operate with any corresponding committee of the other churches in forming a *Common Hymnal*, that might be used by all the Presbyterian churches, instead of each church compiling a hymn-book for its separate use.

The most memorable event of the Synod was the visit of the Rev. C. H. Spurgeon, of London, who delivered a powerful and stirring address at the annual missionary meeting of the Synod. His subject was, "Christ, the Model Missionary." The substance of the address is given in the sermon for May 15th, which will spread it over America as well as here, as I understand his sermons are largely circulated among you. There were a number of telling stories and illustrations in the address, as spoken, which do not appear in the printed sermon. He had spoken in the morning to a large breakfast party, filling the largest public hall we possess. His theme was "Christian Work." It was very stirring, and many felt them-

selves spurred by it to work after a higher ideal of service than they had perhaps before realized. I send you a copy of the address in full, many passages from which might enrich the pages of *THE CHRISTIAN WORKER*, for which the title of the address proclaims its fitness. Mr. Spurgeon having entered the Synod in the middle of the union discussion, was invited to say a few words to the House. He spoke with admirable aptness on the subject in hand, ending by saying, "I should dearly like to be at the wedding. I should throw an old shoe after the happy pair. I should cast in my prayer with all the prayers of the churches in Christendom for God's richest blessing to rest on the happy event." The Synod closed, after having sat a week and two days. Though not an exciting Synod, it has been felt by the members to be most refreshing and enjoyable. L.

SCOTLAND.

REVIEWS.

WONDERS OF ARCHITECTURE. From the French of M. Lefevre. New York: C. Scribner & Co. 1870.

One of the most attractive volumes that has yet appeared in this series. Commencing with the rudest drawings of architectural science, as exemplified in the Celtic monuments, a carefully compiled record is given of the most remarkable temples, palaces, columns, towers, cathedrals, bridges, viaducts, churches and buildings of every description which the genius of man has constructed. The book is literally full of excellent illustrations of the great works described, and is itself a wonder of cheapness and interest.

ON THE FERRYBOAT. By Jennie Harrison. New York: Hurd & Houghton. 1869.

An admirable book; giving us, in its story of a poor orange boy, a touching picture of the Lights and Shadows of City Life. So life-like are its incidents and sketches, that we think it must be largely based on facts, well fitted to restrain the thoughtlessness of youth, and awaken the holy ambition of devoting our energies to forms and modes of usefulness. It should be in every Sabbath-school library.

THE MONKS BEFORE CHRIST. Their Spirit and their History. By John Edgar Johnson. Boston: A. Williams & Co. 1870.

Mr. Johnson has a curiously interesting subject, but does not treat it in at

all a satisfactory manner. The opening chapter, on the Spirit of the Monks, is both good and readable, and lays bare the delusions on which the whole system is based. A history, however, should rest on well-established facts, and when Mr. Johnson, evidently bewildered by the periods needful for what he calls the Ancient Civilization, affirms "that any theory which does not carry the origin of the human race farther back than about 100,000 years, *if well established by scientific investigation*, ought not to challenge our credulity," we feel, and we speak as a believer in geology as a science, that he has lost his common sense. The question, in his opinion, is not as to the fact of the 100,000 years' duration for our race. This is held as granted; but as to an origin still more remote!

JANET'S LOVE AND SERVICE. By Margaret M. Robertson. New York: A. D. F. Randolph & Co. 1870.

We have too many acquaintances nowadays—too much mere business intercourse with people, easily to find a friend like Janet. But we have met her in our time. We know her well, and for many years have loved and trusted her. The picture of the true-hearted, God-fearing Scottish servant, whose heart was breaking with her own cares, yet who felt it a life's duty to keep by the "Maister," and to be all but a mother to his motherless weans, crossing the ocean for those who "couldna do wi'out her," is assuredly no fancy sketch—it is a photograph from real life. The love and services of an English "follower of the family," or of an Irish "foster" relation, may be very deep, but nothing but the old clan feeling, sanctified by grace—a feeling into which a common nationality, as well as a family connection and individual attachment enters, could ever produce such a character. In the first part of the story, Janet is the central figure, and the interest is well sustained. It falls off, however, we think somewhat in the second part, in which Graeme is the leading personage. Still, Miss Elliott is well drawn, and much may be learned from her, both of Christian life and Christian wisdom.

THE DEATH OF AARON. By Rev. G. Campbell. New York: J. G. Curry, 62 Fulton Street. 1870.

There is a deep, strange interest felt by every reader of the Bible in the history of Aaron. Unheard of during all his early years, he comes before us only when Moses goes back to Egypt to demand the freedom of his people. Naturally we ask, How had Aaron escaped

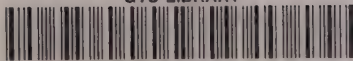
the Nile? what had been his position when Moses was high at Pharaoh's court? how had he acted when his brother fled to Midian? what regard did the people pay him?—but in vain. He comes before us for the first time when in old age, as an assistant to his brother. But high honor was in store for him, even the priesthood of the chosen people; and when his work was finished, how singular his burial! like that of Moses, hidden from the people lest the tomb should become a shrine, and his dust become a snare! Mr. Campbell sets before us in an interesting manner and simple language the leading practical thoughts suggested by the strange transaction, so that, as we read, we are conscious of a holy, solemn feeling coming over us, as when in the presence of death. Appended is a sermon preached by the author in connection with a sad calamity, by which the whole of one of the households of his flock—father, mother, children—was in a moment crushed to death.

LIFTING THE VEIL. New York: Chas. Scribner & Co., Broadway. 1870.

One of the daintiest volumes externally that we have seen for some time. Its opening chapters, full of the false comfort and consolation that spiritualism offers to mourners in the supposed actual intercourse with the spirits of the departed, perplexed us not a little. As, however, we read on and found that the writer's aim was to show the delusiveness of such comfort, and its hollowness in comparison with that afforded us in the presence of our loving Saviour; that it exposes to the danger of substituting the creature for the Creator; of having a heaven whose central figure would be not Christ, but our idolized loved one—we felt greatly relieved, and admired the skill and tact by which the result was attained. In our day, when these subtle wiles of the wicked one are finding acceptance in so many circles, so able a refutation as is contained in this volume is very valuable.

WONDERS OF THE HUMAN BODY. From the French of A. Le Pileur. New York: Scribner & Co. 1870.

A popular description of the human body, and the functions and powers of its different members. Books treating of such subjects can seldom lie on our parlor tables, or be read aloud in the family circle. This volume may be so used, while yet it is sufficiently detailed in its statements to give a good general knowledge of its subject. Like all its companion volumes, it is very fully illustrated.



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Vol. I.

No. 6.

THE Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

AUGUST, 1870.

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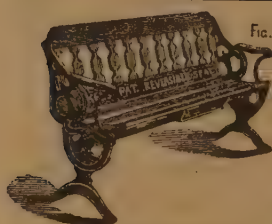


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[NOTE.—We have been requested to publish a Scheme of Lessons for our Sabbath-schools. We purpose doing so next year, but meanwhile offer the above scheme to aid those schools where no specific course is followed. Let the teachers prepare themselves on the Lesson. Let the scholars be instructed to find out and commit to memory, or to write out on paper as many texts as they can discover in support of the "Doctrine to be proved." Let the eight lines of the "Psalm to be repeated" be sung at the close of the school, and let the Superintendent, in his closing exercises, ask some scholar to repeat the "Question" for the day, and considerable uniformity will be introduced into our schools.]

THE CHRISTIAN WORKER.

VOL. I.

AUGUST, 1870.

No. 6.

THE PSALMS.*

DR. BINNIE is a distinguished minister and Professor of Theology in the Reformed Presbyterian Church of Scotland. The volume before us is, we believe, his first literary venture, and reflects great credit on his abilities, learning and candor. Full of fresh, suggestive thought, it is the fruit of many years' meditation and study, and furnishes much interesting information to the careful reader. It is not intended in any sense to be a commentary, concerned with the exposition of particular Psalms, but to serve as an introduction or "path-way" to the Psalter as a whole, the title telling of a threefold division.

In the First Book, Dr. Binnie treats of the *History and Poetical Structure* of the Psalms, accepting Augustine's language, that "To make a psalm there must go these three: Praise, God's praise, and song." This statement he yet wisely guards by the qualification that to deserve a place—not in "the Psalms of David"—a phrase inaccurate as a description, many of the Psalms coming from other pens than his, and unknown in the Scriptures—but in the Psalter, "the Book of Praises," *Sepher Tehillim*, a psalm must be the fruit of supernatural inspiration, and designed for permanent use in the worship of God. Such a proviso is indispensable. That "Hymnal of the Church Catholic" could not be such, unless written by men that spake as they were moved by the Holy Ghost, and now, because it is so written, it is fitted for all people, all circumstances, all times, and its use obligatory in the church.

Concerning the superscriptions of the Psalms, whether referring to authorship, character, musical rendering, or use, Dr. Binnie speaks more positively than we would do, without hesitation holding them all

* *The Psalms : their History, Teachings and Use.* By Wm. Binnie, D.D. T. Nelson & Sons. New York. 1870.

to be authentic. They proceed, he says, "either from the Psalmists themselves, or from those who finally arranged the Old Testament Canon"—a position hard to prove, we think; hard, we admit, to disprove. That they are of a very early date is admitted. But when both Greek and Syriac versions exhibit them, though with great and numerous variations, often altering the Hebrew, and sometimes giving headings or titles where the Hebrew has none, it is plain that these early translators, living within a century of Ezra, in no way esteemed them as sacred as the text itself. *Perhaps* the weight of the argument is in favor of their authenticity—involving, though this does, the use of Habbakuk III. in the public religious service, and the rendering as titles of the "Hallelujah"s or "Praise the Lord"s prefixed to some ten or eleven psalms, and now thrown by our translators into the body of the Psalms themselves.

The Psalter is really a collection of five separate books, that have been compiled at different periods, and are now grouped together on distinct though easily perceived principles. The first two books, for instance, comprising Pss. i; 41 and xlii: 72, are, in the main, David's compositions, and therefore bear his name in Ps. lxxii: 20. The First of these books consists of *Jehovah* Psalms, and contain that special and covenant name of God 272 times, and *Elohim*, the more general term, only 15 times. In the Second book these proportions are reversed, *Elohim* occurring 164 times and *Jehovah* only 30 times. The Third book, Ps. lxxiii: 89, was evidently not completed till after the return from Babylon, while the Fourth and Fifth, Pss. xc: 106, cvii: 150, marked by a certain jubilant tone, and containing the Millennial, the Thanksgiving, the Psalms of rejoicing, would naturally have been considered as one book, but for the Doxology between the 106th and 107th Psalms.

To each of these books there is appended a Doxology. These Doxologies, Dr. Binnie thinks, belong properly to *each* of the psalms in its own book, and should be used not as the closing verse of a particular psalm, but "be set forth in such a shape as would enable and invite God's people to sing it as a separate formula of praise, or in connection with any other psalm."

This supposition is probably correct, and opens the way for a very desirable addition to our Service of Song. In the alternate verses of the 136th Psalm, we have material for grand bursts of choral praise, as with special animation, and with every devotional feeling of the worshipper in exercise, some one feature of the Divine Perfections or dealings is made the theme of song. Few parts of public worship in other churches are so impressive or inspiring as when the whole congregation rises to its feet, and joins in one loud acclaim of thanksgiving. Now, why should not *we*, by means of these Doxologies, seek

to call forth similar bursts of praise in our congregations? Why should not we—specially set for the use of the psalms in worship—*sing them as they were written to be sung*, that so a worship truly acceptable may be presented, and the full power of our glorious Psalter be brought out? If these Doxologies were arranged by our Psalmody Committee, so as to be sung as refrains or choruses, how animated might our Congregational Psalmody become?

In the original Tabernacle worship, no provision existed for a stated Service of Praise. The Song of Moses, the 90th Psalm, the Songs of the Red Sea, of Deborah, of Hannah, and others now lost, such as the Book of Jasher (Josh. x : 13), the Book of the Wars of the Lord (Numb. xxi : 17), may indeed have been used in the religious assemblies, and there are many indications of the use of Song in worship—Ex. xxxii : 18, 1 Sam. xviii : 7, Numb. vi : 22–26, 35–36. Still, there was no Psalmody, properly so-called, for the Church until “David perfected the Jewish worship, and added to it several new institutions.” Foremost among these was the Service of Song, with the Choirs and Orchestras of the Levites. This Reformation dates, we think, from the bringing up of the Ark from Kirjath-jearim to Jerusalem, extending over many years before it was completed and in full operation. In making these additions, described at length in 1st Chronicles, David doubtless received much assistance from Samuel, at whose School of the Prophets, or Seminary, at Ramah, music and song were largely taught. On special occasions, the Levitical singers and performers would be sustained by the voices of the whole congregation, when the services, whether in Jerusalem, around the Ark, or in Gibeon, around the Great Altar of Burnt Offering, would be as the sound of many waters, as the anthems of that upper world, where the voice of every creature is always blending with the music of the harpers in the praise of God.

In the Second Book Dr. Binnie considers the *Theology* of the Psalms, and in speaking of their Christology, points out how prominently and distinctly they testify to the *Person* of Christ as our Kinsman and our God; how largely they tell of his *Work*, his *Priesthood*, his *Kingship*, his *Prophetical Office*, of his oneness with the Church—one Psalm, at least, being a very Nuptial Song. Personal Religion, in reference both to God and the Soul, Spiritual progress, Eternal life, are also among the Psalmist's themes; while Social Religion, whether in the Church, the Family, or the Commonwealth is frequently presented.

The Third Book treats of the *Use* of the Psalms. While largely intended for and adapted to the Temple worship, the Psalms were not confined thereto. Praise, like prayer, is a moral duty, and must, in one form or another, have been presented by the Church in all ages. In

the Synagogue, where ordinarily there would be neither instrumental accompaniment nor professional singers, the songs of worship would possibly be simply chanted, a form of praise rendered necessary, indeed, by the absence from the Hebrew Lyrics of metre, and once, universal in the Christian Church. In its old antiphonal or responsive form, this mode of praise is still used both in the Church of England and in the Greek and Armenian Churches.

Dr. Binnie proves that, till the middle of the fourth century, the Psalms reigned supreme and almost alone in the Service of Song throughout the whole Church, and especially in the West; that in Augustine's time, however, hymns and canticles were used at Rome; that Congregational singing died out by the seventh century, but was re-established at the Reformation—Luther, Calvin, Beza and Marot taking special interest in the matter. Not holding the ground taken by our Church as to the obligation to an *exclusive* use of the Psalms in praise, he yet concludes his interesting volume with the following seasonable words:

"Apart from any difference of opinion that may exist in regard to the partial employment of uninspired hymns in the public service of the Church, there can be no doubt that it is both presumptuous and dangerous to eject the Psalter from the place of honorable pre-eminence it has occupied for well-nigh three thousand years, and thus to deprive the Christian people of the inestimable advantage of having their souls brought under the predominant influence of those inspired lyrics that have molded the sentiments of so many generations, even as they were designed by God to mold the sentiments of all generations to the end of time."

SHE HATH DONE WHAT SHE COULD.

BY REV. HENRY GORDON, COILA, N. Y.

THUS far, the articles in this magazine justify its title of *THE CHRISTIAN WORKER*. They chiefly refer not only to the necessity of Christian work, but to its various departments. This is well, for *work* is the great need of the Church. Work is that to which every Christian is called. An idle Christian is a contradiction. And yet, like many other good things, there is danger of dealing in mere generalities in reference to it. We have in the Church bustling men; men who, wondering at the indolence of others, love to work for the sake of the dust and din arising from their work, without much reference to any special end to be accomplished thereby. In order to work successfully and harmoniously in the vineyard, three things ought to be kept in view.

FIRST. There must be due preparation in the arrangements of life. The most humble calling requires attention to those qualifications

that fit the person for following it successfully; and are we to suppose that the Christian calling, the most important of all callings, can be pursued successfully without due preparation? Nor are we left in the dark with regard to this. When our Saviour was sending out the disciples to lay the foundation of that kingdom which shall outlive all other kingdoms, He commanded that they should tarry at Jerusalem until they should receive power from on high, until the Holy Spirit should come upon them to prepare them for their great work. Now see how these men behaved after this baptism. No more denial of the Master by Peter; no more secular views of the Master's kingdom among the other apostles; but a spirit of self-denying zeal and devotion that, like a torrent, carried everything before it.

In preparing to work successfully for the Master, our need of the influence of the Spirit must be kept in view. And this not only as at first, to convert the soul to God, but in such a continuous baptism as will raise the soul to holy ardor, raise it above the obstacles in the way, and give it such delight in the service of Christ, as that work done for him, will be its own reward.

A SECOND preparation for work is skill in the use of the Bible. There were those whom the Apostle called "unskilful in the Word." This being the sword of the Spirit, every soldier of the Cross has to wield it in order to resist the powers of darkness. A sword in the hands of one man is a more formidable weapon, and will do much more execution, than in the hands of another. And why? Just because of the skill with which it is wielded. In carrying on the Saviour's work, there is need then of something more than well-meaning weakness. Christian work is a spiritual science, and every person desirous of succeeding in it must give it their serious attention. We are commanded to learn to do well. A spiritually-minded man, one skilful in the Word, will not only desire to work, but to work well and wisely, while to be a fellow-worker with the man whose motive to action is goodness and intelligence, is exceedingly pleasant.

A THIRD preparation for work is, Doing what we can; *seeking that work for which we have fitness*. A desire for places and for work for which there is no proper qualification, is no small obstacle in the way of those whose duty it is to make arrangements for Christian work in the Church and Sabbath-school. Find out, therefore, what you *can* do, then do it cheerfully, and this to you will be not only the post of honor, but of pleasure and usefulness.

"Doing what we can" may, however, mean *acting up to the full measure of our ability*. Oh, who in the Church of God, in the present day, do all they could? Who exerts the influence they might for the spread of the best of all causes? Who gives all they could for the

support of the religion of that Christ to whom they owe all that they are? Were men doing thus, we would not hear the complaint so often made, The Lord's treasury is empty. Now, Christian work must be curtailed, and men be allowed to live and die in heathenism, because there are no means to send to them the glad tidings of salvation. Members of the Church of God, are you doing all you might to strengthen the hands of your pastor, and render his labor more efficient among you? You do not know how much you can do, until you try. Teachers in the Sabbath-school, are you doing all you can, not only to increase the school in numbers, but to impress upon the youthful minds committed to your care, the value of those eternal truths contained in the Word of God? Men who do this are the men needed at the present time. Happy the minister that has a goodly sprinkling of such persons in his field of labor. Instead of being pained, his heart will be rejoiced, and in returning from his varied duties, he will not have to exclaim, as many pastors have with regard to their *great* talkers, "Oh, that they knew that their strength is to set still!"

ROTATION IN THE ELDERSHIP.

As Presbyterians, we hold that ordination to the Eldership is of perpetual force; that a person once solemnly set apart to this office, holds it for life, unless for unchristian conduct deposed. He may, indeed, by removal, cease to hold the position of elder in a particular congregation, but it is merely his installation that has no longer effect, and like the minister who has been released from a charge, he retains his *office* still.

There are, however, not a few in the various branches of the Presbyterian Church who do not believe it to be most expedient that, in virtue of a single election, ruling elders should occupy that position indefinitely; and the practice is now extending of electing them to serve, not for life, but for a term of years. The change has found its way into the United Presbyterian body. One of our presbyteries has recommended that the congregations under its care provide for rotation in their eldership, while others have declared such rotation to be in all cases lawful, in some expedient. Many reasons might be given showing this plan to be safe and practicable. Among them we present these:

I. IT IS CONSTITUTIONAL. It is in keeping, both with the letter of our Standards, and the views and practices of our Presbyterian forefathers. The Scriptures do not give us express instruction on this

matter; nor, so far as we can discover, is there any inference bearing on either practice to be drawn from their teachings. The Confession has no deliverance, and our Book of Government is equally silent. The subject is one of those minor matters which the authors of our Standards have left to the regulation of Christian discretion.

Rotation in the eldership is not "some new thing" in the practice of the Presbyterian Church. It dates from the birth of the Church of the Reformation. Such was the doctrine and the practice of our Scottish ancestors. Says Dr. Miller: "According to the original Constitution of the Reformed Church of Scotland, the elders and deacons were chosen but for one year. This was the arrangement adopted in the First Book of Discipline, formed in 1560, and also in Second Book of Discipline, drawn up in 1578." He adds: "In the Protestant Churches of France, also, the office in question was from the beginning, and, it is believed, still is, temporary." The Reformed Church of the United States claims to be in the fullest sense a representative of ancient Presbyterianism, and one of the features of its administration which it brings forward in support of the claim is, its practice of electing elders, not for life, but for a term of years.

II. IT IS BETTER PRESBYTERIANISM. It accords more with the spirit of the Constitution than an election of elders to serve for life. The Presbyterianism of our Standards is a system of Church government involving the consent of the governed. Its officers, be they teaching or ruling elders, are the representatives of the people, and chosen by them. It is their business to act in behalf of the people, and in an important sense they are responsible to the people. Is it, therefore, according to the genius of Presbyterianism, for pastors or ruling elders to continue to serve congregations whose consent they may not longer enjoy? By no means, is the ordinary judgment of the Church as relates, at least, to pastors. If a pastor has ceased to enjoy the confidence of the people over whom he has been installed, he must, under certain circumstances, retire. And if he be not wise enough to resign, the Presbytery may, on fitting application, dissolve the relation. Is it not the right of congregations to enjoy equal protection from representation on the part of their ruling elders, which they may not approve? And if so, how can this be secured more happily than by providing, that they shall have the privilege of deciding by frequent elections, who shall rule over them? It must be regarded, therefore, as more truly Presbyterian for ruling elders to be chosen for a specified time, subject to re-election. This will give to the constituency of the Church, from time to time, a fairer representation in its government.

III. IT WILL SECURE FOR THE CHURCH, IN ITS ELDERSHIP, THE

BEST MEN AVAILABLE. All will agree that the best men should be called to our official positions. The most talented, the most pious, and the most enterprising members of the Church are to be entrusted with the guardianship of its interests. How shall this best be done? Not always by the election of ruling elders to serve for life. If this practice prevails, such elections will occur in congregations only at long intervals. For years, often for decades, there will be for the people no relief from ruling elders that may, on trial, have disappointed their confidence. Nor, during these long intervals, will there be any opportunity by which they may avail themselves of the official services of others, who may have developed gifts and graces fitting them to "rule well."

Who has not observed, in many congregations, just this state of things arising from the prevailing custom of electing for life? In many sessions there are to be found members who are not helps, but hindrances; good men, it may be, conscientious men, but better fitted for some other sphere of work than the eldership; while outside of them, in the congregations they represent so poorly, are brethren available, of excellent judgment and earnest piety, who might adorn the office of elder!* Adopt the plan of rotation in the eldership, and it will be likely to retain in office, by re-election, brethren who prove themselves efficient. It will afford a smooth method of release to others, who, for one reason and another (they may or may not be themselves to blame), are not such acceptable servants of the people; and it will secure for this important position the best men as, from time to time, they make themselves known by their "abounding in works of faith and labors of love. X.

"CAN'T AFFORD IT."

CAN'T afford what? To provide the necessities of life for yourself and family? To furnish implements for tilling the soil, or tools for prosecuting your trade, or goods for your merchandise? To pay your debts to your fellowman, or your taxes to the state? To ride in your own carriage? To entertain your friends? To buy your own tobacco and cigars? To educate your children? To meet the expense of an occasional trip of pleasure? No! no! You do not mean any of these.

* Rev. C. H. Spurgeon, of London, is a Baptist, but, in the government of his congregation, is Presbyterian, having a Bench or Session of Elders. These are elected only for one year, but always eligible for re-election, while the Trustees are chosen for life. Mr. Spurgeon's vindication of this is, that a man's fitness for financial position is known before he is elected, and so there is little risk of having an incompetent person, while as an elder's fitness has to be taken greatly on trust, and his work is so vital to the welfare of the people, there should be some provision for making a change, should an unsuitable person have been chosen.

The average Christian of the present day in our land believes that he *can* afford to do any or all of these things. Indeed, he scarcely entertains the question whether he can afford it or not. He regards them as necessities, and acts accordingly. Whether he can afford it or not, he does expend a large amount of money yearly upon himself and family, and in the prosecution of his business. This is simple fact. Nay, more than this, he actually does expend a large amount, from which he receives and expects no return, for which he can plead no obligation, and which goes he cares not how, and he knows not whither. Reader, is it not so with you? If you had in your possession to-day, all that you have expended in the past five years for mere gratification, or for pride or folly, would you not be many hundred dollars richer than you are?

And yet it is not this expenditure of which you speak so dolorously when you say, you "Can't afford it!" It is of another matter entirely. And what is it you can't afford? To support the gospel. Yes! In that direction, your means are extremely limited. At the very mention of the word, your purse becomes gaunt. You must be cautious here. Economy is now the word. No matter how rich you have fancied yourself before, you have a "poor turn" now. You suddenly remember that last year's crop was short; that the times are hard; trade is dull; money is tight. You suddenly remember that you are not out of debt, or that your new house or barn is not yet built; and, on the whole, you never felt so poor in your life before. And really, you "*Can't afford it!*" And yet, as a Christian man, you profess to believe that the gospel is the most precious gift of God to man; that the institutions of religion are above all price; that through them you have actually obtained an interest in—not a title to—the most glorious inheritance, both for time and eternity. Your very profession declares this; and, whether you believe it or not, the gospel is worth to you and to your family, and to the community in which you dwell, infinitely more than all the treasures of earth, for it is your life, the pearl of great price. It gives to your very property, all the real value it possesses. Without the gospel, it would cost you more to protect it from your godless neighbors than it is worth. Lot found this to his cost in the rich fertile plains of religionless Sodom. And so has many another righteous man found in pitching his tent toward Sodom.

The truth is, *You can't afford to be without the gospel.* This is the proposition to start with. It has been demonstrated again and again in the history of this world of ours. The question, therefore, is not how much can you *afford* to give, but how much *must* be given in order to obtain and secure it. If five dollars a year be sufficient—if

the institutions of the gospel can be well and efficiently maintained in your midst at an expenditure of only that amount, then let it be five. And let all true Christians pray, "The Lord have mercy on your soul." If fifty dollars, or one hundred, or two or five hundred a year are necessary to secure them, the amount must be forthcoming. Your own welfare demands it. Your children have a right to the expenditure. The community in which you dwell have a claim upon you to that amount. Your comfort, and peace, and safety, and happiness in *this* world demand it. Your eternal interests are dependent upon it. Your God, whose steward you are, and to whom you must give an account, requires it.

Can't afford it! When your family is sick, dare you say you can't afford them medicine? When your house burns down, do you even ask the question whether you can afford to rebuild or not? And is not the gospel more essential to you and your family than medicine, or even a house to dwell in? O then, never say again that you "Can't afford" to support the gospel. You can't afford to do otherwise. And as surely as you refuse to give as God has prospered you for this purpose, you will find, sooner or later, that you have forsaken your own mercies.

If there be one thing that exhibits more fully than all else the consummate meanness of sin, it is when it leads a man to spend his days in the midst of the gospel—in the very sunshine of its blessings, amid all the comforts, and joys, and happiness which it sheds upon a community, gathering riches under its benign and beneficent ministry—and yet obtain all this at the expense of his neighbors. And when at last, he comes knocking at the door of the kingdom for admission, need it be thought very strange if there comes ringing back in his ears this old life-long plea, "Can't afford it!" B.

THE BIBLE IN OUR PUBLIC SCHOOLS.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

"THIS subject of the public schools contains in it the whole question of the progress and triumphs of the Catholic Church in the next generation in this country. The United States have no other hope except in the vast and controlling extension of the Catholic religion. This government must be obedient to the holy Catholic faith. The way lies through the public schools! Catholics! let us all act together. Let us all read and listen to the same sentiments, that we may know how to act together."

Such are the views and purposes of the Church of Rome as expressed in the *Freeman's Journal*, an organ of that church. They are

as full of warning as they are of wickedness! They disclose clearly the designs of the enemy, and it is supreme folly for Protestants to remain indifferent. But such sentiments are not designed to arouse opposition, or to disclose the secrets of Rome to "heretics"; so, while the leaders in the crusade against the Bible and free schools are busy scattering their firebrands among the ignorant masses of Catholics, they are just as busy blowing smoke into the eyes of Protestants to blur their vision, and conceal from them the extent and true nature of their designs. Men schooled in double-dealing, like the boatman, they look one way, but row another. Their eyes may be up the stream, but their course is downward. Like Mercury, who dragged the stolen oxen backward into his cave by their tails, so that their hoof-prints might all point outward, and thus divert from himself the suspicions of their owner, and send him searching his cattle another way, the cunning, crafty Papists are dragging our national liberties backward and downward into their dens of darkness and death, while, to divert suspicion and prevent detection, they conduct the descent cautiously, with the backs of their victims toward the pit, their faces and foot-prints pointing toward light and progress! But murder will out! The black robes of the sleek priests are not sufficient to hide the satanic purpose that lurks beneath, nor long enough to conceal the cloven foot that goes so softly; and so, when they can no longer shut out the day from their deeds of darkness—when concealment is no longer possible—they seek to sustain their cause by subtle argument and special pleading.

Their first argument against the presence of the Bible in our public schools is, *That our government has nothing to do with religious training*; that it is the business of the Church to teach religion, and of the State to give a secular education, and that each has its own proper sphere. This is truth, in a measure, but it is not the whole truth. Our government is not a religious teacher, it is true, yet it has much to do with religion—just what nature has to do with the sunbeams. She weaves them into all her forms of beauty and framework of strength. They paint the rose and the lily, they give tint and tone of coloring, light and shade of beauty, toughness and strength to the fibre of the oak, symmetry to its form and magnitude to its proportions. But shut them off, and every beauty of color would blanch out; the face of nature would be like the pale face of death, and every production of earth would dwindle and dwarf! Unravel the sunbeams so deftly woven into the texture, and, as when taking the warp from the woof, the whole fabric falls to pieces. So absolutely essential are the solar rays to the beauty and strength of nature. Not less essential to the purity and prosperity of the state are the influences of religion.

Interwoven with its very life, they constitute the very essence of its beauty and strength. And as well might you attempt to abstract the subtle influences of the sunlight from the rose, and save its beauty, or from the oak and save its strength, as attempt to abstract the all-pervading influences of religion from the state, and save the precious boon of liberty.

Our republic had its conception in Religion. She presided at its birth. It drew its first nourishment from her breast; it learned its first lesson at her knee; it has been guided ever since by her hand. I know that Infidelity was in the natal chamber, busy with its ministrations, when the wondrous child was born, and had the impudence to put in rival claims to maternity. But as the cloud brooding in the sky is kindled into light and glory by the beams it obstructs, and owes its splendors to the sun it would obscure, so the Infidelity of our young republic stole all its grandeur and glory from the sacred influences it ignored, and owed all its sentiments of justice, freedom and equal rights to the religion it denied and affected to despise.

Infidelity and irreligion never begat and brought up a republic like ours, and *never can*. As we never find tropical fruits and flowers within the frozen zones of the north, because the influences of their soil and climate are not suited to produce them, so we never find a government and institutions like ours in the bleak, cheerless regions where infidelity and irreligion reign. Let the reader acquaint himself with the past history of the world and its present condition, and he will know the truth of what we say! So, whatever the pretences and claims of "freethinkers" to the contrary, our republic was born of religion—the Christian religion. The fibres of its life, and strength, and beauty are rooted in the Bible, and with the Bible it stands or falls! It is no innovation, then, on the part of the state, and no violation of its fundamental laws to claim for the Bible a place in its public schools, and to demand that its children shall be taught Christian morality. This right is as old as our government; it is incorporated in the Constitution of the United States. Says that honored instrument, "Religion, morality and knowledge being necessary to a good government and the happiness of mankind, schools and the means of education shall forever be encouraged." As to what religion is here meant, Blackstone removes every doubt by saying: "We have received the Christian religion as a part of the common law of our land"—a dictum confirmed by the courts of New York. Says Daniel Webster, in his famous argument in the Girard will case: "Christianity is the law of the land." The Constitution then joins hands with the friends of the Bible, and requires that the Christian religion shall be taught in our public schools, that the Word of God shall not

be cast out, nor the voice of prayer hushed! The framers of the Constitution foresaw, that whatever they would have to appear in the character of the nation must be inculcated in the public schools, for they are the nurseries of the state; and since the life and prosperity of a nation depend on the Christian morals and religious character of the people, our forefathers wisely made provision for the religious, as well as the secular, education of the royal family of the republic!

Besides, it is the duty of every nation to educate its children. Its own preservation demands this; and, in a country like ours, where all share in the government, the duty of education is more imperative. But intellectual development, without moral, is always dangerous! To educate without religion is to teach the head without teaching the conscience to guide it—to develop a power without restraint! But, to take higher ground, the State is not a voluntary association. It is of divine appointment, and all our relations and obligations to it are expressed by the divine Lawgiver in the Bible. What shameless guilt, then, for the State to ignore this Magna Charta! What infamy in the sight of heaven, and what perfidy to the God of nations, for the State to deny to its children the only book that can teach them their duties and relations, their high obligations to obedience, elevating their moral character, and fitting them properly for the part of good citizens! And a state or nation that does this, how can it prosper! It ought to perish, it must perish! But who are they that make such demands upon our State, seeking to change the Christian character of our government? Do they love our institutions, and wish to build them up? Are they not avowedly seeking to supplant them? Usurpers, foreigners—owning allegiance to a foreign power! If we yield to them, what becomes of the discipline of our schools? Take away the Bible, and you break down all authority, and the children would have to be governed by fear and force, as you govern cattle. What would become of morals! Our schools would be degraded to the plane of heathenism! If we cast out the Bible at the bidding of Rome, we make concessions to a foe, that will never cease till it has compassed the entire control of our government.

If we admit that the State has no right to place the Bible in her schools, we yield all! She has no right to place it anywhere, and soon the demand will come to cast it out of our courts of justice and halls of legislation; out of almshouses, and asylums, and prisons, and reform schools, and institutions for the blind, deaf and dumb, because these are supported out of the public treasury; and onward the tide will sweep until the work of ruin is complete, and we furnish the mournful spectacle of a state without religion, a nation without a Bible! And then, with no divine sanction to enforce its authority,

nor higher law to bind the consciences of its subjects, the State may dot its fair domains over with barracks instead of schoolhouses, and levy taxes for war instead of education; for without the Bible and the Christian religion, a nation can only be governed by pains and penalties and brute force. May God save our country from such a fate!

WILLING WORKERS THE GREAT WANT OF THE CHURCH.

I ASK, Christian, are you now willing to work in the service of Jesus? I will, in Christ's stead, find you work, and prove again your profession of *willingness*—what it is worth. There is the Sabbath-school in your church, or a place for it. If you are not qualified for a teacher, you are qualified for a pupil, so that you may soon become qualified for teaching. Out of thousands I have known, I have never met fifty that ought not, and might not profitably be either in a class or over a class, if they were willing. If you are qualified to teach a lower or a higher class—I don't know who you are, I don't know the church to which you belong—but I do say, if you are *willing* to do good to others, to do good patiently, you have an opportunity. If you are willing to teach, you can have your class. If you are willing, you will not wait until one is given you, or until some one else hunts up pupils for you, you will seek and find pupils for yourself. That is just what Jesus has done. He did not wait for others to bring sinners to him; he went after them, to seek and save the lost, and he has commanded his servant-workers to go out into the highways and hedges, and constrain them to come in. If you are willing to work, you can do this. You would find the way if you had the will. It does not take much time, either, when there is the will. It does not require much money where there is the loving and cheerful will. If you do not make the trial, how do you know you can't succeed? And if you utterly refuse or neglect the opportunities, how can you prove your willingness? Either try, or never profess to be willing to work for Christ.

Are you a pupil in a Sabbath-school class? Then you profess to be willing to learn. Then you *must study*. This is now your work, Christian, search after the truth. Work! dig in the mine of truth; search as for hidden treasures. Apply yourself to the work of preparing your lessons, and pray for God's blessings on your studies and on your teacher's instructions. No teacher can make you wise in divine things unless you apply your own heart and mind to the work. He will lead you in the paths of knowledge, but if your eyes are shut, or

your thoughts wholly occupied with foreign matters, you may never be able to find those paths again. I would earnestly press this on all pupils in Sabbath-schools; your work in the service of Christ is to study your lessons well, and take good heed to the faithful teachings of your instructors. Yes, the Sabbath-school pupil that is called from the seat in the class to the unseen world of death, and has been a humble and faithful worker as a student of God's word, will receive the welcome, "Well done," from the Savior's lips. To be a good and faithful pupil has its reward.

Are you a teacher? You are a Christian, I take it; for to be a Christian teacher, and yet none of Christ's, I do not see how you could teach what you will not trust yourself. I say you are a Christian worker in an eminent degree by your position. Prepare in the closet, and pray over your lessons much for your work in the class, the place over which you prepare, and from which, through God's help and blessing, you hope to reap fruits unto eternal life. If you are willing to receive the reward, you must be willing to do the work faithfully; and if you are willing to do the work faithfully, you must be willing to prepare carefully your mind and heart for the work. When Christians are willing to work, and show their willingness by their work, then the great want of the church will be met. The Church will soon conquer the world to Jesus.

TALKER.

THE CABINET.

SPIRITUALITY is no adequate security for sound moral discernment.

HE may do a great deal who is never idle, and he may go a great way who never goes out of the way.

Do what you can, and do it while you can. Consent to be often wearied in Christ's service, but never wearied of it. Luther's motto was, "Work on earth, and rest in heaven."

A HIDDEN light soon becomes dim; and, if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

WHEN a Breton mariner puts to sea, his prayer is: "Keep me, my God! my boat is so small and the ocean is so wide!" Does not this beautiful prayer truly express the condition of each of us, as we sail with frail boats on life's broad sea?

THE PAINTED CHINA.—It is said that when the gold bands are first put on to the finest China, they appear of a dull, reddish brown. But when the wares have been in the hot furnace the required time, they come out burnished gold. Have you never known people who have come out of a furnace of trouble, or suffering, like this

China? They were only common Christians when they entered it, but they have come out of it like pure gold.

WE have the most profound reverence for an enlightened, honest, healthy Christian conscience. We cling to the right of unrestrained worship. We would deprecate, above all things, interference with a man's belief. We render to all others what we claim for ourselves; but we are constrained to recognize a difference between a Christian conscience and a mere sentiment, or a stubborn will. We have heard of an elder who opposed a proposition made by his pastor, because it was against his conscience. Failing to convince him by argument, the pastor, thinking that the good elder's opposition might be more a matter of will than of religious conviction, asked him, "What is conscience?" "Well," said the elder, "I can hardly tell;" but, putting his hand to his heart, added, "it is something here that says, 'I won't.'"

SABBATH-SCHOOL DEPARTMENT.

CONVENTIONS.

BY DELTA.

THE position of the Sabbath-school in this land is somewhat peculiar. In Great Britain the school is the child of the congregation, and the fruit of its vitality. The relation of the parties is thus at once defined. The former is part of, dependent on, supported by, and subject to the latter. It has no formal existence, except as part of the Church. With us, the Sabbath-school is oftentimes the parent, or at least, the pioneer of the congregation. It frequently exists as a voluntary self-organized society, with constitution, rules, and members exercising an independent existence, altogether apart from that of the congregation. Much of the contention between Sessions and Sabbath-schools, and many of the characteristic features of our Sabbath-schools, are the result of this peculiarity of their origination. Conventions, for instance, are an institution almost unknown abroad. What we do by conventions is done largely there by the churches themselves, each of these having its Committee charged with promoting the interests of the Sabbath-school. Where the schools are thus carefully aided, there is not much room or need for such gatherings as conventions, while the benefits of our mass meetings are secured by the annual discussions in the church courts.

Our convention system has grown out of our circumstances, and, on the whole,

has rendered great service to the cause of Christ. It brings together, in State or County gatherings, those who are deeply interested in Sabbath-schools, and often draws into the work some who had previously been lukewarm or indifferent. It enables teachers to compare notes, and to learn from each other's experience the most judicious and effective modes of working. It affords opportunities for religious and prayerful converse among workers for Christ; so that, refreshed and stimulated by intercourse with brethren interested in a common cause, the delegates return home with holy resolves after increased activity. It arouses the community to some sense of the value of that agency, interest in which, has brought together so many, it may be, from far distant homes. To all it gives fresh reason for thanking God for his people and his people's work, and his Spirit's grace in them; so that a well-conducted Sabbath-school convention is unquestionably a good thing.

The conventions that have lately been held in New York, Pennsylvania, Illinois and elsewhere, have not been marked by any features of novelty. They have for the most part, been all conducted as on former occasions. Teaching as an art, perhaps, received considerable attention, and Model Lessons and Blackboard Exercises frequently relieved the sameness of the reports of county secretaries, and the prepared addresses of special speakers. And this is as it should be. Sabbath-school teachers do not come to-

gether to make business or to propound novelties, but rather to give and to get some good.

We regret to notice the absence, as a rule, from these meetings, of the ministers and S. S. teachers of our church. This, we think, a great mistake. If we wish to keep children in our schools, we must know how the schools in other denominations are conducted, and what appliances are used. For learning these things, no mode is so profitable as the attending on conventions. Some excuse their absence by alleging that they know none of the leaders of these meetings. We answer that they never will know them, unless they put themselves in the way of making acquaintance. Others shake their heads, and point their fingers to the nonsense that is sometimes heard at conventions. If we have the sense to see that that is nonsense, then we should go and try to prevent or to cure it. Our absence will not prevent these meetings from being held, nor our silence teach their conductors wisdom. Sympathy with the promoters and co-operation with them, so far as we can give it, will secure for our opinions and beliefs a respectful regard—sure to be withheld when we are found, only but ever, pointing blamingly to what we made no effort to prevent.

SABBATH-SCHOOL ANNIVERSARY.

FROM A CORRESPONDENT.

THE Fourth Anniversary of the Sixth Avenue Mission S. S., Pittsburgh, connected with the 2d U. P. Church, was held in the auditorium of the church on Friday evening, June 3.

The church, which long before the appointed time was crowded with happy, smiling children, their parents, and the friends of the school, was tastefully decorated with evergreen wreaths interwoven with fragrant natural flowers—the pulpit and platform being adorned with a profusion of beautiful bouquets.

On the pulpit platform was a very fine evergreen tree. On the wall, immediately above it, a card hung with the words, "But the fruits of the Spirit are these." Fastened in its branches were cards bordered with roses, containing the words, "Love," "Joy," etc., while on either side of the tree were arranged about six hundred beautifully bound books.

The exercises were introduced by the singing of part of Psalm lxxv : 1-3, C. P. M., commencing :

"Before thee, Lord, a people waits."

Rev. John S. Sands conducted the reading of Scripture from Ephesians v : 1-20, the children reading alternate verses ; after which the pastor, Rev. T. H. Hanna, engaged in prayer. Then followed the singing of Ps. xlii : 1, 3, S. P. M., commencing :

"As pants the hart for cooling flood."

The Secretary, James A. Smeigh, Esq., read a very interesting report, from which we gather the following facts : Total enrollment, 765 ; increase over last year, 140. Children's prayer-meetings are held every Sabbath evening, conducted in great measure by the scholars themselves. On the first Sabbath of each month these meetings are all merged into one, and a Concert or Black-board lesson usually given, conducted by the superintendent or some of the teachers. During the year, about 50,000 papers, tracts and cards have been distributed in the school and in outside missionary work, while a teacher's weekly meeting is held every Friday evening.

Mr. Smeigh also reported, on behalf of the Treasurer, Miss M. Clark, \$520 as the amount of the Sabbath collections during the past year.

The main feature of the evening was the Concert exercise, prepared by the superintendent and conducted by the pastor, on the "Fruits of the Spirit," contained in the words on the tree previously mentioned. Thus, when the word *Love* was announced, two of the scholars repeated, "Thou shalt *love* the Lord thy God," etc. ; the whole school responded with, "*Love* worketh no ill to his neighbor, therefore *Love* is the fulfilling of the Law," and then sang, "I *love* the Lord," etc. *Joy* was answered by, "Behold I bring you glad tidings of great *joy*," the school responding with, "But we also *joy* in God," etc., and then singing Ps. v : 9, 10 ; and so on through the different graces mentioned. Mr. Hanna spoke earnestly, in a simple, loving way, interspersing his remarks with illustration and anecdote in such a way as arrested the attention and captivated the hearts of the little ones.

Maj. Wm. Frew, who is a great favorite with the children, followed in an appropriate and interesting address, after which Rev. Geo. P. Hays, of the Central Presbyterian Church, Alleghany, led in prayer.

The superintendent, Thos. H. Rabe, Esq., addressed a few earnest words of exhortation to teachers and scholars, after which the scholars marched up to the platform, when each one received a

beautiful book as a present from the superintendent. One notable feature of the school, which we cannot forbear mentioning, is the Juvenile Choir, under the direction of Prof. Edwin Sherratt, which led the singing during the evening, the members of which display superior musical talent and culture.

The great success of this school, the largest connected with the U. P. Church, started four years ago with less than one hundred scholars, is due principally, under God, to the labor of its efficient and energetic superintendent, who, since its formation, has devoted his time, labor and money so liberally to its support, and, by his efforts, made it an honor to the congregation with which it is connected, and to the whole church, and a means of widely extended usefulness to the world at large.

◆◆◆ SHE DOESN'T TALK.

"I DON'T like my Sabbath-school teacher," exclaimed a bright, intelligent little girl of some nine or ten years, in the presence of an older friend.

"Don't like your Sabbath-school teacher! Why, what does that mean, Lizzie? She is a very kind and pleasant lady," remarked her friend.

"I know that; but she doesn't *talk* any. She only hears our lesson out of the Question Book. I think a Sabbath-school teacher ought to talk to us," was the reply.

Now Lizzie was a very lively, mirthful child; "full of her fun," as we say, never apparently having any serious thought, yet she was not satisfied with her teacher, because she did not "talk" to her class.

It was not common conversation she wanted to hear, for this teacher always had some pleasant word for her scholars whenever she met them. She did not fail in this particular; but Lizzie, notwithstanding all her fun and play, felt that there was something more than this to be expected of a Sabbath-school teacher. She knew she ought to love her God and her Savior, and she wanted his claims pressed home upon her conscience. She felt that her teacher ought to do this, and she was not satisfied when she did not.

Is Lizzie the only child who has waited in vain for the message of life from the lips of her Sabbath-school teacher? Are there not other little ones who go to the Sabbath-school hungering and thirsting after the bread and water of life, and are never fed?—*London S. S. Teacher.*

TEACHERS WANTED.

THAT notice might be posted on the doorpost of a great many Sabbath-school rooms, and it would tell the truth the year round. If a notice is put on the *Times* or *Tribune* bulletin, "Compositors Wanted," there are applications enough to supply all the vacant places with the right kind of men before noon. A friend, who wanted an office-boy, put an advertisement in one of the daily papers, and going to his office early that morning, found fifty lads waiting to fill the place. Who ever heard of any office in the Custom House, or under any branch of the Government, standing vacant for lack of an applicant for it? Nay, there are more men asking for all sorts of secular places than there are places for them to fill. And this is true in the church, as well as out of it. The offices of Superintendent and Treasurer and Librarian in the Sabbath-school are not apt to go a-begging for occupants; but the experience of most pastors and superintendents is that they could always post this notice with truth, "Teachers Wanted."

Most church schools could readily be provided with teachers if Christian men and women were willing to make some sacrifices in order to serve their Master in the Sabbath-school; and perhaps this selfishness or lack of self-denial is the great reason for the standing notice, "Teachers Wanted." "I am quite discouraged," said one superintendent. "I have been to Mr. P——, and he is so tired Sabbath morning that he only just gets ready for church; and I have asked Miss L—— to come, and she promised, but it rained three Sabbaths, and she forgot her promise by the time a clear Sabbath came; and Mr. B—— said he had to help his wife with the children, so that she could go to church; and Mrs. D—— could not bear the close air of the school-room; and young Mr. C—— wanted rest on the Sabbath after teaching all the week—and everybody had a good reason for not becoming a teacher; and I don't know what to do." Now a little self-denial on the part of any one of these persons would have enabled them to give a hearty and gratifying assent to the request of this faithful but almost disheartened superintendent. We all of us know how hard it is to deny ourselves, and it takes self-denial to make a good teacher in the Sabbath-school. Some are conscientious in their desire to be learners rather than teachers; but if all who are competent would only offer their services and labor in the faithful, humble, and unselfish spirit of Jesus Christ, to bring

children to him through the Sabbath-school, we should hear the demand at the head of this article less frequently. Reader, if you are not teaching in the Sabbath-school, and are able to, won't you go next Lord's day, and try to do something there for Christ?—*N. Y. Observer.*

HEBREW SABBATH-SCHOOLS.

At the annual examination of the Sabbath-schools connected with the synagogue Anshi Chesed, Norfolk street, near Stanton, the exercises opened with a song by the assembled pupils, assisted by the choir of the "Schule." Then followed the examination of the third class in Hebrew reading and Biblical history, after which a child's prayer and a legend, "Moses and the Lamb," were spoken by two of the pupils. The second class of the school was then examined in translations of Hebrew prayers and Biblical history. This was supplemented by recitations by boys of the class, one speaking a poem entitled *Filial Reverence*.

The first class of boys were then examined in the Pentateuch, Biblical history, and religious doctrine, and a limited number of the class were taken through their knowledge of the *Pirke Abeth*, or extracts from the Fathers, by Rev. Dr. Milziener. It was the general remark of those present, that in but very few schools in the city could such proficiency in Hebrew Biblical lore be found. Master Nathan Guthman recited a poetical version of the legend of Belshazzar, and Theodore Herrmann spoke a moral poem of feeling, "The Psalm of Life."

The girls' part of the second class were to have been examined also; but the heat in the building being too oppressive, and the hour advanced, this part of the exercises was omitted. In its place came a poem entitled "Hannah," and then a melo-dramatic piece on Friday Eve, accompanied by the choir and the organ, which was well received by the numerous audience.

Rev. Dr. Milziener addressed the congregation in a feeling and impressive manner on the importance of religious instruction for the preservation of the faith, and that it was the duty of parents to see the schools well attended. The language in which to instruct was the great difficulty they had to contend with. He believed in the principle that a child should receive its religious instruction in the same language in which it would think and speak in its

relations in after life. Hence English had been selected first, but sufficient teachers could not be got, and the German language was soon afterwards introduced. He congratulated the congregation on the progress made within the year, and ended his address with a prayer.

Mr. M. Ellinger was called upon to speak in the place of Mr. M. Friesner, the Chairman of the School Committee, and delivered a highly eloquent appeal in favor of the schools. He said that in olden times the school stood higher than the house of meeting or prayer, which is evidence that Judaism rests on knowledge and understanding. He paid a high encomium on the services of Rev. Dr. Milziener, and congratulated the congregation on the creditable performance of the pupils of the school. Mr. Abraham Mayer, the Secretary of the School Committee, distributed the prizes, prefacing it by some remarks, among which he said that he hoped the congregation would, in time to come, not only have Anshi Chesed (benevolent men), but also Chesim Gedohin (great men) among it.—*N. Y. Herald.*

PERSONAL ATTENTION.

ONE of the most venerable and successful pastors of this city once found at his church-door, in a terrific snow-storm, a girl of sixteen, the only person who met him at the service. She has long since gone to her rest. But in her brief life she accomplished a mighty work. Hear the venerable pastor's testimony: "I can trace the conversion of twenty-five of my young people to the ministry of that young girl, and one of them my own son, over whose dying couch I hung for sixteen long hours of agony, wondering why one so young, and gifted, and full of promise, should be taken, and the gray-haired father left." This same pastor admitted in a single year, to the communion of his church, one hundred and forty-seven of the pupils of his Sabbath-school. We stood with him on the platform of his Sabbath-school chapel a few weeks since. In introducing to the school a young minister who had been a former pupil, he told the boys he thought there were at least twenty-five of their number who would follow in the same footsteps. More than fifty ministers of the gospel have already gone out from his schools, and among them are some of the most prominent and influential ministers of the land. The secret of this venerable and beloved pastor's suc-

cess may be told in a single sentence: "*Personal attention to my Sabbath-school.*" Such, substantially, is the testimony of our most godly and successful pastors.
—J. B. Tyler.

A CHILDREN'S CHOIR.

WE are disposed to take a lesson from the practice of some of our neighbors, whom, in many respects, we would rather not imitate; but who that has heard the children of a well-trained Sabbath-school sing the songs of Zion, can fail to be impressed with the exceeding value of such a choir in the ordinary service of Christian worship? The custom of dismissing the children when the hour of public worship begins, we believe to be a grand mistake. Let them aid in conducting the singing. There is nothing like it for making even the dumb sing. No wonder the Savior would not let the Pharisees stop the children when they sang Hosanna. Why shall we let them hold their peace? The church cannot dispense with the children's singing without great injury and loss. If the superintendent can manage them in the Sabbath-school, why should he not as well lead their singing in the house of God? or if this cannot be in view of the existence of relations which may not be disturbed, still we say, let the children have their place and their part in glorifying God by the offering of praise.

FACTS.

THE Sabbath-school idea, as a popular conception, or as adapted to the masses of the people, is not one of the dead, forgotten past. It belongs, for better or for worse, to the present and the future. It is not yet a century old. The men are now living who watched its first feeble beginnings, its rapid progress, till now it has been universally adopted, not only in the Evangelical churches, but Catholics, Jews, Unitarians, and even Hicksite Quakers are, in self-defence, adopting some form of popular religious Sabbath instruction for the children. This is true not only of our own country and England, but it is beginning to be true of semi-Protestant Europe. It is introducing into the lifeless, effete churches of the Old World not only Bible instruction for the young, but those Christian activities which are the outgrowth of Christian work in the lay element of the church. The Sab-

bath-school movement is yet in its infancy. It has had a somewhat forced and rapid growth. It needs careful culture, pruning, development. It has not ripened into full-grown symmetry and fruitfulness. Moreover, some excrescences have fastened themselves to its trunk. Some vicious branches have been grafted upon its luxuriant growth.
—J. Bennet Tyler.

ITEMS.

MANAGEMENT OF SABBATH-SCHOOLS.—In the management of a Sabbath-school at least four things should be required of the scholar: regular attendance, prompt attendance, good order, and good lessons.

We have the right to insist upon these four conditions, and, having the right, it is our duty to enforce it so far as we are able. But we should not lose sight of the fact that it is quite as important for officers and teachers to meet the requirements of these four conditions, as it is for the scholar.

Let no teacher give any scholar the opportunity to say, "Practice what you preach."

And yet is it not too much so?

If we would have the scholar regular in his attendance, let his teacher set the example. If we would have him prompt in his attendance, let his teacher be on hand to greet him, when he takes his seat. If we would have him preserve good order, let not his teacher forget that it is his own class, and not the entire school, that is to receive his instruction. Last, but not least, if we would have the scholar prepared with a good lesson, let him feel that his teacher has at least looked at the lesson before he came—that his teacher is prepared to throw light on any point that he may not understand. In a word, that his teacher is prepared to give him the full benefit of the lesson through his own knowledge of it.

HAVE PATIENCE WITH THE BAD SCHOLARS.—"Some years ago," says the Rev. William Jay, "I had in my garden a tree which never bore. One day I was going down with the axe in my hand to fell it. My wife met me in the pathway, and pleaded for it, saying, 'Why, the spring is now very near; stay and see if there may not be some change; and, if not, you can deal with it accordingly.' As I had never repented following her advice, I yielded to it now, and what was the consequence? In a few

weeks the tree was covered with blossoms, and, in a few weeks more, it was bending with fruit. Ah! said I, this should teach me. I will learn a lesson from hence not to cut down too soon; that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of means and prayer in their behalf."

HOW SHALL WE SING IN THE SABBATH-SCHOOL?—1. Have a competent chorister, who loves Christ and the work. 2. Get all to sing. No concourse of sounds on earth is so sweet and heaven-like as the multitude of the pure voices of childhood in songs of praise. Let us make use of our children's choirs for church service. 3. Let your singing be sprightly and hearty, with quicker movement than among adults. Also cultivate expression, and sing what is adapted to the lesson of the day. 4. Let it be devotional. Let the rehearsal be outside of the Sabbath-school hour. Let the singing in the Sabbath-school be as decorous as in the church. Be not so anxious for an artistic rendering as to spoil the impression of the sentiments. Avoid mimicry in teaching, for thus sacred words are included in the caricature.—*From Mr. Taylor's address at the National Baptist Convention.*

"Do you pray for each child separately and by name?" inquires a pastor of a mother. "No, that is not my habit. I sometimes take them altogether. But they are restless; they whisper and make a noise, and so I go alone to pray for them." "Now take them one by one, pray with them, and apply the truth." Evening came. Bright-eyed little Willie knelt by his mother's side while she poured out her earnest prayers for him. He clasped his mother's fingers more and more tightly. When he arose, his little face was as the rainbow bow through his tears, while he exclaimed, "Mother, mother, I am glad you told Jesus my name; now he'll know me when I get to heaven. Won't that be nice, mother?"

THIS IS THE MAN THAT TAUGHT ME.—A missionary, one Sabbath evening, went to the dying-bed of one of his converts from heathenism. "I understand," said the convert, "that you have been preaching to-day about heaven. Tomorrow I shall be in heaven, and I shall go right to the Savior, and thank him for leading you to leave your home in a Christian land to come and tell us poor darkened heathens about him and the way to heaven. Then I shall go and sit down by the pearly gate, and wait till you come. Then I shall take you by the hand, and lead you to the Savior, and tell him, 'This is the man that taught me the way to this happy world.'"

"GATHER UP THE FRAGMENTS."—The Church is acting on the principle expressed in this command of Christ. It is not many years since the efficiency of the aid of Sabbath-schools in forwarding the work of missions and the benevolent operations of the Church, has been understood. The small contributions of the children have proved like the drops that make up the rill, and the stream is ever widening.

MEMORY AND FORGETFULNESS.

THEY are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose, and wish they might forget.
For life is one, and in its warp and woof
There runs a thread of gold that glitters fair,
And sometimes in the pattern shows most sweet
Where there are sombre colors. It is true
That we have wept. But O! this thread of gold,
We would not have it tarnished; let us turn
Off and look back upon the wondrous web,
And when it shineth sometimes, we shall know
That memory is possession.

I.
When I remember something which I had,
But which is gone, and I must do without,
I sometimes wonder how I can be glad.
Even in crowslip time, when hedges sprout;
It makes me sigh to think on it, but yet
My days will not be better days, should I forget.

II.
When I remember something promised me,
But which I never had, nor can have now,
Because the promiser we no more see
In countries that accord with mortal vow;
When I remember this I mourn, but yet
My happier days are not the days when I forget.
—Jean Ingelow

MISSIONARY INTELLIGENCE.

OUR OWN MISSIONS.

[We have received from Miss Johnston, formerly of St. Clairsville, Ohio, a letter with most interesting details of her experience in the Egyptian mission

field. Our readers will be greatly gratified by its statements, and their interest, we trust, deepened in "the Land shadowing with wings," as well as in its accomplished and warm-hearted wri-

er. We will continue our extracts next month.]

"Upon reaching Egypt, the Father, who had shown me such kindness heretofore, filled my cup to overflowing by permitting me to meet my brother ere we left the vessel. With him I went to his station, Osiout, in Upper Egypt, where I spent the winter learning to read Arabic with a teacher, and trying to learn to talk in the Girls' School, of which my sister had taken charge, owing to Miss McKown's remaining in Alexandria. While giving most of my time and attention to the language, my odd moments were occupied with becoming accustomed to the strange city, people, and things.

Many of the small houses appeared like mud stables, while the larger ones, many of them with iron-barred windows, looked like jails. The streets seemed none too wide for the locomotion of passengers—not all of them wide enough for carriage driving; yet we never heard of a collision, probably owing to the fact that there are but two or three carriages in the place, these a Frank innovation, and only out upon extraordinary occasions. In Upper Egypt, donkeys are the street-cars, carriages, market-wagons, etc., assisted by camels and women. Among a certain class, the only difference, apparently, between the two former and the latter is, that the former carry burdens upon their backs, the latter upon their heads. The ignorance and degradation among these people is heart-sickening, and they love the darkness rather than light. Osiout is no worse than other places. Indeed, there is much to encourage, and our mission has many warm friends there, and we trust there have been added to the church of such as shall be saved. In December last some fourteen, and again in March eight, persons made a profession of their faith, and connected with the church.

I was impressed with the earnestness and attention the people appeared to give to the services. Besides the Sabbath-services, which continued a greater part of the day, meetings were held during the week in the evening, and were well attended. The natives have built a church, which, though not yet finished, has been occupied since March 1, when Presbytery met in Osiout. The rooms formerly used for church services had been growing quite too small to accommodate all who wished to hear. The new church is capable of seating about 500, and the people have manifested considerable enterprise in putting it up.

If all our home churches were as earnest and diligent as these late heathen, much more might be done for the advancement of the good cause. The house is to have a second story, for the use of the mission family stationed there. You probably know that the upper rooms are most desirable everywhere. The mission house in Alexandria has four stories, the family-rooms at the top, where we can look over the flat roofs of almost all the surrounding houses. This is in the native quarter of the city, where the buildings have usually but two or three stories. In Osiout the best houses have two stories, the poorer class one.

Yet, though the cause seems to prosper in Osiout, it still has its enemies. When it came time to close the Seminary, and afterward for Dr. Hogg and family to leave for Syria on account of ill-health, and for Mr. Watson, who had been in the Seminary during the winter, to leave with his family for his station (Mansoura), reports were rife throughout the town that the mission was to be broken up, and no doubt there was more or less rejoicing among those who raised the reports. In addition to this, just before the other families left, my brother was cursed by the Coptic church, or, rather, the curse was pronounced by the bishop upon all those who should go to the house of the American Doctor. This, however, had little effect after the first week; and as we (brother and family,) remained a week after the others had left, and the Boys' and Girls' Schools were still carried on, the people had the opportunity to learn that the mission work in Osiout was not yet abandoned. I believe it is not unusual that reports like this are set afloat at any time when a missionary has occasion to leave his station. I suppose the reports are *un*-circulated when the missionary returns to his post."

THE ROMANCE OF MISSIONS.

In an interesting conversation on missions, held some time since, a president of a London college remarked: "It has been said that the romance of missions is gone, and they are now conducted on sound business principles. If that be true," continued he, "their glory is gone, and their success is at an end: if a balance is to be struck between the souls saved and the pounds spent, the blessing of God will not follow."

It is to be hoped that the spirit of worldly calculation has not so deeply

penetrated the Church as our friend feared. Indeed, an incident he recounted—and similar ones frequently occur—goes to prove that the Romance of Missions has not quite died out. A good woman, in a small country town, was permitted by her husband to open a little shop. His own earnings being sufficient for the ordinary support of the family, she was to do what she liked with anything she might gain. At the close of the first year, the profits of her labor amounted to £15. She had worked hard for it, and it was her own. She took it to her minister, and gave it as an anonymous contribution to the Missionary Society.

Still, it is with a profound conviction of the danger of the truth of our friend's estimation of the consequences, that we ask the attentive consideration of our readers to his remark.

By the term Romance, as applied to missions, we understand that idea of the word which John Foster conveys when he says, "All virtue that goes beyond man's ordinary practice is romantic." And however incapable of this romantic action an individual may himself be, there is that in man's nature which invariably responds, with a throb of approving admiration, to the exhibition of it in another. Leonidas and his brave three hundred were romantic in the extreme, and successive ages have set their seal of approbation on the romance. Our own martyr who, with the stake in sight, all feeble woman as she was, walked on with the words on her lips, "I cannot argue for my religion, but I can die for it," is an instance of still holier romance, that to the end of the world will thrill all Christian hearts.

St. Paul was romantic when, on the prophecy of what awaited him at Jerusalem, his friends besought him to desist from his intention of going up, he exclaimed, "What mean ye, to weep, and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." And with the utmost reverence must be placed, as the grand exemplar of all virtue that goes beyond the ordinary practice of man, though at an immeasurable distance in advance, Him who, "though he was rich, for our sakes became poor, that we through His poverty might be made rich." And it is by means of this same self-sacrificing spirit that His work is carried on in the earth. The kingdom, whose foundations were laid in blood, cannot be built up by self-sparing hands. Whenever in the past history of the Church she has

arisen, and showed herself as "the body" of Christ, it has been by putting forth the same extraordinary virtue. The Reformers as individuals, the martyrs as a host, the godly men who maintained through an incalculably far milder, but as unremitting a persecution, God's revival work in the last century, all conferred not with flesh and blood.

Romantic to a degree that, to some men, seemed insane, was the village schoolmaster at Moulton, who rose up from his maps, black in his imagination with the "gross darkness" of idolatrous superstition, and went into the pulpit before his assembled brethren, and called upon Zion to "lengthen her cords, and strengthen her stakes, "even to the uttermost ends of the earth. Romantic enough were the thirteen men, with their thirteen pounds, who started on their way to shake the superstitions of ages. Romantic enough were those men who stepped down into the pit, bidding their companions to hold the rope; but—and be it ours to remember—they could not have done it had they not also had confidence in the romance of the men who held the rope.

And in every private Christian who works earnestly for God, and in whom those around realize in some degree the ideal of, "As I am, so are ye in the world," is this same romantic rising above the dead level of ordinary virtue.

And if now the great missionary undertaking is to advance, instead of to retrograde, it will only be by a return to the romance of our fathers, and that not merely in the men who go out, but in the men who stay at home, pledged to sustain them. And the renewal should begin here. If we deny missionaries our enthusiastic sympathy, and dōle out supplies with a niggard hand, calculating our pounds on one side, and tabulated results on the other, we do as much as in us lies to crush out their life and zeal, and to pull down that which the hands of our fathers and our own hands have built. It is his own work which our Lord and Saviour has given us to do, and he expects us to do it in his own spirit. He took no careful, self-sparing thought when he accomplished our redemption: "He emptied himself."

The very simplicity of what we have to do has made it seem a common thing to us, and has lowered the tone of high and holy enthusiasm in which our fathers and their early successors undertook the work. We want to see again, as they did, the world perishing; we want to see again, as they did, the

Cross of Christ lifted up, and to feel, as they felt, a personal interest in that salvation, and to hear, as they heard, the command, "Preach the gospel to every creature." We want to feel that on us, who have been redeemed, not with silver and gold, but by the precious blood of Christ, rests the obligation to send on his gospel to the world. We dare not, therefore, lay on the altar of his sacrifice that which costs us nothing; and if to carry on his work he asks more than we have hitherto given, let us see to it that we are prepared to carry out our gifts to the point of self-sacrifice. We shall never rise to the true idea of missionary service, nor the blessedness of being like our divine Lord in action, until we sacrifice somewhat for his sake. The common virtue of a guinea a year will never carry on the great missionary work.—*Bap. Miss. Herald.*

CANTON AND CHINA.

"AFTER an hour spent in loading our boats with beds, tables, chairs, books, boxes, bundles, food to eat, and water to drink, we are away for a trip of two weeks up the North River. There are thirteen boatmen, and their business for the next sixteen days is to pole and paddle, and pull us 150 miles up the North River and back again. A half-dozen on each side, they go to the bow, thrust their long bauboes to the bottom of the river, lean down hard upon them with their shoulders, and push the boat along as they walk from stem to stern, shouting at the top of their voices. At eleven o'clock we reached Fathsan. The country through which we have passed is a very fertile plain, formed by the alluvial deposits of centuries, and yielding two and even three large crops of rice per year to the inhabitants of the crowded villages with which it is everywhere dotted. The boatmen go on with their howling and tramping until 2 o'clock A.M., when we anchor.

Went on to Sam Shin (Three Waters), so-called because streams lead from it in three directions—and anchored for the night. Near it stands the finest pagoda that I have yet seen in China. It is said that the architect spent considerably more money than he had agreed to in building, and failing to obtain the surplus by subscription from the people, went to the top of the pagoda, and cast himself headlong to the ground. The Tai-Pings, during the great rebellion, were never able once to effect an entrance into this old walled city. We

entered the principal gate, and in the large open space in front of a Confucius temple, distributed tracts and talked with the people. Some of them said that no one had ever preached the gospel there before; but one of them said that he had heard Mr. Preston in the Treasury Street chapel. We here enter the North River, having hitherto been going westward.

In our walk, stopped to examine a large brick-kiln. The clay is worked up by water oxen, tramping around in a circle, as though turning a mill-stone. One of the men molding clay said that he could make 2800 bricks in a day. They use wheelbarrows and board-tracks, like men making railroad at home. Wild grass from the mountains, and pine branches, are used for burning the brick. Reached Lo Pau at 3 o'clock, and stopped for an hour; then went on some distance, and anchored for the night.

Next day we circulated tracts through the village of Tai-Tong, and just beyond the village found a wild grove of gnarled trees and thick underbrush. At this distance from Canton, the water of the river is very clear, and there are numerous sand-banks, some one-fourth of a mile wide and two or three times that length. The river is very low at this season of the year. The banks rise from fifteen to twenty feet above the surface of the river; but we are told that during the rainy season the water rises high above these banks, flooding large tracts of land which now are covered with patches of wheat, sugar-cane, sweet potatoes, mulberry trees, rice, and peanuts. They are gathering the peanuts now. The vines, from the roots of which women are picking the nuts, are pulled up by making a water-ox drag a pole with iron spikes in it across the field, like a horse-rake. The sandy surface soil is then all sifted for the nuts which still remain. The sieve is a large basket, on two long bamboo-poles, resting on the ground at one end, and in the hands of a man who shakes them at the other, while a second man shovels in the sand.

Last night we anchored close by the village of Tam Tong. Messrs. Piercy and Whitehead preached here, and my sister and I went to a little village, a mile up the river. We found here a man who had heard preaching in Canton. In the afternoon crossed to a small village called Lo Tam Kong. This had not more than twenty or thirty mud-houses, built mostly on one street. The few men who gathered round us seemed

exceedingly pleased; would have us go into a house, sit down, and take a cup of tea; wished to know whether we had a place to stop for the night, etc., etc., after which they lighted their pipes with stems long enough to reach the floor, sat down upon beds and stools, and listened with great attention to what we had to say, frequently exclaiming: "Chan-ge! chan-ge!" (True, true,) as we endeavored to explain to them the way of life. When we came away they were profuse in their thanks, and said that we had good hearts. One of the men said that he went to Canton once a year to sell geese. We asked him to come and see us when he came again, and then bade them all good-bye. Many of the hills here are terraced to the very top, and a good deal of rice is cultivated.

After breakfast, on the 23d, passed through the village of Wong To, distributing books and tracts. The people manifested more curiosity here than at any former village, crowding around us and following us to a considerable distance when we left. We shortly entered the Blind Boy's Pass, which I think surpasses all former ones. It gets its name from a stone which is fancied to resemble a blind boy. The high hills on each side, in some places rise up perpendicularly hundreds of feet from the water's edge. The narrow path where the boatmen walk to track the boat, is, in many places, fifty or sixty feet above the stream. We caught sight of a small boat and a large bird swimming near it. Directly, the bird plunged beneath the water. We waited and waited for it to come up; until it seemed as though it had had time to drown twice over, when up it came with a large fish in its mouth. The fisherman reached out his pole, took in the bird and robbed it of its fish, and then pushed it into the water again. It had a ring upon its neck to prevent it from swallowing. Down it went again, and again came up with a fish, but this time a small one, which I was glad to see it succeed in swallowing. As we came out of the pass, we saw, on looking back, three peaks of one hill, the middle one higher than the others, and altogether looking surprisingly like a hawk, with half-expanded wings, just ready for flight, and therefore called the Hawk.

On the 25th, arrived at the Kun Yam Cave. It is in a high limestone cliff, which rises straight up from the water to the height of 500 feet. The cave is entered by a flight of steps from the water. It is more than a hundred feet

in depth. The lower story is twenty feet in height, and at the rear has stairs to the upper story, with wax candles burning. In this cave is an image of the goddess Kun Yam, and several fat, lazy priests, who live upon the offerings of deluded people, who are constantly coming to worship. From the mouth of the upper story I dropped a stone. It was just two seconds reaching the water, so that its height cannot be far from sixty feet. We then visited a small, dilapidated temple, built in a cleft of the overhanging rock, and here, on the whitewashed walls, recorded our names and the date of our visit, hoping it might give some future travellers the same pleasure which it gave us to find in this same spot the well-known names of a party who, several years ago, had come hither from Canton. We then turned our faces homeward. Found it was market-day at Mong Fu Kong, and so stopped and bought a dollar's worth of books at a few cash each. Arrived at Ying Tak in the afternoon, and immediately sent in our cards to the magistrate. He was busy at the time, but a man from the "Yamun" called in the evening, and the magistrate afterwards sent his card.

Made a visit next morning to Pik Lok Ngam. This is a natural tunnel through a high range of hills, and is a half-hour's walk from the river. It is some 200 feet in length, and perhaps 75 feet in width, and 75 feet high. With all my strength I could barely throw a stone to the top of it. A beautiful stream, where the fishes play in water clear as crystal, runs through the tunnel, and by its side a path wide enough for the little carts drawn by bullocks. The hill directly over the tunnel is 250 feet high, but at a little distance on either side rises to the height, perhaps, of 500 feet, while the range of mountains in the background is probably 1,000 feet high. From the top of this huge limestone arch depend stalactites ten or twelve feet in length. As we look towards the river, huge piles of rock rise steep from the plain, like mammoth haystacks, sugar-loaves, or anything else you like to imagine, which is larger at the bottom than the top. We left the place delighted with our visit.

Sowing beside all Waters.—Early in the morning of the 28th we went ashore and distributed books. The town is mostly on one street, that stretches along the bank of the river; and we passed along, leaving a small book at each house. After breakfast I crossed the river to another small village, but

found most of the inhabitants at work in the fields. Meanwhile, Messrs. Piercy and Whitehead went to Shek Kok, and preached for an hour or two. On my return, I went to the other end of the town, where some laboring people were resting, and talked to them. A well-dressed official, from a station near by, came out. He took one of the tracts, which contained the Ten Commandments, with something additional; read it through aloud, and then said that the doctrine was good. I handed him "Come to Jesus." He looked at it a little while, turning over the leaves, and then handed it back. I told him to keep it. He started away, but presently turned back and asked me if I would not drink tea with him. I went with him, was very politely received by all who were in the house, and, when I went back to the boat, sent a package of small books and the whole New Testament to them. Mr. Piercy held a service with the Chinese, in the boat, in the afternoon. Monday and Tuesday we swept down the river with a fair wind and tide, and by 3 o'clock of the second day were safely at home.

By this trip I have been much impressed with the importance of Canton as a centre of mission effort. To the farthest point which we reached, we were continually finding those who had heard the gospel preached in Canton, and certainly a large portion of the population of this province in this direction lies within fifty or sixty miles of this great city. We found also that, as far as we went, the people were able to understand the dialect spoken at Canton."

—*For. Missionary.*

A VISIT TO HINDU WOMEN.

"THE mem sahib is tired. Will you let her rest in the shade?"

They at once consented, and let us pass into the court, around which were a number of buildings. One in the centre was guarded by two men—a little temple. As we entered, one of them, thinking that our object was to see this temple, said, "Would you like to see the idols?" and opened the door. There was one very large one, called Paras-nath, and quite a number of little ones, all placed round about, as children would arrange a doll-house. They told us every time a member of the family dies, a new idol is added to the number. They had not the slightest hesitation in letting us go quite near, so we turned round, and there beside the idols, with

the women all crowding around, asked them a little about their gods. "They have eyes; do they see you?" "Oh, no," they laughingly replied. "They have ears; do they hear you?" Laughing still more, they cried out, "No, no; who expects them to do so?" "Then why do you worship a god that cannot hear or see or speak? God is without form, and you put disgrace on him by making such an image." They replied, "Oh, we don't believe they have power; only for appearance sake we worship them." After this we persuaded them to sit down when they were in the verandah of the temple, and showing our books, said: "This is God's book; would you like to hear a little about our God?" They at once assented, and we began to read, but their curiosity had to be satisfied first. They asked quite a number of questions; then they told us who was the chief matron of the house, etc. Seeing them so friendly, we asked them to send for more neighbors, and soon a number of little bodies were dispatched to the neighboring houses, and quite a number of women dropped in. The better class ones the house-mother called to come near her and the friends seated around her. Nearly all of them had large nose-jewels and abundance of ear-rings, bracelets, and necklaces, evidently of real gold, with plenty of pearls, etc. When they were all assembled, there might be about forty wives, with a number of girls of all sizes. Pleased with our audience, we began and read to them the tract called "Good News." Then Virima spoke to them, questioning them as to how much of it they understood, and trying to make it plain. Then Anundi read a little, and spoke to them. They all sat until we were tired and it was time to go. As we rose to leave, they again began to talk and ask questions, and we with difficulty got away."—*Free Chr. Scot. Record.*

ROMAN CATHOLIC MISSIONS IN THE EAST.

At the recent Wesleyan missionary meeting in London, Mr. Cox, from China, said that all the Protestant missionaries in that country from America, Germany, or Great Britain, were only 152, while the Catholic bishops and priests numbered 510. Besides, he said, the Catholics have 800 priests in Japan, Thibet, Cochin China, Tonquin and other places where Protestantism has not a single representative, except a few Americans in Japan. "In all my roamings as missionary and colporteur," said

Mr. Cox, "I have never yet visited a place, but I have found that the Roman Catholic priesthood had been there before me."

JEWS SETTLING IN PALESTINE.—The Sublime Porte has authorized the establishment of a large Jewish model farm near Jaffa, and has made a grant of a large portion of the crown land, permanently exempt from tithes, in favor of the enterprise, which will be under the control of the "Israelite Universal Alliance." They will doubtless succeed better than the American colonists, though there are far better lands in the world

to colonize in than the deserted land of Palestine.

THE *Missionary Link* reports an incident illustrative of ingenuity in keeping within the limits of the heathen law relating to marriage: "One of our native teachers was a widow, and a young bachelor wanted to marry her. But, as an unmarried man cannot marry a widow, he was, with all due ceremony, married to a flower. When that withered and died, he said that it was quite proper that he should marry the widow, which he did. She has the faded flower, and says it is to be burned and buried with her when she dies."

HOME MISSIONS.

MISSION WORK.

"DANES, Norwegians and Swedes form a very large proportion of the shipping entering our dock; and, as the men are always to be met with, they open up a fine sphere of labor. In addition to week-day visitation and Bible readings, we have held thirty Sabbath-morning services among them. The following will illustrate our plan. At the quayside we see a large Norwegian ship. She has brought mahogany from Honduras. On entering the fore-castle we find seated a dozen men. We present them with tracts, and ask if they will join us in reading God's Word. The usual response is 'Yes.' Then each man takes his Testament from the chest, and we hold a Norwegian Bible-class. Each of us read in our turn, after which we ask questions upon that which we have read, and make a few plain remarks. Then, having a grasp of their hard, honest hands, we take our departure. The men, pleased and thankful for our efforts, say *tak skal de ha, mange tak skal de ha*. And if it were not for this humble instrumentality, there are numbers who would not hear the sounds of Divine truth on the Lord's day.

"Visited a large ship with a crew of forty, all of them speaking French, though composed of different nations. While my brother missionary was speaking to some in Spanish, I was speaking to others in Italian. Among my audience was one who especially attracted my notice. There was the Oriental in his face, and he had a guttural articulation that could hardly fail to denote

the Asiatic race. I spoke to him in Arabic, and he immediately answered me in the same language. He was a Turk, born in the Isle of Rhodes. I at once felt that I must deal with him specially. I spoke to him of Mohammed's triumphal entry into Mecca, and his subsequent successful career in the midst of Arab hosts; and I then contrasted this with the career of Christ, who came not to destroy but to save, and I told him how Mohammed's life was death to the world, while Christ's was life to the world. The captain was present, and both he and his men desired me to visit them again, which I promised to do."

"Cuba is one of the greatest strongholds of Roman Catholicism. Even there (according to the testimony of a man whom we met with on board a bark), 'the leaven is working, and the truth is spreading.' Our informant was full of a tract, which he said he had read some thirty or forty times. He could speak of nothing else. It had made a deep and powerful impression upon his mind. He gave us its contents so accurately that one would think he had nearly learnt it by heart. The tract is called *Andrew Dunn*. I have read it in Spanish. It is a narrative, written in a very pleasing and attractive style, of the conversion of a man from the errors of Papacy to God, who was instrumental also in the conversion of some others. In it are refuted some of the leading fallacies of the Romish system. This book has found its way into Cuba, and, notwithstanding the vigilance of the priesthood, it has been

read and re-read by numbers. The result is, that many are dissatisfied, and they are convinced that Purgatory, etc., are of human invention, and only a scheme for getting money. He also added that he knew of many in Havana who would be glad to read the Scriptures if they could get them.

"The Russians have large steamships regularly trading to London. In each ship we find forty to fifty men, all Russians, and among them we have every facility for reading the Scriptures. We never fail to get attentive listeners. The tracts are highly prized by them, and accepted alike by officers and men. We find them gentle, teachable, and thankful for our efforts. A short time since, the chief officer in charge, with whom we had read some portions of God's Word, very courteously thanked us for the interest we took in his men. From the men we learn that they circulate our tracts in Odessa and other parts of Russia. We generally select meal-times for their visitation. On entering the fore-castle, which is a fine roomy place, we see some twenty-five or thirty men satisfying the wants of the body. On looking before us, we see an altar with sundry holy pictures, before which a lamp is always burning. The men, having finished their meal, perform a devotional exercise before the picture; they then light their pipes, and sit down to read the tracts which we had previously given them. Now we take out our Testaments, and immediately there will be around each of us a group listening to some portion of the inspired Word. We then take our leave of the sailors and hasten to the firemen, who, when they know that we have arrived, come up from below with their black faces and sooty hands, anxious to receive the tracts which we have brought with us. With these men, on the deck, we often have an opportunity of reading the truth."—*London City Mission Magazine*.

THE RAINY NIGHT PRAYER-MEETING.

THIS meeting was held at the usual hour, at the usual place. As the preacher expected, it was not crowded. Looking around, he saw that Brother A. was not there. The brother had not given directions about an early supper, and, in consequence, stayed at home.

Brother B. was not there. He was a little tired in the ankles, and the thought came over him that the damp air and wet walking would not improve his ankles.

Brother C. was not there. He had been busy through the day, and must needs read the newspaper, which he had not found time to read while from home.

Brother D. was not there. He would have come had there been any chance of his making any turn to trade, or of his coming into possession of a five-pound note. As it was, the preacher hardly expected to see him.

Sister G. was there, and her little girl. She is a widow, and has hard work to get along, but has hope of a better inheritance, and a better lot in the world to come.

Sister H. was there also. She got some one to stay with the children, and she and her husband reached the house of prayer.

Brother I. was present also. He is always there. He believes in a consistent Christian life. He does not get upon the mountain, and shout at the top of his voice, "Glory," and then, before noon, sink down to the bottom of the valley, and disappear from sight.

And there were several others there—all sojourners and pilgrims, seeking a better country, even a heavenly one.

Some tears were shed, and some brief remarks made—among them an exhortation by the preacher. "There are no rainy nights in heaven, dear brethren and sisters," said he. "The clouds never come to darken the sun—the glorious Sun of Righteousness. The damp vapors never, never ascend so high as the dome of the New Jerusalem. There are no thin congregations, no stayings at home to plot schemes or cast accounts. There the music swells from untiring lips for ever and ever. There they who go in never go out any more. Blessed land! While struggling through this wilderness, how often my heart goes up and longs to be at home. Yet not my will, but the Lord's be done. I am willing to labor and suffer, if at last I shall be permitted to sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

Another prayer was offered, and then the little group crossed the threshold of the church and went home.

Dear reader, were you at the prayer-meeting on the last rainy night, or did you stay at home to enjoy yourself? Is it your calculation to stay at home and enjoy yourself always?—*Western Christian Advocate*.

THE CHILDREN.—Mr. Spurgeon says that while he receives about forty children a year into his church, and excom

municates about two adults a year, he has never had occasion to excommunicate a child.

HABIT.

THE power of habit is all-pervading, in the race as well as in the individual. Nor is man the only creature of habit. Its influence is felt among the lower races of animals. I once saw a gray squirrel, which had been accustomed to whirl a cage for years. On one occasion the cage was broken and sent off to be mended. The animal, meantime, was put in a stationary cage, and, while there, it hopped from side to side, going through exactly the same motions that it made when in the revolving cage. It had cultivated a particular habit, and its life-work had become a whirl.

Since I saw that squirrel, which was more than twenty years ago, I have meditated much on the propensity to whirl among animals claiming to be rational. Many people begin to whirl quite early in life, and, like the squirrel, find it difficult, under any circumstances, to stop. A playmate of my youth once went to a hop against the wishes of his parents. It was his first act of disobedience of parental authority. He whirled that night in the dance; he loved it, and continued to visit the ball-room, as opportunities presented themselves, in bold defiance of the entreaties of his father and mother. Having broken the fifth commandment, he found it easy to break others. In the ball-room he began to keep late hours; there the habit grew upon him. There worse habits were cultivated. He took his first glass in the dance-house; and, going on from bad to worse in the whirl of dissipation, vice and crime, before he was twenty-five years of age he committed murder, and whirled from a high scaffold with a rope around his neck.—*National S. S. Teacher.*

ITEMS.

FAITH.—One day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the emperor's hand, when he said to the man: "Well done, captain." The soldier inquired, "Of what regiment, sire?" "Of the guards," answered Napoleon, pleased with his instant belief in his word. The emperor rode off, the soldier threw down

his musket, and though he had no epaulets on his shoulders, no sword by his side, nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him and said: "What have you to do here?" He replied: "I am captain of the guards." They were amazed, but he said: "The emperor has said so, and therefore I am." In like manner, by the Word of God, he that believeth hath everlasting life. This is not confirmed by the feelings of the believer; he ought to take the Word of God as true, because he has said it, and thus honor him as a God of truth, and rejoice with joy unspeakable."—*The Witness.*

WE read in the papers lately how a man was saved from being shot. He had been condemned in a Spanish court, but being an American citizen, and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death. And what did they do to secure his life? They wrapped him up in their flags; they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. "Now fire a shot, if you dare; for if you do, you defy the nations represented by those flags, and you will bring the powers of these two great nations upon you." There stood the man, and before him the soldiery, and, though a shot might have ended his life, yet he was as invulnerable as though in a coat of triple steel. Even so Jesus Christ has taken my poor guilty soul ever since I believed in him, and has wrapped around me the blood-red flag of his atoning sacrifice; and before God can destroy me or any other soul that is wrapped in the atonement, he must insult his Son, and dishonor this sacrifice; and that he never will do, blessed be his name.—*C. H. Spurgeon.*

FIRST ATTEMPTS.—Let us not lightly value first attempts, either made by ourselves or others. Nearly all the great works that have been done by man have had rude, rough beginnings, and their perfection has been the growth of time and the result of persevering toil.

Only the great God makes his work perfect at once. He spake, and it was done.

Our first attempts at overcoming sin are very feeble; but if we hate and loathe it as a foul thing we shall one day be holy.

Our first attempts at serving God are very feeble; but if they come from earnest, loving hearts we shall one day serve him perfectly.

Our first efforts at being like Jesus are very weak; but if we love him, admire his example, and follow him humbly and earnestly, we shall one day awake in his likeness.

PREPARATION.—If the preacher is required to bring only "beaten oil" into the sanctuary, most certainly it is demanded of the Sabbath-school teacher that he go not before his class without such a careful preparation as shall enable him to adapt his discourse to the spiritual benefit of his pupils. And as there is an art in the preparation of sermons for the pulpit, so there is an art of preparation of a Sabbath-school lesson. "My dear young man," said Dr. Tyng to the young preacher, "you cannot get meal at the bin until you put corn in the hopper. So," adds he, "my dear teacher, you cannot teach till you yourself are taught, and the only way of preparing to teach is by studying and learning yourself faithfully and effectually."

TENDERNESS.—We may talk, says Nettleton, of the best means of doing good, but, after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ.

I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone. I never was fit, says Payson, to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when

my heart was full of tenderness and pity.

LAZY BOYS.—A lazy boy makes a lazy man, just as a crooked sapling makes a crooked tree. Who ever saw a boy yet grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers, and criminals that fill our penitentiaries and almshouses have come to what they are by being brought up in idleness.

VOWING.

SAID I not so—that I would sin no more?

Witness, my God, I did;

Yet I am run again upon the score;

My faults cannot be hid.

What shall I do! Make vows to break them still?

'Twill be but labor lost;

My good cannot prevail against mine ill;

The business will be crossed.

O say not so; thou canst not tell what strength

Thy God may give thee at the length;

Renew thy vows! and if thou keep the last,

Thy God will pardon all that's past.

Vow while thou canst; while thou canst vow thou may'st

Perhaps perform it when thou thinkest least.

Thy God hath not denied thee all,

Whilst He permits thee but to call.

Call to thy God for grace to keep

Thy vows; and if thou break them, weep.

Weep for thy broken vows, and vow again;

Vows made with tears cannot be still in vain.

Then once again

I vow to mend my ways;

Lord, say Amen,

And Thine be all the praise!

—George Herbert.

CHURCH NEWS.

THE REFORMED CHURCH.

THE Sixty-fourth Annual Meeting of the General Synod of the (Dutch) Reformed Church was held in Newark, in June. After sermon, the Rev. Dr. A. G. Vermilyea was chosen President (or Moderator.) Sixty-seven students had received aid from the Education Board, while \$124,500 had been collected for purposes connected with the Seminary. The Foreign Mission Board closes its year with a debt of \$35,000. The Domestic Mission Board asks an appropriation of \$50,000. The mission station at

Amoy, in China reports 564 communicants, and that at Arcot, 540. The prominent business was on Appeal, by Rev. Wm. Demarest, from a decision of the New Brunswick Synod in refusing to restrain the Classis of Paramus from dissolving the pastoral relationship between Mr. Demarest and his congregation. There was no charge of delinquency against the pastor, and what special reasons led the Classis to take this very unusual step do not appear in the reports. The debate turned mainly on the inherent power of the Classis to

act thus—a position defended and denied. After a lengthy discussion, it was decided, by 74 to 35 votes, to dismiss the appeal and to sustain the action of the Synod. Synod will meet next year in Chicago.

THE REFORMED PRESBYTERIAN CHURCH.

THE Synod met this year in New York. The Rev. J. C. K. Milligan, of New York City, was chosen Moderator. Seventeen students were reported as attending the Seminary. The Foreign Missionary Board asked an appropriation of \$8,760, the mission work at Latakiah and Aleppo being vigorously prosecuted. The Freedman's Mission at Washington, D.C., was abandoned from want of funds. Church Extension Board asked an appropriation of \$2,000. Congregations were recommended to contribute to the funds of the National Reform Association. Committee appointed last year reported a Bond of Covenanting, and Synod resolved, if the way be clear, to engage in taking the Covenant next year. Synod affirmed "that it is the right and duty of the Government to use the Bible in the Public Schools." General statistics are: 9 licentiates, 97 ministers, and 86 congregations; communicants, 8,577; increase on the year previous, 73; contributions for all purposes, \$148,288; average for each member, \$17.28. Five Presbyteries make no reports about Sabbath-schools; the remaining three report 2,306 children under Sabbath-school instruction. Adjourned to meet next year in Pittsburgh.

THE BRITISH CHURCHES.

Our Monthly Letter.

On the dispatch of my last letter, the General Assemblies were in full session, and the Free Church Union debate was impending. This was the one question that, like Aaron's rod, swallowed up all others that came before that court, overflowing the day set apart for it, and occupying the greater part of another.

The Report was read by Dr. Buchanan, in an elaborate and eloquent speech, the most effective part of which was a reference to the anti-patronage discussion on the previous day in the Established Assembly, a movement meant to pave the way for the return of the Free Church to its bosom. Dr. B.'s exposure of the Erastian folly of the change proposed was applauded again and again. Union of the Free Church with the Es-

tablished is not likely to take place until the Established is freed from her State connection, and then, there will be a reconstruction of the whole Presbyterian Church of Scotland.

Dr. Gibson rose with a most portentous roll in his hands, to read the protest it contained. There was a hush, and amid a curious and almost contemptuous silence, he read a protest against "*The right of the Assembly to send down to Presbyteries any question that would effect in any way the Standards of the Church,*" and reserving to the protesters all right to take action to defend their position as representing the true Free Church of Scotland.

Dr. Candlish was not afraid of that protest. He had at one time been accustomed to protests. It roused him so that he spoke with wonderful power, and fired up into the old eloquence that had so often made the Assembly ring. He is fading, and the tear and wear of the present controversy is telling sorely on him.

Mr. Moody Stuart (commentator on the Song of Solomon) led the opposition in a closely-reasoned speech, which was not heard well and did not tell on the Assembly. He is a good man, rather narrow in his views, and is put forward because his name carries weight with the more sentimental and pietistic portion of the Church, using the latter expression in a good sense. A reference in the close to the present controversy as the cup their Father had given them to drink, sent a shiver through the meeting, and next morning he apologized in the papers for the use of so sacred a matter in the way he applied it.

Young Mr. Candlish, son of the Doctor, doubted whether the principle of Establishment was taught in the Standards, and held that the question must be sent down to Presbyteries to obtain a decision on this matter, that others might know whether they had a liberty to remain in the Church or not. Prof. Douglas, of the Hebrew Chair, in Glasgow, made still stronger statements: "I do not find the Establishment principle in the Westminster Confession. I do not find it in the Old Testament, and still less in the New. I do not hold it. You may put me out of my office. You may exclude me from your Church. I cannot help it. I would go very reluctantly; but I would go with this conviction, that there is not another Presbyterian Church in the whole world that would not receive me, holding the views I now avow, unless some minute fragments of Presbyterianism in Scot-

land and the Erastian Establishment over the way."

None of the minority dream of libelling the Professor. They tolerate a difference of opinion among themselves, yet repudiate union with the United Presbyterian Church, affirming that, like freedom of opinion there, would be subversion of their principles, and sufficient ground for appealing to courts of law, to claim the whole property of the *bona fide* Free Church!

The most telling speech was that by Dr. Rainy, on whom the mantle of Dr. Candlish is already resting, the Doctor's own hands having made the transfer. Next to Dr. Rainy's, the most powerful speech was made by Mr. Cameron, who showed that the Standards, in those chapters anent the Magistrate, were understood by their compilers in a persecuting sense, and that were any one to proclaim that he held the "good old persecuting principles," as understood by the framers of the Confession, he might, as legitimately as the minority, claim to represent the Free Church, and claim its whole property. It was known there would be an overwhelming majority for proceeding, but as there was a middle or peace-among-ourselves party, there was some uncertainty as to the numbers. When the vote was declared, the numbers were found to be about 3 to 1. The minority is a little larger than last year. This is owing to the number of elders sent up from the Highland Churches.

The Patronage discussion was the event of the Established Assembly. The supporters of patronage were led by Dr. Bisset, who predicted that within five years after its abolition they would cease to exist as an Established Church. The movement is not causing much stir out of doors. There is a conviction, it is gone into, in the hope of cutting the ground from beneath the Dissenting Churches.

L.

SCOTLAND.

THE income of the Foreign Mission Board of the Presbyterian Church (O. S.) for the past year was \$271,940. A deficiency in the amount received from legacies left the Board in debt, on the 1st of May last, some \$44,000. So soon as this was known, a few friends of the mission cause sent in subscriptions to aid in removing it, to the amount of \$41,000.

REVIEWS.

THE LAST DAY OF OUR LORD'S PASSION. By Rev. Wm. Hanna, D.D., LL.D. New York: Robt. Carter & Brothers. 1870.

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION. By Rev. Wm. Hanna, D.D., LL.D. New York: Robt. Carter & Brothers. 1870.

In these volumes, now the last of the series, we have the first two that Dr. Hanna published, and whose success encouraged him to prosecute his labors, until he had completed his most attractive *Life of Christ*. Nor can we wonder as we re-read them, now nearly ten years since they were first read, at their great acceptability. Their aim is manifestly simply to bring out the mind of the Spirit, to reproduce before us and to us the picture or idea present to the mind of the sacred writer. The style is chaste and natural, the outcome of a richly-cultured and profoundly reverential intellect—conscious that the utmost simplicity alone would befit its treatment of a theme so overwhelmingly sublime as it is concerned with, while a very flood of attractive light is made to flow out from many a previously dark or unvalued passage of Scripture. The first of these volumes contains an appendix, that will be read with interest, as to the physical causes of our Lord's death, in which high medical testimony is adduced in support of the view that Dr. Hanna has advanced in the body of the work, and which gives us a remarkably impressive view of the intensity of the Saviour's grief in the hour of his supreme woe. We commend the volumes most earnestly to the careful study both of our ministers and people.

DAISY'S COMPANION; or, Scenes from Child Life. A Story for Little Girls. Philadelphia: American S. S. Union. Pp. 202.

A neat reprint from the London edition, containing a pleasantly told story of a little girl sent away from India by her parents, that she might be educated in England. Daisy is a fine-hearted child, whose character develops under the sensible treatment of an aunt, that lets nature have a good deal of its own way, concerning herself more with guidance than repression.

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The U. P. S. S. T. Association of New York and vicinity will
meet in Seventh Ave. U. P. Church on Tuesday
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Exercise: A Model Lesson on Gen. xviii: 1-5. Conducted by Rev. G. D. Mathews.

Vol. I.

No. 7.

THE Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

SEPTEMBER, 1870.

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A Sabbath-school Convention, in connection with the meeting of the New York Synod, will be held at West Hebron, N. Y. The sessions will be held on Wednesday, the 7th, at 2 and at 7 o'clock, P. M., and on Thursday, the 8th of September, at 9 A.M. and at 2 o'clock, P.M.

Among the subjects to be considered are the following :

"Obligation on the *Church* to instruct children."

"Value of Sabbath-schools as auxiliary to the Church."

"Duty of Church members to *personal* service for Christ."

"What does the Sabbath-school undertake?"

"Who should teach?"

"What should be taught?"

"Relations and duties of Sessions to Sabbath-schools."

"Responsibility of Presbyteries for Sabbath-schools."

"Ways of increasing the teacher's influence."

The discussions will be varied by Blackboard Exercises, the Question Box, etc., etc. An interesting and profitable time is expected, and it is hoped that members of Synod will try to be forward in time.

Scheme of Lessons for U. P. Sabbath-Schools.

Date.	Scripture Lesson.	Doctrine to be proved.	Metrical Ps. to be repeated.		Ques. in Catechism to be rep'd.
Aug. 28.	Gen. 22 : 1-8.—Abraham's trial.	God requires our all.	Ps. 91,	vs. 7, 8	90
Sept. 4.	Gen. 22 : 9-19.—Abraham's Deliverance	God rewards submission.	"	9, 11	91
" 11.	Gen. 23 : 1-20.—Death of Sarah.	Believers, strangers on the earth.	"	12, 13	92
" 18.	Gen. 24 : 1-9.—Parental care.	God's concern in home life.	"	14, 15	93
" 25.	Gen. 25 : 1-11.—Death of Abraham.	REVIEW.	"	16	94
Oct. 2.	Gen. 24 : 50-67.—The new household.	God blesses families.	143, (P.M.)	1	95
" 9.	Gen. 25 : 27-34.—The birthright sold.	Self-denial, a duty.	"	6	96
" 16.	Gen. 26 : 23-35.—Beersheeba.	God, a Protector.	"	7	97
" 23.	Gen. 27 : 1-17.—Wickedness.	Covetousness, a snare.	"	8	98
" 30.	Gen. 27 : 18-29.—The Blessing.	Sin hardens.	"	8	99
Nov. 6.	Gen. 27 : 30-45.—Fraud discovered.	Sin divides families.	"	11, 12	100
" 13.	Gen. 27 : 46. 28 : 1-10.—Hatred.	Sin brings sorrow.	89,	15, 16	101
" 20.	Gen. 28 : 10-22.—The Dream.	God always near.	"	17, 18	102

 The U. P. S. S. T. Association of New York and vicinity will meet in Seventh Ave. U. P. Church on Tuesday evening, Aug. 30th, at 8.

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THE CHRISTIAN WORKER.

VOL. I.

SEPTEMBER, 1870.

No. 7.

FREDERICK WILLIAM ROBERTSON.*

F. W. ROBERTSON, the son of an officer in the Royal Artillery, was born in London in 1816. His boyhood was spent partly at Leith, in Yorkshire, and at Tours, in France. At sixteen he was placed at school in Edinburgh, from there, in due time, proceeding to Oxford. From his boyish days he showed an extreme love for nature, delighting to roam over the hills and moors; a restless poetic imagination, always making him a knight-errant to redress the real or fancied wrongs of others; with an almost feminine purity and sensitiveness of character.

During his stay at Oxford, Dr. Newman was in the full heat and excitement of his power, but seems to have exercised no attraction over Robertson, who took up a position of decided antagonism to his Romanizing or High Church principles, and finally left college as an intense Low Church champion. After a short curacy at Winchester, where his days were marked by monkish austerities, he unfortunately moved to Cheltenham, and entered on clerical duties there. Here, Low-Churchism—meaning a certain ecclesiastical policy, and little else—was the fashionable type of religion. Robertson was, however, terribly in earnest in his Low-Churchism, caring nothing for controversy or partizan triumphs, wanting only to see men and women leading holy, self-denying lives, and to be full of love and charity to others. The atmosphere of Cheltenham was not favorable to the growth of such graces, and because Robertson sought something infinitely higher than what were fostered there, he soon found himself suspected and distrusted even by his personal friends. This treatment disappointed and soured him. “They tell lies,” he said of them, “in the name of God, and others tell lies in the name of the devil—that is

* *Sermons preached at Brighton by the late Rev. Frederick W. Robertson.* A new edition. New York: Harper & Bros. 1870.

all the difference." His sympathy with the Low Church party was destroyed, and his hold of evangelical principles, never very firm, was abandoned. Henceforth he was adrift, and gave himself up to the influence of ethical, rather than of theological, teaching.

In 1847 he became minister of Trinity Chapel, Brighton, his last pastorate. We have said that he had no sympathy with the High Church party, but he had great sympathy with many men in that party and holding its views. Their light may have been darkness, but, unquestionably, the High Churchmen of twenty or thirty years ago were almost the only earnest, active men in the ministry of the English Church. In their religious earnestness and personal conduct, Robertson found the counterpart to his own. Their activities and self-denying laboriousness commended themselves to his conscience, while the malignant intolerance of the Low Church newspapers, drove him still farther away from his early profession. In all this there was nothing uncommon. Robertson is not the first man lost to the Church through want of wisdom on the Church's part. Men of the higher type of nature will lead, not drive, and such treatment as he received was every way fitted to bring about the issue that followed.

In Brighton, Robertson's career, like his position, was peculiar. A minister of the Church of England, and connected with the aristocracy, his sentiments were of a very democratic character—in the English, not American, use of that word. He became a centre of attraction to a large mass of the workingmen of Brighton, without, like Kingsley or Maurice, having any sympathy with socialistic or communistic theories. His position and motives for this interest in the workingmen were, of course, open to misrepresentation, and few modes of lessening his influence were left unemployed. And yet there was no servile courting of the masses. He had formed a Workingman's Institute of about 1200 members. After a short time, it was proposed to introduce infidel books into the library. Robertson called a special meeting of the members to reject it. A large party of skeptical socialists came to oppose him. Robertson stood forth, self-controlled, calm, and undaunted to explain his position. Despite their intentions, his magnetic power kept his enemies at bay, and when, at last, he said: "You have heard of a place called Coward's Castle. Coward's Castle is that pulpit or platform from which a man, surrounded by his friends, in the absence of his opponents, secure of applause and safe from a reply, denounces those that differ from him. But I have come here into your midst," there was a dead stillness. He had struck the thought of the turbulent, the very point on which they had enlarged, and from that moment there was not a word, scarcely a cheer, till the last sentence was given.

Of Robertson, the minister, we must, however, say a word. No one can read these wonderful sermons without having their spiritual nerves braced up for action. His sentences are like trumpet-blasts calling to battle. Like the fresh winds that sweep across the sea, they are fitted for the strong, and those who can make wise use of them will get good. They are not, however, fitted for every condition of soul. The anxious inquirer, the broken-hearted, the spiritually distressed, will neither seek nor find what they need in them. What these need is positive, dogmatic instruction, and of this Mr. Robertson knew little. A poet, and of a deep natural religiousness of character, his religion was altogether one of the feelings. As a thinker, moving specially in the domain of duty, he is most suggestive; but, as an instructor in righteousness, a teacher of the Word, he is eminently defective. To him, highest truth rested ultimately not on the authority of the Bible, or of the Church, but on the witness of the Spirit in the heart—a witness to be realized, not by the enlightenment of the reason but by loving obedience—a view like that of George Fox, and the Mystics generally. Such a standard of truth is utterly perilous. It makes our personal subjective condition the test of what is truth, and of where it may be. Truth ceases thus to have any objective existence, that only being true which we recognize as such. Robertson's position was thus the extremest swing backward from that soul-less iron-clad thing, which some call faith, and with which, in their right hand, so many have gone down to perdition. Unquestionably there is a religion of faith, but equally is there one of the feelings. These two God has joined, and when men separate them, they do so at their own most fearful risk. If, however, they be separated, and, if we must choose between them, that religion of the feelings which leads to the self-consecration of the fanatic or devotee is immeasurably preferable to that of the faith which, leading to supercilious Pharisaism, thanks God its possessor is not as other men, and wraps its knowledge and self-righteousness as a seemly covering all around it.

Mr. Robertson was a great reader of everything except what, as a minister, should have been his chief study, Theology. He speaks frequently of his knowledge of this, but his sermons disprove his claims. The following extract is sufficient on this point:

“Punishment is of two kinds: the penalty which follows ignorant transgression and the chastisement which ensues upon wilful disobedience. The first of these is called imputed guilt, the second is actual guilt. By imputed guilt is meant, in theological language, that a person is treated as if he were guilty. If, for example, you approach too near the whirling wheel of steam machinery, the mutilation which follows is the punishment of temerity. If the traveler ignorantly lays his hand on the cockatrice's den, the throb of the envenomed fang is the punishment of his ignorance. Farther, according to the constitution of this

world, it is not only our own transgressions of ignorance, but besides, the faults of others which bring pain and sorrow on us. The man of irritable and miserably nervous temperament owes that often to a father's intemperance. Many a man has to struggle all his life with the penury which he reaps as the harvest of a distant ancestor's extravagance. In the strictest sense of the word, these are punishments, the consequences annexed to transgression, and, in the language of theology, they are called imputed guilt. . . . Apply all this to the sacrifice of Christ. Let no man say that Christ bore the wrath of God. . . . Christ came into collision with the world's evil, and he bore the penalty of that daring. He approached the whirling wheel, and was torn in pieces. He laid his hand upon the cockatrice's den, and its fangs pierced him. It is the law which governs the conflict with evil. It can be crushed only by suffering from it. The Son of Man, who puts his naked foot on the serpent's head, crushes it; but the fang goes into his heel."

This extract needs little comment. The caricature of the Atonement it sets before us is too shocking to allow us to assign it to any other source than the sheerest ignorance. Neither the suffering which follows ignorant transgression, nor the physical or social consequences flowing from the transgression of our fathers is called imputed guilt. Christ's death at Calvary was not a coming into collision with the world's evil, an approaching too near the whirling wheel, a putting of His hand ignorantly on the cockatrice's den. It was no accidental occurrence, such as might befall ourselves. He intended to die. He knew every inch of the pathway He had to tread. He laid down His life, no man taking it from Him. Bearing our sins in His own body, He died, the just for the unjust. Imputed guilt was His, not merely when He suffered, but when the Lord laid on Him the iniquities of us all; when He that knew no sin was made sin for us; and to use the phrase as Mr. Robertson does, is to reveal one's ignorance of the very first principles of the Gospel system, and of the commonest theological terms.

With such views, Robertson's ministry must have been utterly fruitless of conversions. His personal earnestness may have "broken up the fountains" in many of his hearers, and his power of sympathy comforted and cheered them in their cloudy days; but such teaching never could lead men to the Cross, nor to rely on Christ as the Lamb of God. A "revival," humanly speaking, could not take place under such preaching, and its advent would have astonished few so much as the preacher himself.

We have two regrets about these sermons: First, that they should ever have been presented as food for souls by a minister of an evangelical Church, as is that of England; and then that, when published, they should be called sermons. Through this name they come into comparison at once with Spurgeon's, Melville's, Archer Butler's, Davies'; and while their beauty, their power, and their suggestiveness

remain unapproached, as Gospel sermons, as exhibitions of the ways of life and of holiness, they must take a very subordinate place, indeed.

Robertson's life was short. A cerebral disease, under which he had been suffering, closed his days in 1853, when he was but 37 years of age. His true work, the summoning of men to notice the problems of their own spiritual condition, and the revealing, through the misery of the gifted preacher, of the inability to give peace, of any system that contains not the Gospel, was to be performed by his sermons, and these, with all their mournful deficiencies, will long remain as among the most remarkable productions of the present day.

INDIVIDUALIZING.

EVERY congregation is composed of individuals. Its character, as a congregation is just the aggregate of the character of its individuals. Its influence is just the sum of the influence of its members. There is no such thing as a congregation considered apart from its members.

Everybody knows this, and yet very many practically forget it. Men talk about *the church*, and forget all about the members. The preacher preaches at the ideal congregation, not considering the condition or needs of a single member, whereas a proper conception of the work he has to do would lead him to study carefully the personal wants of his people.

It has been said that the preacher should be a sacred pathologist. As such, he should study closely every soul's disease, that he may know just what remedies to administer. He should watch for individual souls. He should have spiritual photographs of his people hung around his study walls, and these should mold his sermons. We all know what power a speaker has over us when he touches our experiences, and walks through our hearts, in his sermons. A preacher's power over his people is always just in proportion to the adaptation of his words to their individual cases.

We should also pray for individuals. Generalities freeze prayer. The individual puts life into intercession. The sufferer, the young man in danger of falling, the backslider, the careless, the inquirer—each should have a separate place by name in our private intercessions.

These same suggestions are applicable to the Sabbath-school teacher. He should study the individual character of each pupil, and adapt his teaching to the condition and needs of each. There is a glaring disregard of this in the practice of many teachers. They teach children of all ages, grades of progress, habits of mind and life, and of every

degree of capacity, in precisely the same way. They employ the same stately forms of expression, the same lifeless definitions, the same vapid statements, and the same threadbare phrases, in talking to a child of five years, as in teaching a Bible-class of sexagenarians. The successful teacher adapts his teachings to the age, habits, progress, and circumstances of his class, and, in preparation, has each individual member before him. Then, in teaching, he tries to get the lesson, or some part of it, into each individual heart. It is not enough to understand the Bible; he must understand his class, too.

A further remark may be made on the same subject, which applies to all Christians. Forgetting the individual in the mass, they lose sight of their individual responsibility for the progress and development of the church. Men talk about the *church's* wants, obligations, coldness, need of revival, and of greater earnestness and higher consecration—and think not that it is individual men and women who need all these things. There can be no life, earnestness, consecration, or piety in *the church* as such. The church has no heart, no soul, and can have no piety, zeal, love, faith, or good works apart from its members. Christians gravely animadvert on the coldness of the church, and pray for its revival, not once asking, "What about myself?" The true place of beginning is in the individual's own heart. Let him use the means in his hand for his own reviving, and he has done the church a greater service than he would by a hundred formal prayers for a general revival.

And so in work. It is the individual who is to advance the cause. The *church* cannot preach, has no money, no hands, no tongue, no influence. "What wilt thou have *me* to do?" should be the emphatic question daily asked. One cannot do much. Neither can one coral insect, but millions can soon build a long reef. So the millions of God's people can build up the walls of this great temple, and carry on God's work to completion.

Let each, then, do his own little work in his own place and time. Each man on his farm, each mechanic in his shop, each merchant at his desk, each pilot at his wheel, each printer at his press, every man at his work, and with what mighty energy the machinery of the world is driven? So God wants every man in his own sphere to do his duty, that the work of the church may go on, and the lost may hear the gospel. And then it will be true that *a working congregation will consist of working individuals.*

We want more Nathans to talk parables to our Davids, and, by their pungent home-thrust, "Thou art the man!" to drive them to their closets, to their Bibles, to their God, and to their individual duties. Then we will have a great revival.

J. B.

EXTEMPORANEOUS PREACHING.

WHAT is it? Who understands what is meant by the phrase? Much is spoken and written about it. With some it is supposed to be the only true and effective mode of preaching; some cannot tolerate it. Others, still, regard it as an open question, whether it be good, bad, or indifferent.

But, amid all this diversity of opinion, it seldom appears what the matter in question is. If by it is meant preaching without preparation or premeditation upon the subject presented, as the word "extemporaneous" would lead us to suppose, short work may be made of the controversy; for it is very doubtful if that man (or woman, either,) is living who can, except upon rare occasions, preach literally extemporaneously. And surely no man can thus preach Sabbath after Sabbath, to the same congregation. It is possible to stand before those people, and go through the motions, and utter well-connected sentences, and effect occasional sallies, and declaim sonorously, and, if manner, tone, and gesture are attractive, even hold the audience, and almost lead them to believe that you are preaching; but, in ninety-nine cases out of every hundred, it will be "*Vox et præterea nihil*," "*Sounding brass or tinkling cymbal*." A Beecher or a Spurgeon can think on their feet in the presence of an audience, but even they seldom attempt to preach without previous preparation and arrangement of their line of discourse. And, after all, they must be regarded as exceptions to the general rule. Like the comet in the planetary system, they are not subject to the laws that govern other bodies, but blaze and roam, and spread their *tales* after a law of their own.

Purely extemporaneous preaching, on the part of the great mass of preachers, is simply an absurdity—or, rather, an impossibility; for it can't be done. It is true the average preacher, after a few years' discipline, may, in sudden emergencies, find the spur of the moment, the inspiration of the theme or occasion, and the aid of the Holy Spirit, sufficient to furnish him with a good and effective discourse. Even Balaam's ass discoursed eloquently and *to the point*, when cornered between his master's staff and the angel's sword. But his righteous soul was wrought up to the highest pitch of indignation at his master's blindness and cruelty. And so there are times in the history of most *other* preachers, when the occasion furnishes the theme and the inspiration. There is no time for preparation—neither is there need. But these times are rare; they cannot be anticipated. They are not made to order. It is from the very fact of their suddenness—of their being sprung upon the mind—that they are enabled to awaken, quicken, and arouse its powers to an unwonted activity. And he who

depends upon the inspiration of the moment, who goes to the pulpit without knowing what he is to preach, will ordinarily find that neither his master's staff nor the angel's sword are sufficient to enable the dumb ass to speak with man's mouth.

And yet is not this the very danger to which preachers, especially in the U. P. Church, are particularly exposed. The people demand preaching without notes. The written manuscript must, at least, be kept out of sight. Students in our seminaries are taught to write and commit, and then to preach *memoriter*. This is done for a time; but, on settlement, labors accumulate. It is sometimes difficult to find time to write. Committing becomes a drudgery. A sudden emergency finds the young preacher in the pulpit without a sermon. The command is, "Go forward." There is no retreat. With a fervent prayer to God, perhaps, in the very language of Peter, "Lord, help, or I perish!" and with every fibre of his being trembling, every nerve at its utmost tension, and every faculty of his mind aroused by the *awfulness* of the situation, he starts upon his untried and perilous course, when—presto!—what *has* come over him? He all at once finds himself dashing away like a racer on the course. His thoughts come bounding to his tongue almost unbidden, his theme opens up spontaneously, the thread unravels itself, the right word is constantly in the right place, and just when he needs it. Definition, illustration, imagery, parable, fall in line at his bidding. He is all aglow with his subject. His mind fairly bounds along as he proceeds. His very frame tingles with its new sensation. He wonders at himself. He is a new man. For once in his life, he *knows* he is an orator. Awful as it appeared at the outset, he feels he is now master of the situation. And, as he closes with a red-hot application of his subject to his hearers, he discovers that they have been wrought up to the white heat with himself. He knows he has done well. Deacon Jones grasps him by the hand as he steps from the pulpit, and tells him, "It was powerful." Sister Grimes whispers in his ear as he passes, "That was a beautiful sermon." Squire Griffin calls next morning to ask, "What in the world came over you yesterday? Everybody says it was the finest sermon ever preached in that pulpit."

And so, perhaps, it was. But, in nine cases out of ten, the preacher is spoiled. He imagines he has discovered the only way to preach, and he tries it again. And although he fails, he makes another trial, and another. Like the man who killed the bear, he goes back to the same spot every time he wants to kill a bear. He soon learns the fatal fact that he *can* get through, and sometimes even *passably* well without study, without preparation. The pressure of absolute necessity is taken off, and unless the pressure of conscience is increased

twofold, careful preparation for the pulpit is gradually abandoned. Is this not true with a large number of ministers? Are there not many who stand in the pulpit Sabbath after Sabbath with very little more preparation than the selection of a text, and the dotting down of a few heads of discourse, having no more idea of what they are about to say than their hearers have? And what is the result? The "people perish for lack of knowledge." They look for bread, they get a stone. It cannot be otherwise. The well is deep, and such preachers have nothing to draw with. Paul bids Timothy to "give attention to reading, to meditate upon these things, to give thyself wholly to them, that thy profiting may appear; take heed unto thyself and to the doctrine."

If there is anything that the present times demand, it is such preaching as only careful, painstaking, and prayerful study can secure. Of vapid declamation, graceful attitudinizing, frantic gesture, and pompous stage play and stump-speaking oratory, we have quite enough in the pulpit. If a little more attention were given to the preparation of sermons, perhaps it would require a little less of the tricks of oratory to make them passable. B.

"LORD, ARE THERE FEW THAT BE SAVED?"

BY REV. J. P. SANKEY, ROCHESTER, N. Y.

AS Jesus was journeying about, teaching and preaching, we are informed that some one said to Him: "Lord, are there few that be saved?" It is probable that the question was put by one of the Jews, through a spirit of idle curiosity. On this subject the man wished the opinion of the Saviour. But as it was, no doubt, a question of curiosity, an answer to it would, doubtless, have accomplished no good; so the Saviour avoided giving a direct answer to his question, and advised the man *to attend to his own personal salvation, as being of infinitely more importance to him than an answer to his question would be.* He said: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

Again, when Peter was desirous of knowing what would be the future history of John, he said unto Jesus, "Lord, and what shall this man do?" The Lord did not gratify his vain curiosity by a direct answer, but took occasion to draw his mind away from a matter that *did not concern him to practice.* Jesus saith unto him: "What is that to thee? Follow thou me."

The inquiries of the Jew and of Peter may lead us to see that man-

kind are apt to inquire into those things in which they are not particularly concerned; and the answer of the Saviour to these two curiosity-seekers teaches us that He does not approve of such inquisitiveness, but would have us give attention to those matters which more deeply concern us. As respects even the common affairs of life, some manifest a fondness and inquisitiveness to become acquainted with the concerns of others, to which they are neither called by duty nor interest. Others, again, manifest a curiosity, and spend much of their time and strength in seeking to answer questions of little importance, whilst "they neglect the weightier matters of the law." We have met some professors who would spend hours in speculating, and proposing curious questions concerning Melchisedeck, King of Salem; the future condition of infants; who got the body of Moses when Michael and the devil disputed about it; in what part of the universe are heaven and hell, and questions of like import, but who seem quite indifferent in reference to which of the places they, and those around them are going. To such queries, the proper answer is: "What is that to thee? Follow thou me." "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

O reader, let us not be too much exercised about matters of little importance, and which it does not seem that we shall know. Let us ever remember that *to follow Christ* is both our duty and our eternal interest.

JESUS, THE MODEL PREACHER.

THERE is much preaching at the present day. Many thousands of sermons are uttered every week. The number of ministers is yearly increasing. Of making many preachers there is no end.

The power of the pulpit is felt and acknowledged by all classes of society. It has much to do in shaping public sentiment on all moral questions. It does much to reform and purify social life, and to restrain and repress vice and crime. And yet the pulpit fails, in a great measure, to exert the power which it possesses; or, rather, it fails to possess the power which its position and advantages warrant the world in ascribing to it. Its voice is too much like "sounding brass and tinkling cymbal," "splitting the ears" of the hearers, and not like the sweet, persuasive voice of God speaking to the soul. If ministers were more Christlike, and preached more as Christ did, the common people would hear them gladly, and the gospel be emphatically "the power of God and the wisdom of God" in the conversion

of sinners and the sanctification of saints. What, then, were the chief elements of power in the preaching of Christ?

We answer, First, His having a vocation. He "was called of God, as was Aaron." There was in the mind of Christ a certain consciousness, an intense conviction of appointment to the work by His Father. Anticipating the Advent, He speaks thus by the prophet Isaiah: "The Spirit of the Lord God is upon me; because He hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." After He had entered upon His work, He said to His disciples, "My meat is to do the will of Him that sent me, and to finish His work." Again He said: "I seek not mine own will, but the will of Him that sent me." Often and variously he reiterates his divine commission to preach the gospel and to call sinners to repentance.

"God hath sent me. I have my commission from the Almighty. This gospel that I preach is His message to mankind; and these mighty works that I do are His witness that I am His Son, sanctified and sent by Him into the world to save that which was lost."

This confidence never forsook Him; the conviction never dropped out of his mind that He was a teacher "sent from God." Hence, He "taught the people as one having authority." Like Moses, He stood between the people and God, and delivered his message; and in His countenance and speech the divine authority shone out so clearly as to touch the hearts of all who were not steeled against conviction by interest, prejudice, or malice. The appointment of God to the work of preaching the gospel gave Him divine authority to teach, and carried with it the constant and sustaining assurance of the divine presence and blessing while engaged in his work. R. B. E.

THE HIGHEST STYLE OF MEN.

THEY are rightly educated men. They are men whose minds have been cultivated and stored with useful knowledge. For the mind is the principal part of us. It gives us our character, our reputation, our influence.

"If I could reach from pole to pole,
And grasp creation in my span,
I'd still be measured by my soul—
The MIND's the measure of the man."

A person without education is like a field, possibly rich in its soil and flowing with goodly streams, yet unprofitable, because not culti-

vated. An educated person is like a garden, which blooms with beauty and teems with pleasant fruits, because it has been delved, enriched, and carefully tended. What gives the present inhabitants of this continent their great advantages over the aboriginal population of centuries ago? Why these plenteous harvests where aforetime the wild man hunted his game? Why is the thunder of the railway-train heard where once the savage raised his war-whoop? And why, on the rivers' banks, these splendid cities where the Indians built their huts or wigwams? It is the cultivation of mind that has achieved this wonderful progress. Education has covered this great continent with cultivated fields, and dotted it with pleasant homes. It has built these prosperous towns and cities, constructed these vast and varied railways, established these lines of telegraph, and strewed the ocean with these cables.

But the education we pronounce so eminently useful, has in it more than the cultivation of the intellect and the acquisition of knowledge. It includes, besides this, moral and religious training. The highest style of men are more than intelligent men. They are men of elevated character, of right principles, of good and useful habits. "Knowledge is power" either for good or evil, according to the moral character of the individual who commands its resources. It is an armory from which both the evil and the good draw the weapons of their warfare. Does one fear not God, nor regard man? If his intellectual acquirements be considerable, he becomes so much the more capable of working mischief in the world. Such a man is like a field strewn with noxious seeds, which, in proportion as it is cultivated, becomes prolific in thorns, and briars, and poisonous herbs. As with a upas tree, the more numerous and extended the branches of his knowledge, the more abundant is the baleful fruit he yields. He is a privateer on the world's ocean, whose splendid armament makes it all the more dangerous as a vessel fitted to destroy. Robespierre and his confederates could not have presided over the French Revolution and directed its hideous crimes, had they not, through much study, been made powerful for evil, Aaron Burr would not have been so successful a villain as he was, had not his cultivation paved for him a way wherever he turned. But when knowledge becomes the servant of a spirit trained for and consecrated to the right, it proves as useful as otherwise it is hurtful. If it fitted Saul, the young Pharisee, to head the persecution of the saints, it afterwards contributed as much to the pre-eminence of Paul, the Apostle, in the defence and wide extension of Christianity. If it aided John Newton, in his earlier years, as a trader in slaves, it was essential to him in the more happy period of his life as an able Christian minister, and a devout and charming

poet. The usefulness of education, therefore, is assured only when it includes, besides intellectual, moral and religious culture. And they are the highest style of men in whom intelligence and right principle are wedded. Such men are, "in their several places and relations," the benefactors of the race. They exercise a mighty influence on society, and it is their earnest purpose to use themselves for its advantage. They are trees of righteousness, bearing fruit for the glory of God and the good of mankind. They are ships upon the sea of life, laden with wealth and weal for all. They go forth from the homes of their childhood and youth, and from the scenes of earnest and proper study, to honor their training, to adorn the circles of society, and to make the world richer.

It was to furnish the nation and the world with such men for citizens, statesmen, rulers, that schools were established and have been, from the first, fostered in our country. The National Congress which appointed the Convention that framed the Constitution of the United States, enacted, for the extensive territory over which it exercised jurisdiction, in these words: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This enactment of the founders of our national institutions expresses the genius of American Education. Our schools, combining intellectual, moral, and religious culture (free from sectarian influences always) are to be nurseries of the highest style of men.

Are you a parent? Do you love your children? and are you anxious that, in their lives, they be honored, useful, and happy? It is indispensable that you be careful to educate them aright. Furnish well their minds; it will be the richest legacy you can bequeath them. Are you a patriot, and would you seek your country's good? Do all you can to foster schools, combining intellectual and moral culture; and if the Bible be the text-book of morals, do not lend your influence to exclude it from the nurseries of good citizens. Are you a Christian? Much more will it be your aim and effort to promote this right education among the people, and especially among the young, so soon to take the places of their fathers. X.

THE SABBATH-SCHOOL LESSON.

THE effort to secure a Uniform Scripture Lesson for the Sabbath-schools of our country, for the present, at least, has failed. The modest request of our teachers, that the editors of our different periodicals now running distinctive Courses of Lessons should agree on a common

passage of Scripture, and then compete among themselves for the best series of Notes and Expositions, has fallen to the ground—owing, we regret to say, to the action of one influential magazine, the *Chicago Teacher*.

After a good deal of correspondence between the parties concerned, and, as was understood, with the willingness of the *Teacher* to co-operate, a well-attended meeting was held to arrange the matter, a few days ago, in New York City. The *S. S. Times*, of Philadelphia, the *S. S. Workman*, of New York, the *S. S. World* (organ of the American S. S. Union), the *S. S. Journal* (organ of the Meth. Epis. Ch.), the *S. S. Worker*, of St. Louis, and the CHRISTIAN WORKER, were all willing to waive their preferences, and to adopt whatever scheme might be agreed on by the majority of those present. To the surprise of all assembled, the *Teacher* was not only not represented by its editor, but a communication was read from its proprietors, refusing most emphatically to take part in any such movement, or to agree to its object—rather needlessly announcing that its Scheme might be used by those wanting a Uniform Course. Now, the *Teacher* has a large circulation and a strong position, but not such as to justify so dictatorial an attitude as in this matter it has assumed. The S. S. lessons of the Methodist Episcopal Church alone reach every Sabbath day nearly twice as many scholars as do those of the *Teacher*, while the aggregate circulation of the journals represented at that meeting would be far greater than that of the *Teacher*. Under these circumstances, the meeting would have been justified in acting on the principle put forth by the *Teacher*, ignoring its existence altogether, and in announcing a common Union Scheme. To have done so would, however, as some thought, have the appearance of retaliation; and so, in the hope that by another year, a better judgment might prevail, it was resolved to take no formal action just then. At the same time, we reveal no secret in saying that the Course of Lessons which we purpose offering to our teachers for next year, is one which will form the Scheme to be used in a far larger number of schools than are now reached by the Lessons of any single periodical. We appreciated the Christian forbearance that made our co-workers anxious to avoid even the appearance of rivalry and *opposition*, but, none the less satisfied that a Uniform Lesson is desirable and attainable, do we enter practically our protest against a course that perpetuates division.

THE CABINET.

Do what you can when you cannot do what you would.

HE lives long who lives well; for time misspent is not lived but lost.

THERE is no future for a Church that does not reach the young.

HHE is prepared to labor nowhere who is not prepared to labor anywhere for Christ.

ALL one's life is music, if one but touches the chords rightly, and in time; but there must be no hurry.

HOLD up your little twinkling light boldly and honestly; then God will pour in the oil, and make it like a blazing torch.

THE life of a Christian is a life of labor. It is necessary work, excellent work, profitable work, and it is good to be at it when young.

LET Him who kindled the light judge when and where to place it; for he who mounts his light upon a candlestick unwisely may soon see it blown out by the wind.

VALUE no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice. A man's actions, not his conceptions, render him valuable.

HOW DO WE LIVE?—"Is such a man a Christian?" was asked of Whitefield. "How should I know?" was the impressive answer; "I have never lived with him." We are really what we are relatively.

ONE watch kept right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

AN ATHEIST REBUKED.—A noted and outspoken infidel had caused his creed to be briefly written over the mantel in his study, "God is nowhere." His little child coming in, in artless faith, slowly spelled out the motto thus: "G, O, D, God—I, S, is—N, O, W, now—H, E, R, E, here. God is now here." It is said that this simple incident was the means of that infidel's conversion.

THE best way to get a thing done is to do it yourself, if you can. Wisdom is profitable to direct, but one earnest worker will accomplish more than a multitude of grave and reverend counsellors dare undertake. Like the sword on which was inscribed, "I find a way or make one," a live man, plunging boldly into the work of God, will find around him openings which the keenest eyes could never have discerned from a distant point of view.

NEGLECT OF THE CLOSET.—The earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to, but each had their separate spot in the thicket, where they used to pour out their hearts unto God. The paths to these several little bethels were distinctly marked, and when any of these African Christians began to decline in the ways of God, it was soon manifest to his fellows, and they would kindly remind him of his duty by saying, "*Brother, the grass grows on your path yonder.*"

CONTROL YOURSELF.—A good deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all neighbors did. It was observed that when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, sit down, and sing Old Hundred. I don't how it is, but the Psalm tune has a surprising effect upon my oxen."

BUILDING CHARACTER.—This is a structure which everybody is building, young and old, each one for himself. It is called *character*, and in every act of life is a stone. If day by day we be careful to build our lives with pure, noble, upright deeds, at the end we will stand a fair temple, honored by God and man. But, as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its influence on our characters. Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring forever to our praise.

OVERWORKING.—Our Saviour never drove his overtired faculties. When tired, "He sat by the well." He used to go and rest in the house of Mary and Martha after the fatigues of working in Jerusalem. He tells us all, you and me, to let the morrow take care of itself, and merely to meet the evils of the present day. Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future. If we take more in hand than now we can do well, we break up, and the work is broken up with us.

BIRDS OF A FEATHER FLOCK TOGETHER.—The Rev. J. G. Woods relates a curious Jewish legend respecting the introduction of the starling into Palestine: "Many years ago a strange bird appeared in Jerusalem. It was caught, and brought before a celebrated rabbi for examination, in order that he might determine whether it belonged to the clean or the unclean birds. After examining it, he could not make up his mind to either side of the question, and left the disputed point to be settled in a different way. He ordered the bird to be placed on the roof of a house, and to be carefully watched, in order that the birds which associated with it might be noticed. For some time no birds of any kind would recognize the stranger, until at last there came a raven from Egypt, which claimed acquaintance with it. In consequence of this, the starling was ever afterwards classed with the raven, and considered as an unclean bird." Let our youthful readers learn from this the evil of bad company, since we shall surely be damaged in our reputation, if not in our actual habits, by association with ungodly men. He who would hopefully offer the prayer, "Gather not my soul with sinners," must anxiously take heed that he stand not in the way of the wicked in his daily life.—*Sword and Trowel.*

SABBATH-SCHOOL DEPARTMENT.

OUR UNIFORM BIBLE LESSON.

WE have great pleasure in announcing to our readers that, in concert with the *Youth's Evangelist*, of Philadelphia, we have now completed our arrangements for furnishing the Sabbath-schools of the United Presbyterian Church with a Uniform Bible Lesson, for the next year. The subjects embraced in our scheme have been selected with great care, and form a course of religious instruction that, while possessing features that peculiarly adapt it to our Church, is in itself of very unusual interest and value.

The Notes for the Teachers will be prepared by different ministers throughout the Church, and be published in this magazine, *THE CHRISTIAN WORKER*, while a carefully-prepared Lesson paper for the scholars, with Notes and Questions for their guidance will be published regularly in the *YOUTH'S EVANGELIST*.

We reserve for next issue a detailed statement of the distinctive features of this scheme, and will then leave the matter in the hands of our teachers. Will these, the pastors, and other friends, who have so greatly aided us by their exertions, and by the encouraging letters they have sent us, in view of the extra labor and expense in which we shall now be involved, join in a vigorous effort to *double our circulation*? There are yet many families in the Church that do not know even of our existence; many Sabbath-schools in which we have not yet a footing. A very little effort would change all this. We ask, therefore, our friends to bring *THE CHRISTIAN WORKER* before our Sabbath-school teachers, that our merits as *their* magazine, and the merits of our Scheme of Lessons and Notes, as prepared for them, may be widely and fully considered.

THE BEAUTIFUL NAME.*

"Children of light."—John xii : 36.

God has beautiful names for good children. One of these beautiful names is "Children of Light."

In the whole world there are just two kinds of children. There are the children of light and the children of darkness. In God's book every child is marked down as a child of light or a child of darkness. If we could open that book and turn to the names of all the children we know, we would find the good children marked as children of light, and the bad children as children of darkness.

Where is the boy or girl who would not wish to have that beautiful name? I want to help you not only to wish, but to pray and strive for it. I believe that every one of you may have it. But first, you will want to know the kind of child to whom God gives it. It is this I am going to tell you at present. I am going to show you that a child of light is just a child who is like the light; the things true of light are true of the child of light. And, therefore, to know what sort of children the children of light are, we must search out the good things in light itself. The same good things are in the children of light. Every child who would become a child of light must resemble the light; must be what light is, and *do* what light does.

Now, the *FIRST* thing I wish you to remember about light is, that it is *A Picture of God*.

You all know something about light; the house you live in is full of light, it is streaming in through the windows and showing you the faces around you and the words on your book. Now, *light is a picture of God*. You never saw God himself. Nobody has. But God sends us pictures of himself every day. Light is a picture of him. The light of the fire is one picture. The light of the lamp is one. But the grandest of all is the light of the sun. When the sun goes soaring up into the sky, it is to give us a picture of God.

It is the same with children of light. They are pictures of God. When you

* This sermon to children, the remainder of which will appear in our next number, has been kindly placed at our disposal by its writer, the Rev. Dr. McLeod, one of the Delegates from the U. P. Church of Scotland to our late General Assembly.

see one of them, you see an image of God. Light is like God. The child of light also is like God.

When Jesus was a child, he was a perfect child-picture of God. If you or I had seen him then or afterwards, we should have seen the very form and image of God. All he was, and did, and suffered when he was here was a picture. It was the picture of God's love and life. God sent him down from heaven to be his picture to men. Looking at Jesus was the same as looking at God. Jesus himself said, "He that hath seen me hath seen the Father." He also said, "I am the light." He was the true, best light. He came from the place whence all light comes. He came to be to the soul of man what light is to the eye—a picture of God. He was the holiest, the truest, the most beautiful picture of God in heaven or earth.

I know that no child of earth can be so fair a picture of God as Jesus was; but I also know that every child who resembles Jesus is as really a picture of God as he. God is light. His children are children of light. The child is like the Father; he loves what his Father loves; he hates what his Father hates. There is truth in God: that very truth is in His child. There is holiness in God: that very holiness is in his child. There is righteousness in God: that very righteousness is in His child. Looking at the child, you are looking at a picture of the Father. What he does is done as God would do it. What he says is said as God would say it. If God were a little child again, He would be a child of light again, as Jesus was. And, therefore, all who are like God, who are like Him, and holy like Him, are children of light. In this they resemble the child Jesus too; they are pictures of God. Down here upon earth, up there in heaven, they have the beautiful name; this is the first mark of the child of light.

A SECOND sign of a child of light is, that he chases away darkness. And this second good thing we find in light.

Light cannot endure darkness. When it meets with darkness, it strikes into it and chases it away.

You have seen this yourselves on some winter afternoon as you sat by the fire. The darkness has come in and crept up and around and above you, until you could not see a chair, or table, or face in all the room. But some one breaks up the fire, and the grate is filled with light, and the light comes out, and out, and out, over you, and over all who are beside you, until not a dark corner is left in the room.

Or, perhaps, you have awakened some night out of sleep, and found the room filled with darkness. Your little brother is lying by your side. You can touch him with your hands. You can hear him breathing with your ears; but if you strain your eyes as much as you can, you will not see his face. It is there, turned towards your own on the same pillow, and you cannot see one bit of it. If at that moment, however, mamma or nurse should come into the room with a light, with a very little lamp, with a flame no bigger than a shilling-piece, this little flame, little though it be, would begin to chase away the darkness. It would reach over the bed and lift the black shadow from your brother's face, and roll it away until you could see the red on his lips and the red on his cheeks, and the moving of his breast with the breathing you only heard before.

It is always the way with light. It will not live in the same room with darkness. It chases it away.

Now the child of light resembles the light in this very thing. Only I must explain to you the darkness which the child of light chases away is the darkness of sin.

There is a worse darkness than the darkness which fills the room at night. It is the darkness of the kingdom of darkness. And the kingdom of darkness is just the kingdom of evil men and women. Bad deeds belong to this kingdom, and bad words and thoughts. These are "the works of darkness" you read about in the Bible. A child of light cannot endure these works of darkness. He abhors bad thoughts and words. He hates the darkness and sin of them, and tries to chase them away.

But only children of light—children who have the beautiful name—do this. There are people who love evil better than good, and darkness better than light. These people would not try to put the darkness of evil away. The bad black sins of an evil heart, the bad black deeds of an evil life, are loved by such people. People of this kind are called in the Bible "children of darkness."

When the holy Jesus was about to return to his Father, He invited his twelve disciples to sup with Him. He had been a very kind Brother to them. He had told them of heaven, and of the Father in heaven, and He wanted to make them heirs of heaven. And now He was going away to prepare a place for them in heaven. In a little while He would come back and receive them unto Him-

self, that where He was they also might be. Was it not most kind and loving in the Saviour to plan all this, and tell His poor brothers of all His plans? But all the time He was speaking to them at that supper-table, one of these very brothers was looking towards the window, and wearying for the night to come. It was Judas. He had a bad black thought in his heart, which he did not try to put away. And when, at last, the night did come, this bad brother rose up and stole away from the table, and out of the room, and down into the dark street, and through the darkness, till he came to a company of evil men, who hated his Lord and wanted to put Him to death. He did not try to put away the bad thoughts about his Lord which were in the hearts of these men. He did not try to roll back the cruelty which they were plotting against the Lord. He was a child of darkness. He sold himself to these men for thirty pieces of silver. For thirty pieces of silver he gave up his kind and loving Master to cruel foes.

A child of light would have acted otherwise. A child of light would have hated and rebuked the evil of these evil men. In one way or other a child of light would have tried to chase it away.

I remember to have read about a negro boy—a child with a black skin, but none the less a child of light—who would not have acted as Judas did. By God's help, he was the means of breaking up and scattering a great mass of darkness. A company of foolish, bad men used to meet in an American town, about a hundred years ago, to make themselves vile with drink. They met in the evenings, and were known as the Drinking Club. This negro boy was their slave. A great preacher, the great George Whitfield, came to the place, and lifted up his voice against drunkenness. And these drunkards hated him; they hated him because he was letting in light upon their evil ways. They did not love the light, their deeds being evil; and they set themselves to mock, and scoff, and laugh at Mr. Whitfield. Now it happened that their negro slave was something of a mimic. He could speak so like another person that one hearing him would think that it was the other person himself. And one night his masters ordered him to mimic Mr. Whitfield. "Not that," said the boy. "Me dare not do that. Massa Whitfield says de negro boy has white heart. Him said, 'God love de negro boy and send Him Son to die for de poor

negro.' " But his masters would take no excuse. The boy was bought with their money, bought for life, was their slave, and they compelled him to stand up on a table and speak as Mr. Whitfield had spoken, that they might laugh and mock. And he did stand up, but not to make them laugh. In the very tones of the great preacher, he said to these men: "Me speak de truth in Christ. Me lie not. *Except you repent, you shall all perish.*" And the word spoken by that negro slave pierced like an arrow into the hearts of these bad men; they shrunk one by one out of the room; they shrunk from the presence of their slave. As the darkness shrinks from the light, so shrank these children of darkness from the rebuke of that child of light; the light that was in him chased the darkness that was in them away. They did not dare to laugh at Mr. Whitfield. They broke up their club, and met no more to make themselves vile with drink.

And always there is this power in the children of light. The goodness which makes them children of light puts the badness in others away. The hatred, and mockery, and wicked scorn of those drunkards fled at the outshining of the love, and faith, and goodness of their slave. Always it has been so. Always it will be so. All the evil in the world shall yet be put out of it in this way. God will make the goodness of his own children to shine so brightly in their lives, that badness, like a great shadow, must disappear. And already, if you to whom I speak are children of light, if in God's book you have the beautiful name, you are helping to chase away the evil that is in the world. You are letting your light so shine that others, seeing your good deeds, are putting away their badness and coming to God for light. This is the second mark of the child of light.

SABBATH-SCHOOLS AND THE CHURCHES.

THE Churches of Christ are slow to move out of beaten paths. Of new methods of working they have oftentimes a most unjustifiable dislike, and, when pressed to use them, will reply with the "*Non possumus*" of Rome. This hesitancy is frequently the result of mere stagnation and feeble spiritual life. Conscious of the littleness of their faith, mistrusting their powers of guidance, and afraid of whereunto matters may grow, the churches ignore the altering conditions of society, refuse to

learn from the providential occurrences of to-day what is "the present truth," and naturally come to be regarded as considerably "behind the age." Sometimes this action results from a strange confounding of things that differ. The Church Invisible is the *true* Church, just as the soul is the *true* man; and the Church Visible—the body—that of which alone we can take cognizance, is but the instrument, the servant of the former. The mission of the Church Visible is thus to further the welfare of the Church Invisible. Every manifestation of spiritual life in the hearts of believers should therefore be cherished, and every form of Christian activity be guided and encouraged. In this matter the Church Visible has no option. Doing thus is her business. Just as the business of the pilot is to direct the movements of the steamship that is impelled by the tremendous power at work far in her interior, so the Church Visible has ever to guide, and influence, and aid that spiritual force at work under the operations of the Holy Spirit in the heart of every believer, and to see, so far as she can, that this is utilized for good and to the highest extent.

It is because the churches have often failed to recognize these things that their attitude toward many truly Christlike movements, and especially toward Sabbath-schools, has been so unfriendly, and that so much good has been hindered in the Church and in the world. A better time has now, however, come. A more correct apprehension as to their functions is prevailing, and the varied sections of the Church, admitting the value of the Sabbath-school agency, are trying to render it yet more efficient.

At the recent meetings of the Supreme Courts of the leading Presbyterian Churches, important measures were, in every case, agreed on in reference to this subject, which we have great pleasure in now laying before our readers.

The action of our own Church was more decisive and practical than that of any of the others. As our readers already know, the late Assembly adopted a series of resolutions commending the Sabbath-school work to the members, and especially to the officers of the Church; urging on the teachers to avail themselves of every approved method of working, and appointing a Standing Committee, "which shall inaugurate measures for the advancement of the cause."

In the (Dutch) Reformed Church, after a report relative to preaching on

the Heidelberg Catechism, the Synod resolved as follows:

1. The doctrines of the Catechism as specifically taught shall be explained, but the manner of such explanation shall be left to the pastor.

2. These doctrines shall be explained as a system.

3. This explanation shall be during one or other of the Sabbath services.

4. The entire system should be presented once in four years.

This, we consider to be legislation to the point. Substitute the word "Shorter" for "Heidelberg," and apply the recommendation to our own Church, and people, teachers, and scholars would be greatly benefitted.

In the Reformed Presbyterian Church (O. S.) an excellent report traced the rise of the Sabbath-school to the inability of the Church to reach the children through the parents, showed that "thus out of the necessities of surrounding circumstances, to which the Church should always wisely adapt her efforts," was born the Sabbath-school, and concluded with the following admirable resolutions:

1. That every congregation should be engaged in Sabbath-school work.

2. That the Sabbath-school should always be under the immediate direction and control of the officers of the congregation.

3. That while all Church members have an interest in Sabbath-schools, it is the peculiar duty of pastors and elders to give themselves with diligence and devotion to their furtherance and support.

4. That the aim of the Sabbath-school, as identical with that of the Church—the regeneration and sanctification of the soul by the truths of the Bible—should never be lost sight of in its management.

5. That it is the duty of Church courts to encourage the congregations under their care in Sabbath-school work.

At the meeting of the Reunited General Assembly, in Philadelphia, the Board of Publication was "recommended, at as early a date as possible, to consider the propriety of establishing a Department of Sabbath-schools, whose office it should be to promote the number and efficiency of Sabbath-schools throughout the congregations of the Presbyterian Church."

For all these signs of a deeper interest in Sabbath-school work, we thank God. In themselves they are evidence of a revival begun. A prayerful, thoughtful

concern for the religious upbringing of the young; an earnest and faithful call to Zion's watchmen to discharge their duty; a summons to all to come up to the help of the Lord against the mighty; what are these but the fruits of a blessing already granted to the Churches? Let us not quench the Spirit by neglecting to profit by these intimations of the Lord's presence among us, but gird ourselves for Sabbath-school not less than for pulpit and pastoral work."

"For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned."

THE BIBLE-CLASS TEACHER.

It is usually imposing too much upon the willing pastor to give him the charge of the Bible-class. There are often some excellent Bible-scholars in the church who are not "apt to teach," and a Bible-class in their hands will be tedious and dry. There is sometimes a gifted talker upon Bible-themes, who gives his class a lecture each Sabbath, and does not draw them out at all; and then there is the devoted, pious, prayerful, suggestive teacher, who comes to his class full of the lesson, and as full of questions which the class will try to answer, and with an application which cannot miss its point. He is the right man. His "notes" are as full of work for the class to do, as of hints to himself in his questions and exhortations. He asks such plain question to those who need plain teaching, that the scholar sometimes inquires, as one did last Sabbath, "Mr. —, can't you ask some harder questions?" and the reply was: "Yes; but first I want you to answer these simple and plain questions in a practical way." But while he asks simple questions, he is able to answer the knotty ones, to solve doubts, to clear up seeming discrepancies in Scripture history and statement, and to unfold the true doctrines of the Word of God with clearness and force. He calls out the other passages of the Bible frequently to explain his lesson and fortify his words, and he does not quote these, but *has them looked out and read by the members of his class*, well knowing that sight is an aid to memory, and that the proof-text that is found by the pupil and read, will be much longer remembered, and be more forcible than one which is simply repeated by the teacher. The

object of this teacher is to build up young Christians in a knowledge of God's Word, and to unfold the doctrines therein contained, and also to bring the unconverted—if *such* persons are in his class—to repent of sin, and to receive and rest upon Christ alone for salvation. Much prayer precedes and follows his work, and the result is like that which, for nearly thirty years, has been seen in a class of young men which we know, where, from year to year, there are many of its members added to the Church of Christ. Oh, that there were more such Bible-teachers and Bible-classes in connection with our Sabbath-schools!—*N. Y. Observer.*

CONVENTION.

AN interesting Convention of the Sabbath-schools within the Lake Presbytery will be held at Waterford on Tuesday, Sept. 6. The following, among other subjects, will be discussed: The proper organization, and the essentials of a Sabbath-school; Conference on the state of our Sabbath-schools; Singing in the Sabbath-school, its place and power; Teachers' meetings and helps.

J. L. ROBERTSON, *Chmn. of Com.*

BLACKBOARD EXERCISE.

BY CRETA, PITTSBURGH, PA.

SUPPOSE the lesson for the day be "The draught of fishes," Luke v: 1-11. The board at the beginning of the meeting will appear thus:

"Lo, we have left all and followed thee."—LUKE xviii: 28.

LEFT

In answer to the question, Who left? the scholars answered, Peter, Andrew, James and John. What did they leave?

All: Ships, Nets, Fish, Friends. Why did they leave these things? To follow Jesus.

When these answers are put on the board, as given by the scholars, at the close it will appear as follows:

"Lo, we have left all and followed thee."—LUKE xviii : 28.

PETER ANDEW JAMES JOHN	LEFT	ALL SHIPS NETS FISH FRIENDS
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TO FOLLOW JESUS.

As to what we should learn from the example of these men, the scholars answered, To leave all and follow Jesus.

The other side of the board may then be turned to the scholars, on which we write:

WE MUST LEAVE

Sinful

And Follow	J E S U S
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To the question, What sinful things should we leave? we learn, Sinful Habits, Pleasures, Companions, Business, and our own Self-righteousness,

To the question, How should we follow Jesus? the following answers can be elicited: Joyfully, Earnestly, Sincerely, Unto Death, Steadfastly; so that, at the close, the board will present this appearance:

WE MUST LEAVE

Sinful	HABITS PLEASURES COMPANIONS BUSINESS SELF-RIGHTEOUSNESS
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And

Follow	J-OYFULLY E-ARNESTLY S-INCERELY U-NTO DEATH S-TEADFASTLY
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ITEMS.

EXAMPLE. — Superintendents should demand of each teacher example as well as precept. In Caesar's example lay the secret of his power over his soldiers. His battle-cry was, "Follow me." A teacher's example is powerful for good or evil. Irregular teachers have created multitudes of irregular scholars.

I know schools where teachers are frequently absent without satisfactory excuses, and who, when present, keep the children marching perpetually in the same little circle of narrow and superficial thought. Yet rather than give offence by the discharge of imperative official duty, such teachers are retained by superintendents, and suffered to intermit their work on flimsy pretext. Such irregular teachers unconsciously carry to school a decaying influence.

I would have no such teacher, but would decline his irregular services. Better have five punctual and regular teachers, with twenty scholars each, than twenty careless and irregular teachers with five scholars each.—*Dr. Wm. H. Curry.*

A CAUTION.—Let the great thought of the lesson attract and impress, rather than the skilful use of the board. This should be the prominent use. Do not make a show of the blackboard, and feel compelled every Sabbath to bring it before the school, with no thought to impress it upon the mind. Make no use of it unless you have something to teach. When you do use it, let all understand that the central thought of the lesson may be plainly written on the board; the scholars will then see as well as hear. In its use be simple and plain, so that the least may understand.—*The S. S. Blackboard.*

DROP BY DROP.—We waste time and effort by trying to pour into a child's mind too many truths at once. You have seen little crystal bottles for containing attar of roses, so small that they could hold but a single drop of the costly perfume. However much you might pour after that would be utterly wasted. This is something like a child's mind. Its capacity is small, and its powers of retaining that which is good very limited. One well-fixed truth is worth more than a volume of instructions, which are only suffered to run over. One precious drop of faith in

God, in his Word, in his faithfulness to his promises, outweighs all the gold in the world.

IN SABBATH-SCHOOL TEACHING—

1. If you would give, you must first possess.
2. In order to succeed, a teacher must deal with particulars.
3. Teachers must be impressed with the sacredness of childhood.
4. The successful teacher must be patient.
5. The guidance of the Spirit of God is absolutely necessary.—*The Methodist*

MISSIONARY INTELLIGENCE.

OUR OWN MISSIONS.

[We continue this month our extracts from Miss Johnston's graphic letter. Our readers will be greatly interested by her vivid descriptions of life in Egypt.]

We left Osiout about the middle of May. The weather had not become uncomfortable until about two weeks before our leaving, when the heat, with an increasing ratio each day, seemed to reach a climax one Sabbath. I have no doubt it has been hotter in Osiout, but I certainly never experienced weather quite like it. Sister and I did not venture out to church, as the air outside was (not figuratively) very much like that from an oven. I spent a greater part of the day in the little recess, where stands the water-jar. The Nile water is used, and filtered through large stone jars, and the water dropping into the lower vessel sounded cool. The following week, as soon as possible, a boat was procured to bring us down the river to Minyeh, from which the railroad runs to Cairo. I said "as soon as possible," which means the next Friday. The phrase in Egypt has not exactly the same meaning as in America. As the distance between Osiout and Minyeh is only about eighty miles, and as the wind was favorable (that is, there was no wind), we hoped to reach the latter place by Saturday evening. But a man seldom knows whether to make his arrangements for going faster up or down stream on the Nile. If the wind blows from the North, he will go up beautifully, and if it don't blow at all, he will float down with the current, calmly, peacefully, dreamily; or, if the

boatmen use the oars, he can go at a pretty respectable rate of speed. This is what we wished to do; but, shortly after leaving Osiout, a strong north wind sprang up, and blew against us most of the way, and it was with hard rowing any progress could be made; besides, a part of the time we were obliged to tie to the bank to prevent our being blown back up stream. So that our dreams of calmly floating down the Nile were quite shaken out of us by the time we reached Minyeh, after five days' tossing upon the bosom of anything but peaceful waters. We reached Minyeh Wednesday morning, about two hours after the train had left, and so we were obliged to spend another night on the boat, of which we had become quite tired. It was none too large to accommodate ourselves and, with much crowding, our luggage; but, in addition, we had a family (more properly, perhaps, a generation) of lesser creatures, whose names are excluded from polite society. I give the above experience as but one specimen of Nile travelling. You can read of many of quite a different style in different accounts of Nile trips. We were very glad to reach Cairo, where, after spending the night with our mission families, we proceeded the next day to Alexandria, having taken as much time for a distance like that across the State of New York as it takes to go from New York to San Francisco.

Soon after coming down, brother and sister, with Mrs. Strang and family, left for Syria. I remain in Alexandria with Mr. Strang and Miss McKown until the close of schools, the last of July, when Mr. Strang expects to go to Syria, and

Miss McKown and I to Ramleh. In the meantime we are busy. I have my lessons in Arabic each day, and spend an hour in school. Miss McKown made me up a class of six girls, reading in a translation of *Line upon Line*. We sometimes have a talk after the lesson. I am not able to say just what their opinion of me is, whether they think me very wise or very stupid. They certainly have no reason to complain of my long lectures in connection with the lessons. I scarcely know whether or not they are aware that they escape the infliction because of the teacher's inability to lecture in a way they would comprehend. They say a great deal to me, though, and when they do not talk too fast, I can understand much of what they say. Enough to see that they have a pretty good knowledge of what they read. They are pretty girls, not much darker than myself, dark eyes, and hair worn in two braids hanging down their backs. They are much more like Frank children than those in upper Egypt, where many of them wear little more than a loose gown of dark blue cotton, and a veil of some material over a head which, in some cases, is not combed oftener than once a month, when it is braided into a number of little tight braids, "warranted to wear."

Here the girls dress more like our schoolgirls at home, look clean and neat, and, as far as the outward appearance is concerned, seem advancing towards a higher life. Yet, with their superior advantages, they have distractions and temptations of which their apparently less-favored sisters know nothing. Here, surrounded by Franks, many of whom set no good example for natives to follow, and can have no influence except for ill over any of them, and yet are looked upon by the native people as representative of Christianity, we can scarcely wonder to find deadness and coldness even among those who are the professed followers of the meek and lowly One. We can scarcely wonder that the throngs on the Sabbaths find a fascination in the temples, which, though built with hands, are very beautiful to look upon, and, when eyes and ears are pleased with lovely sights and sounds, rather than in the humble mission chapel and plain mission service, where only hungry and thirsty souls can be satisfied with the bread and water of life.

One great obstacle in the way of missionary effort in places like Alexandria is the influx of a class of foreigners who are a disgrace to any land. These, hav-

ing apparently no thought beyond the acquisition of the gold which perisheth, and yet can make themselves agreeable to these people, cannot but do harm, though, let us have the charity to believe, thoughtlessly and without intention. E. F. J.

FOREIGN MISSION STATIONS OF THE U. P. CHURCH.

SYRIA.—With *Damascus*, with a population of 150,000, as the centre, evangelistic work is carried on by our missionaries in five outlying stations, so often as our agent, the Rev. John Crawford, or his fellow-laborers of the Irish Presbyterian Church, can do so. The schools in Damascus are attended by over 100 pupils. The mission staff consists of one missionary and his family, 9 teachers, 5 churches, in whole or part, 41 communicants, and 8 day-schools, with 244 pupils.

INDIA.—At *Sealkote* there is preaching and the administering of ordinances. In the main school about 180 scholars attend. The Industrial School, engaged principally in soap-making, conducted by Mr. J. W. Gordon, gives employment to about 30 persons.

At *Zafarwal* there are a Catechist and probationary Scripture reader, and at *Gujranwala*, Bazar, Itinerant, and Church preaching are all carried on. About 450 scholars attend the schools.

There are in India at present about 33 foreign and native agents, 2 churches, 60 communicants, and about 740 scholars in the schools.

EGYPT.—At *Alexandria*, with 170,000 inhabitants, Dr. Lansing, helped by Mr. Strang, is in charge. Miss McKown has succeeded Miss Gregory in charge of the girls' school. Thirteen of the scholars here are Jewesses, and some are Moslems.

At *Cairo*, on the Nile, and about 130 miles above Alexandria, having 300,000 inhabitants, preaching is kept up in Turkish by Pastor Stephanos, in Arabic by Rev. S. C. Ewing, and in English by Rev. Dr. Barnet. The native Church numbers about 39 communicants.

At *The Fayoum*, about 80 miles above Cairo, the Rev. Wm. and Mrs. Harvey have charge of the station, while at *Osiout*, about 170 miles above Cairo, where is the seminary, under Dr. Hogg, and the Medical Mission, under Dr. Johnston, there is a church of 66 members, with preaching stations in 17 villages or hamlets around.

CHINA.—The Rev. J. C. Nevin, at Canton, with its million of inhabitants, is the only agent we have in this vast land. The action of the late Assembly leads us to hope that we shall have several agents at work in this important city.

HEATHENISM.

THE Catechists of the Benares Mission found in one of the villages a Fakeer, who, from his very childhood, had been anxious to know God. There was for him no Bible, no Christian teacher to tell him of Jesus. He read the books which were given him, but they did not satisfy him. At the age of eighteen he left his father's house, and built himself a hut in the jungle, and became a Fakeer. After some time he found that he made no progress in finding God, and coming nearer to him. To obtain his end he had a place excavated under ground, and there he sat for two years, seeing neither sun nor moon, and never speaking a syllable to any human being. If food was placed before him, he ate it; if not, he went without food. At the end of two years he found his health giving way, but his end seemed as far off as ever. He then ascended again, and spent eighteen more long years in his hut, in contemplation, without coming nearer to his end of finding God.

Was it not a sad story! A whole life spent in seeking after God in the vain ways of heathenism. The Mission Catechists gave him tracts and a New Testament, and soon the missionary went to see him. When he heard fully about Christ and what he has done for us, and how all the aspirations, longings, and wants of an immortal spirit are met in him, he exclaimed several times, "Jesus Christ is a Savior such as I want. I want a Savior. He is my Savior. I will follow you."

Yes, Jesus Christ is the very Savior the heathen want; but they do not know him, and it is our business to tell them. You and we, Christian people at home and missionaries in India, China and Africa, and wherever the heathen are found, must work and pray for the conversion of all the world.

INDIA.

THE Legislative Council has introduced a bill for the suppression of infanticide. That such a measure was necessary is plain from the following statements:

In 1856 Mr. Moore was charged with an inquiry into the matter, and the state of things which he found existing in the country was shocking in the extreme. He had personally visited and made himself acquainted with 308 villages, and he reported that in twenty-six not a single girl above six years old was to be found, and that no woman had been married from the villages for upwards of eighty years. In another batch of thirty-eight villages there was not one single girl, and no marriage had taken place from them within the memory of man. In thirty villages there were thirty-seven girls and 320 boys of the same age, and a scarcely less disproportion existed in all the villages examined. The mutiny, however, broke out, and the investigation was suspended, nor does it seem to have been renewed until a few years since. The results arrived at by inquiry of quite recent date are equally startling. The Lieutenant-Governor of the North-western Provinces examined ten villages, where he found 104 boys and only one girl; nor had any woman been married for ten years. In twenty-seven others there were 284 boys and twenty-three girls; in nine villages he found seventy-one boys and seven girls, and in other localities the very tradition of marriage had been lost.

In the district of Mynpoorie there was, in 1842, no Rajpoot girl alive. The remedies just described were then tried, and nine years afterward, in 1851, there were eighty-eight girls found living, and 250 in 1855. The same measures, year after year, doubled the number of girls in the territory round Agra. It is a proof of the nature of British influence on India that the crime is now fully admitted by the natives to be a crime; but the temptation to commit it is alleged to be irresistible, and the government is helplessly appealed to for the means of suppressing it.

EGYPT, OLD AND NEW.

ALEXANDRIA.—This is the commercial metropolis of Egypt. It is a very old city, and very queer. It is a mosaic, having all times and all climes wrought into its long life, reaching down over twenty-two centuries. The old city was founded by Alexander the Great, in the year 332 B. C. It was the city of the Ptolemies, and once the seat of Greek philosophy and Christian learning in Africa. In this city Christian fathers wrote and wrangled. Here was the great library, consisting of 700,000 vol-

umes, burned at the Saracen conquest by order of Caliph Omar, in the year 642. Here also was translated into the Greek tongue, for the use of the Alexandrian Jews, the earliest of all versions of the Hebrew Scriptures, from which Christ and the apostles quoted the Septuagint. The first thousand years of Alexandria's life was a glory. It sustained a population of 300,000 men, besides women and children. But when the Moslem swept across this whole Orient, with his victorious arms, the glory departed. For another thousand years Alexandria was under the baleful cloud, and it has not yet come out into clear daylight. Of the old city, nothing absolutely remains but one memorial, Pompey's Pillar, standing like a dumb monitor of the transitoriness of all human glory. All around are "heaps," columns and buried palaces.

MICRONESIA.

ON the 13th of September, 1868, a few of the people began to cast away those things which were esteemed sacred. On the 11th of October, of the same year, Rev. Mr. Kapu preached on the character of the true God, and the sin of worshipping other things called gods. At that meeting some old men proposed to cast away these vanities. Many consented to do so, others opposed. One old man stood up and said to Mr. Kapu, "The gods will take vengeance on you. They are angry; you will die." This man has since cast away the things in which he trusted, and is now numbered with the reformers. Mr. Kapu told them to consider well what they were about to do. If they really thought that these things, in which they had so long trusted, were vanities, powerless to help or punish, then they should cast them away. During the next week, from the 11th to the 18th of October, three hundred and twenty of these sacred things, such as stones, branches of trees besmeared with oil, trees, fish, birds, etc., were destroyed, and the majority of the people became outwardly the worshippers of Jehovah. They deliberately chose him as their God.

One of the things regarded with much superstition was a large Manai tree, near to the house of the mission. By measurement I found this tree to be thirty-five feet in circumference, at about one foot above the ground. This tree was taboo. No one was permitted to pass or sit under its shade, and to it they carried offerings of coconuts, fish,

kala fruit, etc. On the 1st of January, 1869, three thousand persons, old and young, male and female, met under, around, and upon this tree to keep, as the missionary expressed it, their first happy new year.

ITEMS.

BEYRUT, SYRIA.—"I saw in the parlor of one of the missionaries, on the first evening of my arrival, a Bible-class of more than fifty members, all young men, studying in unmistakable interest the Word of God. They sung in Arabic, but the tune I had long ago heard in the Connecticut valley. As they all stood during the closing prayer, there was no misunderstanding the attitude of deep reverence. They were no longer heathen: they may not all have been regenerate, but they all were enlightened, and surely that was progress.

"Contrast this city with any other I have seen; take just one point. In Alexandria the windows were simply filthy with prints and photographs of the vilest sort. I cannot describe the bestiality of what I have seen on the open streets. So in Cairo; it was hardly safe on any thoroughfare, and on some not at all, even to attempt to walk with ladies; books, cards, and pictures of utmost obscenity would be thrust in our faces to buy. Now here in Beyrut, all is clear and clean. Not one single photograph or print have I seen in any quarter whatsoever that a boy might not buy for his mother. There seems, at any rate, no public market for indecency and sin."—*Dr. C. S. Robinson.*

CHINA.—Dr. Osgood, who has recently joined the missions at Foochow, wrote from that place, January 25th: "I am quite surprised when I see what a gigantic work is to be done in China. At Canton there are 100,000 boat people who live and die on the river. We visited the temple of five hundred gods at Canton. These are all quite as large as life-size, some larger, all covered with gold-foil. When I beheld the worship of the people, I felt an earnest desire to do my utmost to lead them to Christ. Then and there I thanked God that I had been led to China. Could the Christian Church at home see even what I have seen of China, I think there would be no anxiety year by year when the financial year closes. I have not yet regretted for a moment my decision to come to China."

HOME MISSIONS.

THE JEWS.

THE JEWS are divided into different parties. We find in New York and elsewhere the so-called Modern Reformed Jews, who, in their form of worship, have assumed a good deal of the decency and solemnity of Protestants. Some portions of the ancient prayer-book are chaunted in their synagogues; also the German is used—German hymns and German preaching, where the members are German. Then the Radical Reformers have something remaining yet of the old prayer-book, which suits their system of belief. Then we find the so-called Orthodox Jews, or Talmudists, who cling to the old mode of worship and observances of the oral law, without light, vigor or life. Among the first two classes are men of real learning and good education.

In New York City are some Jewish congregations whose members use the Chasidim, and who may be considered fanatics in the highest degree.

The Jews with which I have been acquainted for some years, have generally treated me as their friend; and as it is the natural inclination of the Jew to converse on religious points, I have had no difficulty to talk to one or another on these important subjects. Testimony to the majesty of our Saviour Jesus Christ was repeatedly given by several Jews I thus met; and some Jews, and especially Jewesses, listened to me with attention, and often with devotion. Some Jews requested me to spend an evening with their families at their residences, which I did, and our meetings were of a social kind, conversing on several topics, scientific and religious. Then did I hear some of the members of those Jewish families state in a glowing manner the greatness and purity of Jesus, the Nazarene, and the elevating character of his mission; and I think I do not err in stating that there are many Jews who think deeply on the truth as it is in Jesus, and are not far from the kingdom of peace and happiness.

I met also with Jews who belong to the Chasidim, a bitter fanatical party, and often I was treated by them in a hateful and mean manner. Some other Jews, who belong more to the liberal and learned class, spent hours in the evening with me in my study. We then dwelt largely upon many religious

questions, with which the Jewish mind is agitated, and upon different portions of the Old and New Testament Scriptures.

WHAT SHOULD A PASTOR DO ?

THE ancient Greek festal hall generally had an altar. Instead of a blessing, these heathen offered a bloodless sacrifice on the altar. At the close of the feast, when the slaves saw their masters yielding to the power of wine, they covered the statues of the gods with veils.

This beginning and ending to us seem inconsistent. But the pastor in our day meets with conduct which bears no small resemblance to that of the oligarchs of Athens. In the morning, a member of the evangelical church is seen at the table of the Lord. In the evening of the same day, that member is seen taking his seat among the noisy crowd in the cars for a long journey. He could not attend evening service and reach the train, too; so he bids his family farewell as they leave home for the house of prayer.

If that member should see a circle in the palace-car taking out their cards, and commence a game to while away the time, what could he say? Should he, as in duty bound, rebuke them, would they not cry out, "Physician, heal thyself"?

The question comes to many a pastor's aching heart, What should be done? What discipline is needed?

Take another case. A member attends a fashionable party, where there are many communicants from evangelical churches. With them this member, known to be active in the prayer-meeting, dances and waltzes until one, two, or three o'clock in the morning. Meantime the elegant hospitality of the host has a table of choice wines in a private chamber. This member hears the disguised question, "Sir, will you take a wash?" And he imbibes ever and anon—just to supply the waste caused by exhaustion in dancing. Not a shadow of the effects of the wine is seen passing over him, but there are lynx-eyed worldlings watching and exchanging significant glances. Of such members, a servant-girl on her deathbed, of late, made mention. Her mistress asked her kindly if she would not have such an one to come and pray with her. He was an

elder in a church. Her reply was full of meaning: "Don't send for any dancing Christian. They can do me no good." Again we ask, What should the pastor do? The dividing line between the world and the Church is fast disappearing. "The spot of the children" of the Church is, alas! too often concealed, as the police detective covers his star.

Another case occurs to my mind. One of the most active Sabbath-school workers and gifted speakers in the prayer-meeting must go the opera. Thither the luxuriant worldlings love to resort. There the libretto interprets a splendid but licentious tale. Scenes are glittering before the mind, so that, on the return home, when the member kneels in secret prayer (?) he finds those scenes again flashing between him and the mercy-seat!

Again, that member would rebuke his relatives for frequenting the theatre, that gilded pathway to hell. But their stereotyped reply is, "Physician, heal thyself." Is that communicant able to do his duty when seeing sin on a brother? Is not his life sealed? Does he not as effectually bury his talent as though he should cast it in the deep sea?

And what ought the pastor to do? If each member follows the same course, is not the influence of that flock dead—twice dead? So far as reaching the conscience of those who do these things and vindicate them, might not that pastor as well exchange his pulpit for the cemetery, and waste his preaching on the tenants of the grave?

These facts hint at the cause of spiritual *declension* and the *nullifying* of the gospel. Pastors lay the blame on world-conforming members, and they, in turn, throw the guilt on somebody else.

The question, sooner or later, will be settled righteously and forever. Why is it that there can be traced *no difference* between those who commune and those who do not? Has the Saviour's word become false?—"Ye (my disciples) shall be hated of all men for my name sake." Is this verified in our day as a rule? He draws a line between believers and others as wide as between sheep and wolves. Is that verified as a rule in our day?—*Dr. Van Doren.*

INK.

ONE drop of ink will blacken a whole glass of pure water. So will one evil communication make the whole heart foul. O, beware of those evil words. You might drop in many, many drops of pure water into the inky tumbler, but

it would have no perceptible influence. So it will take thousands of good precepts and good instructions to root out this evil word.

Every child knows who of his associates are pure in heart and in word, and who are the opposite. Let him shun all evil speakers more than he would a deadly viper. There is no greater snare to a child's soul than such company.

Only the pure in heart shall see God, either here in this life or in the life to come. God shows himself to the pure-hearted in a thousand forms of beauty and goodness around him. The little flowers tell of his hand who painted them—the little birds of his love who cares for even sparrows; the giant rocks and the deep-rolling thunder speak of his power and greatness. But to the impure these things are like a sealed book.

Sadder than all, none but the pure can enter heaven. They must dwell forever with that evil throng who are without the gate. O beware of this single drop of ink on the soul's whiteness.—*Presbyterian.*

ITEMS.

THE FROZEN EAGLE.—An eagle once flew over some ice-valleys, and espied a dead body lying on the ice. He came swooping down upon it, and was so long feasting upon the carcase, that when he would fly away again he found his wings frozen to the ice.

So, when we become very much engaged with the things of this world, we find that our thoughts cannot fly heavenward. We are like the eagle chained to the ice.

When we spend all the week thinking and planning over a beautiful dress we are to wear to church and Sabbath-school on God's day, we shall find we have little heart for the precious Bible-lessons we shall hear. The Sabbath will be a wasted day to us. We must not set our heart on these good things, or we shall make idols of them.

GOD REVEALED IN HIS WORD.—In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that by looking into it, its possessor could discover any object which he wished to see, however remote, and discover with equal ease persons and things above, below, behind, or before him.

Such a mirror, but infinitely more valuable than this fictitious glass, do we possess in the Bible. By employing it

in a proper manner we may discern objects and events past, present, and to come. Here we may contemplate the all-enfolding circle of the eternal Mind, and behold a perfect portrait of him whom no mortal eye hath seen, drawn by his own unerring hand.

SELLING ONE'S SELF.—Rev. Mr. Clark, in a recent sermon in Boston, said: "I remember, a few years ago, a poor man who went round from town to town and from city to city through the country, exhibiting himself to medical men and students, because he had an enormous tumor, which disfigured him frightfully. He got his living by exhibiting himself, and at last this poor man actually sold his body for a stipulated price, giving a writing that it should be delivered to certain medical gentlemen immediately upon his death; and people all through the country who knew the fact, said: 'How horrible, that a man should sell his body, and eat the bread purchased by his own flesh and blood?' And yet there were walking the streets of Boston men who had sold reputation and honor for money, and who were living day by day upon the price of their own integrity; and nobody thought *that* was awful! These men were to be seen all through the city, and young men looked up to them and said, 'That is a glorious success; if we could only attain to that we should be satisfied.'"

PRAYER.—In order that there may be real prayer, and that way may be made

for the prevalence promised to prayer, two things must come to pass. We must be holding up before God the case as it is, and we must be pleading the promises of God as they are. The case is to be presented, and to come into consideration between the Lord and us, in its own nature and proportions, with its difficulties, discouragements, impossibilities (as the flesh counts them). And God's power and grace held forth in the promises, in their divine magnificence, must be contemplated and rested in, and pleaded with reference to the case. That power and grace must be realities to our faith, so that faith both rests in them, and wrestles with God in them, with respect to this case in hand.

"ONLY THE CHISELLING."—A Christian mother lay dying. Beside her a loving daughter stood, smoothing from the death-damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face; but still there rested on those features a calm, peaceful expression, which nothing but a hope in Jesus could give. Tears fell upon the pallid face from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered: "Patience, darling, *it is only the chiselling.*" Reader, the Master-Sculptor seeth not as man seeth. There are many deformities that must needs be chiselled off before thou canst find place in the gallery on high.

CHURCH NEWS.

OUR OWN CHURCH.

LIKE children setting out in life, young congregations are often the better for a helping-hand at their start. Our Church has, therefore, not only a Church Extension Board, but, at its late Assembly, appointed one of her most energetic and competent ministers, the Rev. A. G. Wallace, of New Brighton, Pa., to act as its Secretary. In this appointment we see promise of great advantage to the whole Church. To this Board is committed the task of aiding weak congregations in obtaining church buildings, a service needed by the East equally with the West. Now, why

should not our pastors, and elders, and leading members in different localities, take counsel together as to how *they* may aid this Board? We presume the Secretary would be willing to attend such meetings, that they might all consult together—not so much as to the raising of money, as to the work to be done in special localities or elsewhere, and how best to do it. Tens of thousands of dollars of our Church's money have been thrown away on preaching for want of church buildings into which congregations could be gathered. We hope the day for this folly is over. But what say our readers?

Calls Presented.—Rev. H. P. McAdam, Troy, from 10th Church, Philadelphia; Mr. R. G. Campbell, Lyndon and Freedom, Caledonia; Mr. W. Donaldson, Chartiers, from Franklinville, Caledonia; Rev. J. T. Wilson, Kansas, from Valley Church, Pa.; Rev. John C. Steele, Allegheny, from Salineville and Mechanics-town, Steubenville; Rev. J. M. Wallace, Rock Island, from Youngstown, Cleveland.

Calls Accepted.—Bloomington, Ind., by Rev. W. P. McNary; Caledonia and Dakota, Wis., by Rev. H. Brown, Wis.; 3d Xenia, Xen., by Rev. W. H. McMillan, Rock Island; 1st Monmouth, Monm., by Rev. J. G. Barnes, Allegheny; Kingsville, W. Missouri, by Rev. J. F. Graham.

Calls Declined.—Biggesville, Monm., by R. J. M. Baugh, Chicago.

THE N. S. Reformed Presbyterian congregation, of Princeton, Ind., with its pastor, Rev. Dr. McMaster, has resolved to join the U. P. Church. It is reported that Rev. Messrs. Bratton and Harshaw, with their congregations, will do likewise.

THE corner-stone of the Fourth U. P. Church, 19th and Fitzwater sts., Philadelphia, was laid lately, a large number of persons being in attendance. The stone contained the usual church documents, papers of the day, etc. The exercises were conducted by the pastor of the church, the Rev. William C. Jackson, the Rev. Dr. Dales, and others. The new building will be of brown stone, and will measure 95 feet in length, 62 feet in width, and 80 feet in height. There will be sittings for about 700 persons. The basement will contain a lecture-room and rooms for the Sabbath-school, which numbers at present 255 scholars. The building will cost about \$40,000.

THE Presbytery of Rock Island has recommended the congregations under its charge to elect elders in future for specific periods.

THE BRITISH CHURCHES.

Our Monthly Letter.

THE Irish Presbyterian Assembly held a supplementary session in July. It was reported that considerably more than three-fourths of the ministers had agreed to the Commutation Scheme, and were willing to hand over the sums payable to them, in respect of their life interests, to the Church Sustentation Fund. It is expected that nearly all the ministers will do the same. Owing to

three-fourths having done so, they obtain the bonus of twelve per cent. offered by government, as an encouragement to commute. There have been raised, by voluntary contributions on the part of the laity of the Church, up to the present date, about £23,000, which will be added to the capital sum paid by government. The ministers of the disendowed Church are likely to find their salaries increased rather than diminished. A new spirit of liberality is beginning to show itself in this Church.

A bill is just on the eve of passing through Parliament to abolish the Edinburgh Annuity Tax—a crying local grievance for generations, and one that has done much to hinder the success of the Established clergy, for whose support it was imposed. The whole amount was latterly only £4,200. A sum of £56,500 to be paid down; all the Church buildings to be handed over, with the Church patronage, formerly in the hands of the Municipal Council, and the tax is at an end. It is worth mentioning, that one single Free Church congregation—that of Dr. Candlish—every year raises a larger sum than the whole amount of the tax which was levied towards the support of thirteen of the Established Church clergy. Last year this one congregation raised for all purposes, £7,854, of which more than one-half was for the Sustentation and Foreign, and other Mission Funds.

There is, at present, a lull after the excitement of the May meetings. Meetings have been held at such provincial centres as Perth and Inverness, for or against Union. So far, the anti-Union party have had the least support. It is a remarkable circumstance that, in the sessions of some of the leading ministers opposed to Union, a large majority of the office-bearers is in favor of it. This is said to be the case in Dr. Begg's, of Edinburgh, Dr. Wood's, Dumfries, and Dr. Miller's, Glasgow.

The United Presbyterian Church is taking measures, through its Presbyteries, to prevent government inserting a question in the Census to be taken next year, requiring each one to state his "church-connection." The Free Church is also taking steps in the same direction. Last census, the attendance at the respective churches on a particular Sabbath was noted. The Established Church attendance was not much greater than that of at least one of the non-Established denominations. They have always felt sore at this. They are seeking, therefore, to get this question put

to the people, to be answered by them at their own houses. As those who go to no church always claim to belong to the Established Church, this will give, of course, a preponderating number as belonging to the Established Church, and will be a most unfair and untruthful return. The United Presbyterian Church, among its reasons, alleges it is not within the province of the State to inquire authoritatively into the religious belief or ecclesiastical connection of its subjects.

Considerable interest is taken in the revision of the Bible which has been undertaken by the Convocation of Canterbury. Bishops Ellicott and Wilberforce are taking a leading part in it. Besides the many English dignitaries and scholars who are joined with them, they have invited the co-operation of Scottish scholars from all the churches—among others, Dr. Eadie, of the United Presbyterian Church, author of commentaries on Ephesians, Galatians, etc., Professor Milligan, of Aberdeen Divinity Hall, Professor Fairbairn, author of *Typology of Scripture* and many other works, Dr. David Brown, whose commentary on the New Testament is so well known, Professor Davidson, of New College, Edinburgh, who published some time ago a very learned commentary on Job, and Dr. Lindsay Alexander, whose praise is in all the churches. Their first meeting has been held in the chapel of Henry VII., Westminster Abbey; so that another Westminster Assembly is to convene to consider the text of Scripture, and put it in the most accurate form before the people. L.

SCOTLAND.

EVANGELICAL ALLIANCE.

It is with deep regret we announce that the International Conference of the Evangelical Alliance, whose meetings were to take place in New York City during the present month, will not be held. The arrangements of the Executive Committee had been progressing most satisfactorily. A warm and liberal response was being everywhere made to its appeals for co-operation; the most minute local arrangements were nearly completed, when the first rumors of a European war reached this country last July. After carefully considering this new element that had arisen, the Committee, at a meeting on the 19th of that month, in the hope that the war might be of brief duration, resolved to persevere with its ar-

rangements. Since then the aspect of things in Europe has sadly changed. As we write, nearly three millions of men are under arms, either engaged in actual war, or on the verge of being so. Under such circumstances, men cannot be expected to cross the Atlantic, and to leave their families and their countries. Duty bids them to remain at home. The different European Alliances—French, Prussian, Dutch, Swiss, English—have, therefore, earnestly requested postponement, declaring their utter inability to visit us this year. The Executive Committee had thus no alternative. The Conference could not be an international one without the presence of delegates from these countries; and as these could not attend, it has been unanimously, though with keenly sorrowful feelings, judged better to wait till the return of peace and the good providence of God may re-open the way. The work of the Alliance in this country, though checked in reference to the Conference, will continue to be vigorously prosecuted. Local associations will continue to be formed, and members enrolled. Brethren in different sections of the Church of Christ will be brought into friendly co-operation in the pursuit of common interests; and perhaps, before the winter passes, an influential Conference, to consider some questions of a distinctive American character and interest, may be held.

MYSELF.

ALL others are outside myself,
I lock my door and bar them out,
The turmoil, tedium, gad about.

I lock my door upon myself,
And bar them out; but who shall wall
Self from myself, most loathed of all!

If I could once lay down myself,
And start self-purged upon the race
That all must run! Death runs apace.

If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!

God harden me against myself.
This coward, with pathetic voice,
Who craves for ease, and rest, and joya

Myself, arch-traitor to myself,
My hollowest friend, my deadliest foe,
My clog, whatever road I go.

Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.

—Rossetti.

REVIEWS.

A COMMENTARY ON THE HOLY SCRIPTURES, WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS. By J. P. Lange, D.D. Translated from the German, with additions, by Philip Schaff, D.D. Vol. I. of the New Testament, containing a General Introduction, and the Gospel according to St. Matthew. New York : Charles Scribner & Co. 1870.

The Fathers were eloquent and impressive preachers of the Gospel, but, on the whole, poor expositors of Scripture. They lived so near the wondrous time of Christ himself that his life, and word, and works were a great and vivid reality to them. Their faith was thus so strong, that they neither saw nor felt the difficulties experienced by critical readers of a later age, while, from every difficulty, a ready relief was found in spiritualizing the troublesome passage.

During the dark ages the study of the Scripture was, in great measure, unknown. Men lived on, or were put off with, the husks given them by the clergy. When Bible reading was resumed, the Reformation—itsself an effect and cause—speedily followed. The Reformers earnestly cultivated the study of the Scripture, and many valuable commentaries, one of which (Calvin's) is still unsurpassed in its power of grasping the logical connection of a passage, date from the 16th century. During the reaction that followed, another dark period came over the Church, and for a couple of centuries there were few contributions to the interpretation of Scripture of any special value. The present century has, however, seen a marked change in this respect. Scotland, England, America, but especially Germany, have been prolific of commentaries. Not to mention Keil, Delitsch, Hengstenberg, and others, for some time, Olshausen's commentary on the Gospels stood out, as a work of great value. Then it was thrown into the shade by Stier, whose *Words of the Lord Jesus* were an important addition to our exegetical literature. In Lange, however, comes one that, in range, undertaking the whole Scripture; in fullness and completeness of its details, critical, doctrinal, and homiletical, leaves nothing to be desired, and whose volumes are each libraries of satisfactory exposition.

Dr. Lange, Professor in Bonn, in Prussia, holds by the theology of the Heidelberg Catechism, and is a moderate Calvinist. He acts as but editor-in-chief of a commentary on the whole Scriptures, written by men of pre-em-

inent qualifications in their piety, learning, ability, and official position, for their work, which already enjoys an immense circulation. This American edition has, under his special sanction, been carefully translated by the most competent scholars in our land, and is enriched in its editing by notes, both original and selected, that add greatly to its value. If our pastors are to be "mighty in the Scriptures," they must have works like these, and then, as their preaching will become more and more expository in its character, the people will be more firmly "rooted and grounded in the truth. A more serviceable gift could not be presented to either pastor or S. S. teacher than a volume of Lange's Commentary.

THE SCHOOL-LIFE LIBRARY. 3 vols., cloth extra. Virtue & Yorston, 12 Dey st., New York.

Stories of School-life. By Ascott R. Hope. A book written in despair because Mr Hughes writes no more *Tom Browns*. In the main, we quite agree with the author's condemnation of the Gustave Aimard style of books for boys. The stories are very marvellous; the real information very scanty, and the effect of all decidedly unhealthy. Boys naturally wish to read about boys, and, in these stories of school-life they have a collection of sketches that speak of school-life—well, partly as we know it to be, and, partly, we think, as it is supposed to be. The last of the sketches, "Tom's Troubles," the story of a heedless, self-willed boy, who would not think when he ought to do so, and would think—as he said—when he ought to have simply obeyed, and what came of this, is well worth ten times the price of the whole box. We wish we could put a copy of it into the hand of every boy we know.

A Book about Dominies is cleverly written, with many a capital thought, and showing a hearty appreciation of the teacher's work and position. In a familiar, chatty manner, the author discourses of the difficulties and discouragements of the Dominie, with a very warm side to boy nature, though a firm believer in the usefulness of the rod.

A Book about Boys is an amusing collection of the author's real or imaginary Observations on Boys, in reference to their amusements, troubles, friendships, morality, manners, books, etc. etc. Almost every page gives illustrations of the author's shrewdness and accuracy of judgment, so that the book is really fitted to be a help to all having to do with boys.



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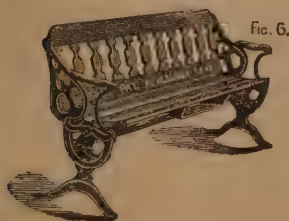


FIG. 6.

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The Synod of New York will meet in West Hebron, N. Y., on Thursday, Sept. 8th, and be opened by a sermon from the Moderator, Rev. W. W. Barr.

The Synod of Illinois will meet at Paxton, Ill., on Tuesday, Aug. 30th, at 7½ P. M.

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EDITED BY THE

Rev. GEORGE D. MATHEWS.

OCTOBER, 1870.

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SABBATH-SCHOOL CONVENTION.—The Tenth Convention of the Albany U. P. Sabbath-school Association will be held at West Charlton, N. Y., commencing October 11th, at 2 p.m., and continuing two days. Throughout the sessions the Question Drawer will be used, and Blackboard, Chart, and Outline Map Exercises will be given. Brethren from neighboring parts of the church are cordially invited to be present.

PROGRAMME.

TUESDAY AFTERNOON.—Reports from Schools; Elements of Good Teaching—Rev. H. P. McAdam.
TUESDAY EVENING.—Illustrations and Lessons from the Land of the Book—Rev. W. N. Randles; The Conversion of our Scholars—Rev. G. D. Mathews.

WEDNESDAY MORNING.—Catechetical Teaching—Rev. J. H. Andrew; Model Lesson for Bible Class, Rom. viii., 1-4—Rev. J. L. Clark.

WEDNESDAY AFTERNOON.—When is the Teacher Ready for his Class?—Rev. J. Minor; Model Lesson for Children, John xii., 1-8—Mr. S. Templeton.

WEDNESDAY EVENING.—Conference on the Teacher's Work as characterized by Devotion and Faith.
 J. A. WILLIAMSON, *Secretary*.

A SABBATH-SCHOOL CONFERENCE WILL BE HELD AT NEW KINGS-ton on the 27th of Sept., in connection with the meeting of the Delaware Presbytery at the same time and place. Programme: Importance of Sabbath-School Work, to be led by Rev. J. Bruce; Relation of the Church, the Session and the Pastor to the Sabbath-School, to be led by Rev. D. S. McHenry; Best Means of securing a large, regular and punctual Attendance—Rev. N. K. Crowe; Library, its Desirability and Proper Character—Rev. A. W. McGibbon; Mode of Teaching—Rev. A. G. King; Model Bible-Class, to be taught by Rev. J. B. Lee, lesson, John ii., 4-11. Conference to be presided over by Rev. J. D. Gibson. By order of the committee,
 R. S., *Clerk*.

THE U. P. S. S. T. ASSOCIATION OF NEW YORK AND VICINITY WILL meet in Seventh Ave. U. P. Church on Tuesday evening, Sept. 27, at 8.

THE NEXT REGULAR MONTHLY MEETING OF THE UNITED AND Reformed Presbyterian Sabbath-School Teachers' Union, Pittsburgh, will be held in the 5th U. P. Church (Rev. S. B. Reed's), on Monday eve, Oct. 10, at 7½. Topic for discussion: How can Sabbath-Schools promote the Cause of Temperance, and what is their Duty on this subject?

SYNOD OF THE WEST WILL MEET AT WHEELING, W. VA., ON THE first Tuesday of October, at 7 p.m. Synod of Pittsburgh will meet at Canonsburg, Pa., on the third Tuesday of October, at 2 p.m. Synod of the West will meet at Idaville, Ill., on the third Tuesday of October.

NOTE.—A few copies of our last issue were mis-sewed by the binder. If any of our readers who have received such copies will return them to us, we will pay the postage and forward perfect numbers.

Scheme of Lessons for U. P. Sabbath-Schools.

Date.	Scripture Lesson.	Doctrine to be proved.	Metrical Ps. to be repeated.		Ques. in Catechism to be rep'd.
			PS.	VS.	
Aug. 28.	Gen. 22 : 1-8.—Abraham's trial.	God requires our all.	91,	7, 8	90
Sept. 4.	Gen. 22 : 9-19.—Abraham's Deliverance	God rewards submission.	"	9, 11	91
" 11.	Gen. 23 : 1-20.—Death of Sarah.	Believers, strangers on the earth.	"	12, 13	92
" 18.	Gen. 24 : 1-9.—Parental care.	God's concern in home life.	"	14, 16	93
" 25.	Gen. 25 : 1-11.—Death of Abraham.	REVIEW.	"	16	94
Oct. 2.	Gen. 24 : 50-67.—The new household.	God blesses families.	143, (P.M.)	1	95
" 9.	Gen. 25 : 27-34.—The birthright sold.	Self-denial, a duty.	"	6	96
" 16.	Gen. 26 : 23-35.—Beersheeba.	God, a Protector.	"	7	97
" 23.	Gen. 27 : 1-17.—Wickedness.	Covetousness, a snare.	"	8	98
" 30.	Gen. 27 : 18-29.—The Blessing.	Sin hardens.	"	8	99
Nov. 6.	Gen. 27 : 30-45.—Fraud discovered.	Sin divides families.	"	11, 12	100
" 13.	Gen. 27 : 46. 28 : 1-10.—Hatred.	Sin brings sorrow.	89,	16, 16	101
" 20.	Gen. 28 : 10-22.—The Dream.	God always near.	"	17, 18	102

THE CHRISTIAN WORKER.

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No. 8.

MINISTERIAL SUPPORT.

FREE CHURCH OF SCOTLAND PLAN.

DURING the discussion in the British Parliament on the disendowment of the Irish Church, frequent reference was made to the splendid results achieved by the Free Church of Scotland since she shook herself free of State support and control. These results are little short of marvellous, and are worthy of being carefully studied by all churches that have to provide from their own resources, for the maintenance and extension of an effective gospel ministry. The memory of the Disruption struggles that led to the separation of the Free Church from the National Establishment, is still fresh. In the twenty-seven years that have elapsed, congregations have been planted over Scotland, not only in populous centres, but throughout the sparsely populated Highlands and islands. The Church maintains a staff of clergy 900 strong, and raises for their support, by means of the Sustentation Fund and otherwise, £180,000 annually. Up to 1869, there had been built 920 churches, 719 manses, and 597 schools, at a cost of nearly one and three-quarters of a million sterling. The sum of £125,000 has been expended in rearing and partially endowing theological colleges in Aberdeen, Glasgow, and Edinburgh. Instead of postponing or curtailing missionary efforts for the spread of the gospel abroad, it from the beginning expended a larger sum than had been raised by the whole Church of Scotland previous to the separation. It spends about £50,000 annually on Jewish, Indian, Colonial, Continental, and other missions. The total amount contributed for all purposes, from 1843 to the present date, exceeds £9,000,000. The income for the past year was £427,621.

Having given this brief abstract of the results achieved in a small and comparatively poor country like Scotland, by a Church whose

membership does not exceed 240,000, thrown suddenly on its own resources, we proceed to explain the financial system by which these results have been attained.

The backbone of the system is the *Sustentation Fund*, out of which the stipends of the ministers are paid. To this Fund all the congregations contribute, and out of this Fund every regularly sanctioned congregation draws an equal share for the support of its minister. The conception of the scheme and the planning of its details are due to Chalmers. The successful working of it is due, in great measure, to Dr. Buchanan, of Glasgow, who, for the last twenty-four years, has been Chairman of the Committee in charge of the Fund.

Every congregation has an association for the purpose of gathering contributions for the central fund. The deacons and elders, with the minister as their president, take charge of the working of the association. They divide the congregation into districts, and appoint collectors, who call every month on all the members. These contributions are regularly transmitted to the central fund. The amount at the end of the year is divided equally among all the ministers entitled to share in the dividend. Where a congregation is forming, and has not advanced so far as to be put among the sanctioned charges, the preacher having temporary charge gets back the total amount contributed by the congregation, with an additional grant from a Home Mission Fund. The amount of the annual dividend has been regularly rising, and for some years past has reached £150.

Besides the Sustentation Fund, the other main source of income is the Congregational Fund. This is raised by church-door collections, and, in some cases, by seat-rents also. This fund is entirely at the disposal of the congregation. It is applied, in the first instance, to defraying incidental congregational expenses. Any surplus is allowed to be used in augmenting the salary of the minister. The fund last year realized about £132,000, and of this sum fully one-third was applied in supplement of ministers' stipends. About 600 ministers receive supplements—the amount varying from a few pounds to four or five hundred.

The Missionary and Educational Funds are raised by special collections, made simultaneously on particular Sabbaths fixed by the Assembly.

Such are the leading features of the Free Church financial system. We add a few words in noticing some of its advantages and drawbacks.

I. There is one prime advantage that should always be remembered in its favor: It enabled the Church to meet and master the emergency of the Disruption. But for the self-sacrificing spirit of the town-ministers, and the overflowing liberality of their congregations, it would

have been impossible to have supported the ministers in rural parishes, whose congregations, from their small numbers and poverty could raise but a slender pittance. The rapid and steady growth of the Church, as well as the commensurate increase of the liberality of its members, shows that the financial schemes do not owe their success to any spurt of enthusiasm at the period of the Disruption, but to deep-wrought convictions, which are every year taking stronger hold, and accomplishing greater results.

II. It fosters a corporate feeling. There is a real vital bond of brotherhood. They have a *κοινωνία* in both senses in which Paul uses that word. There is both communion and communicating as concerns giving and receiving; and the one re-acts on the other.

III. It enables the minister to urge the duty of giving with more freeness. He is not fettered by the feeling that he is thought to be asking for himself. He is pleading for the good of the Church at large.

IV. There is more independence to the minister. He draws his stipend not directly from the congregation, but from the church which ordained him to his office. The system of supplements or grants in aid of small stipends, which is the plan adopted in some of the other non-conforming churches partakes more of an eleemosynary character than the Sustentation Fund is felt to possess.

V. It is the only plan by which a gospel ministry has been maintained by any unendowed church in Britain, in thinly-peopled districts. The facts and figures given at the beginning of this paper are the best evidence of the advantages of the Free Church financial system.

Still there are defects in it. It has its weak places. None are so well aware of this as the leaders of the Church to which its success is so much owing.

I. It encourages congregations to lean upon the Fund rather than develop their own resources. Only one-third of the congregations contribute £150 and upwards. In other words, about 600 congregations are aid-receiving. Were it not for the munificent liberality of some of the city churches that contribute from £2,000 to £3,420 (the highest being Dr. Candlish's), the dividend would fall far below its present level. By way of stimulating the liberality of the congregations, the Assembly three years ago enacted that any surplus that might be over, after paying dividends of £150, should be assigned to those congregations whose members contributed to the Fund at the rate of 7s. 6d. or 10s. per head, one part of the surplus going to the former, and two parts to the latter. This plan has so far answered. The surplus sums payable in 1869 were £5 and £10 respectively.

II. There is a tendency to keep down the contributions to the cen-

tral fund and to augment the congregational fund. Thus a congregation may pay only £100 say, and draw £150 from it, while at the same time it may have a supplement from its congregational Funds of £30 or £40, or even a still larger sum to pay over privately to its own minister. There is a check so far put on this. When a congregation is vacant, before a minister is settled, it has to agree to send a *minimum* contribution, to the satisfaction of the Sustentation Committee and Presbytery. There should be a further enactment to the effect, "No congregation shall be at liberty to supplement the stipend of its minister till its contributions to the central fund shall amount to the equal dividend."

With this defect remedied, the Sustentation Fund would be relieved from a crushing burden, and a dividend of £200 per annum be speedily reached. Take it all in all, we do not know of any scheme of church support that, in method or results, can be compared with it.

J. B.

THE ELDERSHIP.

IN different parts of our Church, there has lately been a good deal of discussion as to Rotation in the Eldership. The matter, we think, is one altogether of expediency, not of principle, there being nothing in Scripture, or in the nature or duties of the office itself, to say for how long it should be held. It may be that the question has been raised by some merely as a matter of historical interest, and by others with a view to shaping their conduct by our Standards. In either case, the desire expressed for information as to the *Law and Practice* of the Reformed Churches is most natural. An article on this subject that appeared in these pages some two months ago has brought us a number of enquiries; and, as we are unable to reply fully to each of these communications, we shall here indicate briefly what are the facts in the case.

As to the Law of the Reformed Churches, there can be no doubt but that, at first, elders were chosen to that office not only for specified, but for very limited periods. So far as the Scottish Churches are concerned, the First Book of Discipline, compiled in 1560, and finally sanctioned by the General Assembly in 1581, at which date it was registered among the Acts of the Kirk, becoming thenceforth the Common Law of the Church, is most explicit. In this Book, Chap. X. treats of the Election of Elders and Deacons, and runs thus:

SEC. 3. "The election of elders and deacons ought to be made every year once, which we judge to be most convenient on the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Church;

and yet it hurteth not that one be received in office more years than one, so that he be appointed yearly thereto by common and free election."

SEC. 13. "We think it not necessary that any public stipend (salary) be appointed either to the elders, or yet to the deacons, because their travail (work) continues but for a year; and also because they are not so occupied with the affairs of the Kirk, but that reasonably they may attend upon their domestic business."

What the *Law* of the Scottish Church, therefore, was on this matter, is indisputable—a *yearly election of elders*, those retiring from office being eligible for re-election. The reasons influencing the Reformers in this matter were twofold. Not to overburden those individuals that might be willing to give a portion of their time to the direct service of the Church. And this reason had weight, for our readers must remember that, unlike the ordinary custom in reference to elders nowadays, these early office-bearers had specific portions of the locality in which the congregation was situated assigned to them as "districts," and were required, not only to visit all the persons residing within these limits *once each month*, but to exercise so close a supervision over their conduct on all occasions, as must have consumed a very large amount of time.* The other reason is more distinctly named in the Section itself, and indicates a danger to which, in all ages, the Church of Christ has been exposed.

Nor was this the Law of the Scottish Church alone. It was on the Statute Books of many, if not all, of the other Reformed Churches. At the National Synod of the Reformed Churches of France, held at Charenton, near Paris, in 1644, when the discipline of those churches was formally settled, it was declared, Chap. III., Sec. 8, "The office of Ancients (Elders) and Deacons, as it is used among us at this day, is not perpetual," without specifying what should be the duration of the office.

In "A brief instruction in the Worship of God and discipline of the Churches of the New Testament," written by Dr. John Owen and published in 1667, Owen defends the office of the Elder as of Scriptural authority, and mentions the practice of making "this office *annual* or *biennial* in them that are chosen into it."

The Discipline of the Bohemian Church was fixed by the Synod of Zerawich in 1616, and when, in 1727, the Moravians were organizing their settlement at Herrnhut, they provided for the election of elders, whose continuance in office was not to be either for life or for a term

* "Of the principal of them (the church-members) that were known to be men of good conversation and honest fame in the privy Kirk, were chosen elders and deacons, to rule with the minister in the public Kirk; which burden they patiently sustained a year and more; and then, because they could not, without neglecting of their own private houses, longer wait upon the public charge, they desired that they might be relieved, and that others might be burdened in their room, which was thought a petition reasonable of the whole Kirk."—*Knox's History of the Reformation.*

of years, but simply "according to the Law of the Bohemian Church, dependent on their fitness for their duties."

The question, however, now arises, Is there any proof that this *Law* ever became *Practice*—that the elders specially of the Church of Scotland, in which we are more particularly interested, were ever chosen for these limited periods? On this point we must as decidedly speak in the affirmative. Abundance of proof exists showing that, down to a comparatively recent date, elders were chosen there in terms of this *Law*.

In addition to the curious facts bearing on the Scottish Eldership mentioned by McCrie in his *Life of Melville*, among which are some that touch the question before us, in Anderson's *Defence of Presbytery*, published in 1714, an Episcopalian is represented as urging "that *Presbyterian* could not be *Scriptural* elders, since, on Presbyterian principles, these were chosen *aut vitam aut culpam*"—an objection implying that rotation or systematic change in the Eldership was the Scottish practice. To this the author replies as follows:

"I answer, So are Presbyterian Elders. For once an Elder, still an Elder, unless he be deposed for malversation. *If, in some large towns, they are relieved in course by others*, or honorably dismissed upon their desire when age disables them for service, this is only such an allowance as was made to the Levites under the Law, and, therefore, is not inconsistent with the character of a Church officer."

In the passage italicized, Anderson demolishes the objector by distinguishing between the holding of an office, and the discharging of its duties. The distinction is well taken and to the point. A man may be for a season exempt from discharging the duties of a certain office, and yet continue to hold the office itself. A man need not always be on duty as a sentinel to prove himself to be a soldier, nor does he cease to be one even when placed among the Reserves. A minister does not cease to be one because, at some given date, he may be without a pastoral charge; neither does one cease to hold the office of an elder simply because released for a season, from official responsibility. The objection, therefore, falls to the ground.

Anderson's defence of the practice, while interesting, is not of so much consequence to us at present, as his acknowledgment of its existence. So late, then, as 1714, an Annual Eldership was so widely the custom in the Scottish churches as to furnish an Episcopalian with a popular argument against Presbytery—because of the alleged inconsistency of such a practice with a Presbyterianism that claimed to be founded on Scripture!

The practice, however, seems to have been even then falling into desuetude, and not unaccountably. In rural districts, with large Sessions, and the choice of a congregation for elders comparatively limited,

the annual re-election coming to be a matter of course, would soon be omitted, and a permanent eldership take its place; but in "large towns," where there would be wider room for choice; where, owing to the changes among the membership, frequent elections for elders might be necessary; where, through social position, business circumstances, or other accidental causes, there might be danger of individuals presuming on a lengthened duration of office—there, the Law was still faithfully observed, and the elections took place annually. If, subsequent to Anderson's time, the practice ceased in these "large towns" also, we must not forget the season of contention that followed thereon in the Church of Scotland, the unhappy influence exercised in her councils by that worse than Prætorian element, her permanent Commissioners, and the high-handed disregard of her early Law and Practice, that emerged both in Doctrine and in Discipline during the dreary reign of the Moderatism of last century.

ALL MAY BE USEFUL.

How ample our means and opportunities of doing good in the world! Is knowledge power? Teachers, text-books, schools abound. May property be useful? Many avocations are open to us, in which we may provide a livelihood, and have much to spare for others in need. Has good example a strong and happy influence? There is grace to help us to adorn a good profession before many witnesses. Will the prayer of faith open the windows of heaven, and call down plenteous rains of spiritual blessings? All are welcome to the throne of grace, and are assured that if they ask it shall be given them. All may not, indeed, have the genius and learning of a Calvin, and be able to write rich volumes for the instruction of future generations. Not many may have the eloquence of a Whitefield, and be competent to carry with them listening multitudes, swaying their emotions as the whirlwind does the forest. Few may possess the wealth of a Peabody, or have wherewith to provide schools and education for communities and states; and only a George Muller may, simply bowed before the Hearer of prayer, secure ample resources for conducting extensive institutions of charity.

But are not the rivulets and streams useful, in common with the great rivers, in refreshing the earth? What these may lack in quantity, may they not make up in number? Or the ten thousand times ten thousand stars of the night—do they not, as well as the moon, give beauty to the sky, and light the traveler on his way? Genius, learning, wealth, eloquence, and such gifts and acquirements, conse-

crated to religion, may be necessary as the Mississippis, the Amazons, the Niles, in order that the knowledge of the Lord may cover the whole earth, as the waters fill the sea. But the comparatively little efforts and influences of the masses of Christendom will be useful, too. They are the rivulets and streams that are to bear an important part in refreshing a wilderness-world, and making the desert blossom as the rose. They are the stars that jewel the sky of a benighted earth, and serve to guide its weary pilgrims heavenward. All, then, may, and all should be, useful. The humblest disciple may speak a word for Jesus. The poorest may cast a mite into the treasury of the Lord. The weakest in their faith, may plead with a power, that will remove mountains out of the gospel's way.

My brother, you may, if you will, do much good in the world as you are passing through it. You may put honor upon God, bless society, and work out your own salvation. In the great day of a coming judgment, a benediction will be pronounced by the Son of Man upon many in such terms as these: "Come, ye blessed of my Father, inherit the kingdom. . . . Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." By a diligent use of means and opportunities, with which you are so amply supplied, you may make that happiness yours. Will you not? X.

CONGREGATIONAL SINGING.

UNITED PRESBYTERIANS profess to believe in it. They reject with righteous indignation the heresy of praising God by proxy. No "hired band of professional singers" swell the anthem for the great congregation in their sanctuaries. No "prima donna" warbles and carols the high praises of God, in crescendos and diminuendos, for their devotional delectation. No "quartette choirs" or "quintette clubs" render for them the "choicest selections" from the "grand old masters." United Presbyterians have no such custom in all their churches. "Basso profundo," "soprano," "contralto" and "tenor" are terms unknown to the literature of their worship. The "great organ" and the "little organ" are alike unknown. "Procul profani"—Away, ye profane!—is the anathema that rings out from her highest court and her humblest worshipper, against all such "things without life giving sound, whether pipe or harp." It is the duty of all to sing, old and young, rich and poor, cultured and uncultured, willing and unwilling. Such is the law of the house.

And the theory is right. Scarcely any one questions its correctness. Even of those whose praise is offered to God through the mouth

of hired professionals, a large proportion profess to believe in congregational singing. Almost the entire voice of the Christian world approves of the theory, but the U. P. and Reformed Presbyterian are about the only churches that practice it. In nearly all other bodies singing is confined to the choirs. To this there are exceptions; but they are exceptions. Indeed, in a large proportion of the churches the music is of such a kind that it is simply impossible for the entire congregation to unite in the exercise. It seems to be selected for the purpose of excluding any and every uncultivated worshipper from joining in the song. The U. P. Church forbids, and properly forbids, this choir monopoly of the service of praise. She pretends to practice singing by the whole congregation. But does she succeed? Is the theory carried out in fact? Is it not true that in many of her congregations, congregational singing is one of the "lost arts"? Is it an uncommon thing, even in U. P. churches, to hear only here and there a voice, like angels' visits, few and far between. And is not the number of such churches constantly increasing? And even when all, or nearly all, attempt to join in the service, can it in every instance, or even in a very large proportion of cases, be termed congregational singing? There is scarcely anything that bears the semblance of singing about it. Time and tune, rhythm, melody and dynamics—are they, too, under the U. P. ban? The moment the tune is pitched—and shades of song! what a pitch it sometimes get!—what startings and baulkings and testings of the whole range of vocal possibilities before the tune is fairly started. "*Hoc opus, hic labor est.*" But once in motion, and seized by the impatient assembly, its capabilities begin to be manifest. It henceforth knows no law. Each singer is a law to himself, and bears it away whithersoever he listeth. Up and down the gamut, to forbidden heights and unknown depths, each fighting it out on his own line, utterly oblivious of the presence, or place, or time, or tone of the fellow-worshippers. Who has not been reminded, as he listened to one of these wonderful performances, of that quaint description of the music of the ass, referred to in one of the essays of Charles Lamb:

"Therein is to be discerned both concord, discord, singing in the meane, the beginning to sing in large compass, then following into rise and fall—the half-note, whole note, musicke of five voices, firme singing by four voices, three together, or one voice and a halfe. Then their variable contrarieties amongst them, when one delivers forth a long tenor or a short—the pausing for time, breathing in measure, breaking the minim, or very least moment of time. Last of all, to heare the musicke of five or six voices chaunged to so many of asses, is to heare a song of world without end."

If one would see the full point to Lamb's conceit of a "Pan-Dis-Harmonicum," he has only to enter certain U. P. churches and sit

through one song of praise. Of course, this picture presents an extreme case, but there are many U. P. churches that approach more or less nearly to this extreme, and few, indeed, but can recognize some lineaments of themselves therein. And it is here presented, not to turn the devotional exercise of God's house into ridicule, but rather to rescue them from it. It is to call the attention of the congregation to the fact that they are subjecting the entire cause of congregational singing to imminent peril, bringing it into disrepute by such slovenly and execrable work. The U. P. Church has a great duty to discharge on this behalf. Standing, as she does, almost the sole representative of congregational singing in public worship, she is bound by the claims of her position to make it at least *respectable*. She ought to show the Christian world that her theory is compatible with good singing—that it need not offend the most cultivated ear. Nay, more, she ought to give practical demonstration of the fact that congregational singing is one of the most devotional, the most impressive, the most attractive exercises in public worship.

That she does not do this is simply notorious. And why is it? The one sole reason is, her utter carelessness in the matter. Her congregations scarcely give the subject a thought. If anything at all is done, it is only by a few individuals. Indeed, in many congregations, were it not for the untiring and utterly unsupported and unappreciated efforts of one or two individuals, it is doubtful whether there would be even the attempt to sing in public worship. As it is, how many congregations are there, that are put to the blush almost every Sabbath by the failures and blunders in the simple matter of raising the tune? And they themselves are solely to blame. Two-thirds of every worshipping assembly might be, and *ought to be*, able to pitch and start any tune that is fit to be sung in worship. The reason why they are not, is because they have not been educated to it. The congregation has been too careless or too penurious, or both, to educate its members for this service. Good singing is a matter of education, of culture, of discipline and practice. And the susceptibility to musical culture, and the capability for good musical attainment, belong to nearly all who have the gift of speech. This is matter of simple historic demonstration. And every congregation ought to give to its members the means for culture. A good teacher of music should be secured and kept in constant employment. The singing-school should be a permanent fixture in the congregation. All should habitually attend it. Old and young need constant training and constant practice. It is true, it would cost something. So does culture in anything else. But it is only thus that congregational singing can be made even respectable, and unless U. P. congregations are willing to

give up this entire service to a few persons, *who do devote time and money for musical culture*, and to permit singing by the congregation to become ridiculous, or a thing of the past, the congregational singing-school and singing-teacher are a standing necessity. B.

GOING UP AND COMING DOWN.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

THE other day, a young, ambitious cat, leaving the ordinary walks and breaking through the ordinary customs of ordinary cats, sought to show off its special endowments and splendid qualities by *climbing*. It ascended a tall tree in our neighbor's yard just across the way; and being a cat of pearly white and no uncommon breeding and beauty, it sought the topmost bough as a fitting place of display. High places are places of peril, even to cats. But cats ought to have their liberty. Why not? They have certain "inalienable rights," with which God has endowed them, that no one should deny them. And in these days of the *proper adjustment of all rights*, let cats have their *wrongs* righted. Why not? They have been under the dominion of men too long. Their noble energies have been cramped and crippled, and their lofty aspirations crushed, by being restricted to hunting *vermin*. They have been shut up from enjoying the wide world by the appointment of men. They have been made keepers at home. The house and barn constitute the limited sphere of their lowly employment. They are enslaved! They can only be cats! Who can tell what they might have been with an open field and fair chance. Strike off their fetters! Let all employments and roads to distinction be left open to them. Give them the right of franchise, so that they won't be mere cats any longer. Why not?

Thus, perhaps, Nature had been whispering into the ear of our white beauty; and, inspired by its noble instincts, it breaks away from the appointments of men, who would restrict it to mere police service among rats and mice, and takes to climbing. It seems to go up with grace and dignity. And who knows, after all, but cats have been wronged! Maybe their normal condition is, like squirrels, to climb and have their freedom among the trees. But wait. The crisis has not yet been reached; the trial is not yet completed. We stand aside to see the end. And as we gazed up through the blinking branches to get a glimpse of the little airy creature, it looked more like a cluster of fruit blossoms or untimely snow-flakes, amid the green leaves, than a cat. Every now and then, as the breeze stiffened and the bough bent, its white tail would flash out through the thick foliage, and wave

up and down like a flag of truce, while the poor creature, dizzy and dismayed at its position, accompanied the waving of its caudal ensign with perpetual and piteous cries of distress. But it was now beyond the reach of human hands and human help, and *no fellow-cats came to the rescue!* What base ingratitude when it had risked so much for the general good of all cats! It had gone recklessly up without counting the cost or calculating the consequences; and now it appeared, when too late, to be no place for cats. It could not hold its position, and yet, through mingled fear and feline pride and decision, it could not be induced to give up. It was coaxed and called, and threatened with shooting, and flattered with pet names, and promised milk and meat and mice, and everything an epicurean cat could desire; but all of no avail. For two days and two nights, to the annoyance of the neighborhood, it rocked in the cradle of the tree-top to the mournful music of its own direful and discordant voice. Nor would it give up and come down till forced by pinching hunger and want of endurance. And then, *such* coming down! It scratched and sprawled, and slid down backwards, and halted and higgled, coming down a little and going up again, and all the while wailing piteously, till, on the whole, it was evident from the trial that climbing is not the calling, and tree-tops are not the natural sphere, for cats.

While we gazed on the scene, we fell into musing, and we thought, *How like human cats, after all!* Of course, the so-called subject of "Woman's Rights" never came into our mind as we gazed up into the tree-top! There was nothing in a climbing cat to suggest the thought of a climbing woman! Of course not. Besides, we have come to the conclusion that, if cats and women *will* climb, it is better to let them climb. It is the shortest and surest way to correct the infatuation and to cure the folly. And then we are too simple-hearted and chivalric-spirited to make any such invidious distinction of the sexes. We will not be guilty of making woman the scapegoat for man. Both alike are liable to get out of their proper places. All are too fond of climbing and getting above their legitimate business. It is the spirit of the age. It is growing. It is ruining society. It is overcrowding certain callings to the almost entire depletion of others. Sober, healthy, manly occupations are shunned, while exciting, hazardous, gilded ones are sought. Money, place, and fashion rule the day. These are the calves around which the people dance, and at whose shrines they worship. To these divinities the most precious things are sacrificed. Their favor is sought at any price. The shortest and quickest way to the end is traveled. Work is the divinely appointed means to happiness, to honor and wealth; but men despise it, and trample the appointment under their feet, and seek to climb

up some other way. But their hot haste is full of peril. Their climbing brings many to grief. Tree-tops witness to the failure of other things than cats.

Besides, the wicked *world* is not the only theatre where unseemly climbing may be witnessed. More than cats and ungodly men are guilty of this folly. Even within the sacred enclosure, and among God's chosen few, there is a tendency too often manifested to seek after position and pre-eminence. And though it is a spirit most severely condemned by the Master, yet there are some good men who have the weakness never to be satisfied till they have climbed to the uppermost seat in the synagogue. And this is one of the great hindrances in the good work of the Church. It quenches the true spirit of religion, disorganizes all the working forces of society, and frustrates all plans for Christian growth and progress. Many a minister destroys his usefulness by never being satisfied with his present position. He sits light, and is always ready to flit—ever waiting and longing to go *higher*! And many a Christian man and woman have crippled themselves and become stumbling-blocks in the way of others by manifesting an unwillingness to work in their appropriate sphere. One man won't give anything for repairs on the church building, because he was not on the committee. Another won't sing, because he hasn't been invited to a seat with the choir. Another won't attend the prayer-meeting, because he wasn't elected to the eldership. A certain lady, who knows her own worth better than the superintendent, won't come into the Sabbath-school, because she isn't a teacher. A young lad who is too large, perhaps, to be classed with children, but too ignorant to be much above them, won't enter any class because he can't be in the Bible-class. Thus we see, even in the Church, a constant tendency to climb. O what a pity all the soldiers couldn't be generals!

And then look at those who succeed in gaining their coveted places. How awkwardly they wear their honors! How ill at ease in their new position! How like the cat in the tree-top; and when the conviction is forced upon them that they are out of their proper sphere, that they are not the right persons in the right places, how slow they are to yield! how unwilling to give up and come down—and O, such coming down! and how clearly does it prove that they were not fit to climb! Not that we are opposed to *all* climbing. Far from it. We would have all men and women grow, but in the line and order of nature. We would have every person go up who is satisfied to labor faithfully in the place of his present appointment till he is invited up. The liberty to go higher is only granted when we have fulfilled amply the duty of our present sphere; and only he is fit to go higher who has

shown himself patient and faithful where he is. For a man that will not be faithful in the little, will not be faithful in the much. A man who will neglect present duty, and slight present work, because he is waiting and longing to go higher, is not fit for his present position, much less to go higher. He is already too high, and ought to have sense enough to go lower. When the eagle has outgrown its old feathers, and become strong enough to go higher than they could bear him, he sheds the old ones, and gets new and stronger ones, and on these he mounts to the sun and sweeps through regions of light. So, when we have outgrown our present position, and have the capacity to go higher, then will be time enough to lift our eyes and spread our wings for a loftier flight.

In the meantime, we would suggest for the consideration of all those who are uneasy and longing to climb, the words of the Savior. They may do them good, and save them from a sad going up and coming down: "When thou art bidden to a feast, go and sit down in the lowest room, that when he that bade thee cometh he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee."

OUR SABBATH-SCHOOLS.

WE are glad to see, that a large number of our Presbyteries are appointing Committees, to investigate the condition of the Sabbath-schools within their bounds. The work of the Assembly's Committee will thus be helped, and, perhaps, certain facts brought to the knowledge of the Church, whose existence is not suspected. There are a few points that we hope the Presbyteries will specially consider. For instance, we would like to know how many of the children in our schools are under the age of eight years, how many between the ages of eight and fifteen, and how many are over this latter. If this be carefully answered, we should learn, to what extent we retain or lose our scholars, when they have reached this perilous period of youth.

We hear a great deal of the success of Sabbath-schools, and a large roll of scholars, teachers, etc., is apt to give the impression that a school is in a very prosperous condition. The true test of prosperity is to be looked for, we believe, in the outcome—the result; and so we would like to know, How many of the scholars, or How many that have passed through the school, have joined the Church during the past year. Closely connected with this point is a question as to our teachers. How many of their number are professors of religion, and have their names on the communion-roll? Special circumstances

sanction exceptions, but remembering that the distinctive and special aim of the Sabbath-school is the conversion of the scholar, there is a manifest inconsistency between undertaking the work of a teacher in the Word, the aiding of the pastor in his work of promoting the spiritual welfare and edification of a portion of the flock, and yet one's self standing aloof from any connection whatever with the Church of God. We should very much like to be acquainted with the facts as to the experience of our Church in this matter.

We should also like to know by what ties is the Sabbath-school, in each case, connected with the congregation. The superintendent is, of course, the governor and ruler in the school. What is the practice as to his election or appointment? In how many schools is the pastor superintendent, or, Is this officer some *member* of the congregation—for we assume that none but church-members would be placed in this position; and if so, Is he elected by the teachers, and therefore responsible to them, or appointed by the Session, and therefore responsible for his management of the school to it? This, we know, is a very delicate matter, and one that is responsible for most of the conflicts that have arisen between Sabbath-schools and Sessions. Believing that congregational Sabbath-schools ought not to be “outside organizations,” but subject to the authority of Sessions, we hope that Presbyteries will inquire carefully into this matter. Speaking of Sessional jurisdiction over the Sabbath-school, it would be desirable to know, how much is done by the members of Session in the actual working of the school; what proportion of the elders teach in the school or conduct Bible-classes, or even visit it, so as by their presence to show any interest in it. It is impossible for any Session to have its authority or rule, as such, recognized unless its members turn to and take their share of the work. The day is gone by, in which the privileges of office can be enjoyed, while its duties are neglected.

One of the glories of our Church is that it is a Bible-reading one. More or less, our people have Bibles in their churches, and use them there, following the minister in his reading of the chapter on the Sabbath-day. In other churches this precious habit has greatly died away. This we deplore, and trust that in this respect we may never resemble them. But are we training our children to continue our own use and wont, or to do as others are doing? Do our children use in the Sabbath-school, copies of the Scriptures from which to recite their lessons, or do they use the fly-sheets called “Lesson Papers,” on which are printed merely the verses of the lesson for the day? We know that this latter practice prevails extensively in the Sabbath-schools of other churches, and that the children are thus being trained to neglect the Bible itself, and to omit having their own copies; and we should

like to know to what extent, if at all, this custom prevails in our schools.

These are points that seem to us of very great importance if we would know the true condition of our schools. Of course, the statistical return of numbers, contributions, and such like subjects will not be overlooked, but we specially desire information on such topics as we have mentioned. The duty of the Committee is to bring out such facts as are really vital to the welfare of the Sabbath-school, and we confidently look for, as the result of their inquiries, a thorough report on matters hitherto greatly overlooked.

THE CABINET.

POWER OF CHARACTER.—Every Christian grace is power. Be a thoroughly good man, or a good woman, and your whole life shall be a life of power.

KLOPSTOCK engraved on the grave of his wife two sheaves of wheat, thrown, as it were, carelessly together, with the words: "We shall ripen in heaven."

WHEN any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him!"

WHEN Alexander the Great visited the Greek philosopher Diogenes, he asked him if there was anything he wanted and he could give him. He got the short answer, "I want nothing but that you should stand from between me and the sun." Let the spirit of that answer run through our religion. One thing there is which should never satisfy or content us, and that is anything that stands between our souls and Christ.

THE ART OF BEING MISERABLE.—If you should wish to be miserable, you must think about yourself; about what you want, what you like, what respect people ought to pay to you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.

DR. ADAM CLARKE said that "the old proverb about having too many irons in the fire is an abominable lie. Have all in it—shovel, tongs, and poker!" It is not so much about the multiplicity of employments as the want of system in them that distracts and injures both the work and the workmen. Wesley said, "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He traveled about five thousand miles in a year, preached about three times a day, commencing at five o'clock in the morning, and his published works amounted to about two hundred volumes.

HOLD ON.—Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word. Hold on to your hand when you are about to strike, pinch, steal, or do an improper act. Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you. Hold on to your heart when evil associates seek your company, and invite you to join in their mirth and revelry. Hold on to your name at all times, for it is of more value to you than gold, high places or fashionable attire. Hold on to the truth, for it will serve you well, and do you good throughout eternity. Hold on to your virtue—it is above all price to you in all times and places. Hold on to your good character, for it is and ever will be your best wealth.

ONE CHERISHED SIN.—Often from my window on the seashore have I observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises, it rises; and when it ebbs again, it sinks, but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, and leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail, and waft you onward over the ocean of life to the haven of everlasting life.

SABBATH-SCHOOL DEPARTMENT.

OUR LESSON SCHEME.

THE Uniform Lesson System is one of the most prominent and valuable instrumentalities in the Sabbath-school work of the present day. Deeply impressed with its advantages as a mode of promoting the systematic study of the Scriptures, and in compliance with the requests of many friends, we have prepared a Course of Lessons on this principle for the year 1871, and now submit it to the judgment of the pastors and teachers of our United Presbyterian Church. The features in our Course to which we call attention are these:

1st. A selection of topics as the sub-

jects of our Bible Lessons. As all Scripture is profitable for instruction, we think that a Sabbath-school course of Lessons should be taken from both Old and New Testaments. For the first three months of the year, therefore, we will bring before our teachers "Sayings of the Lord Jesus" on such subjects as will form a combination of doctrinal truth of the highest importance, with practical topics, such as our children have to do with in their daily life.

In our Second Quarter we shall consider the character and career of Joseph, so full of touching interest, and enabling us to speak of the providential care of God over those that serve Him.

In the Third Quarter we shall return to the New Testament, and trace the labors of Paul in his missionary work among the famous cities of antiquity, learning thus of the planting and early progress of the Christian Church; while in the Last Quarter, we shall study the solemn and impressive lessons set before us by the Life and Teachings of King Solomon.

On this Scheme of Lessons we have already in preparation a series of Expository Notes, intended for our teachers. These we shall spare no effort to render worthy of our Church, and such as may compare creditably with any others, by whomsoever prepared.*

2d. In addition to this Bible Lesson we will urge the study of the Shorter Catechism, the best uninspired compend of religious truth the world possesses; and, to aid our teachers in this, shall furnish a thorough exposition of one Question for each Sabbath-day.

3d. That our children may become familiar with our inspired Psalter, selections will be arranged from the Psalms, to be committed to memory, and that such portions may then be sung as part of its praise exercise by the whole school.

By adopting this Course of Instruction, our teachers, already so largely using our magazine, will be aided for their work by the assistance we shall give them, and our children become early familiarized with that system of Divine truth held in our Church, and those songs of praise so dear to our hearts. Will our friends, then, aid us by introducing our proposed Course into their respective schools? If its merits be not equal to those of any other Scheme, then throw it aside, and take that other scheme; but if the Topics we have selected be as interesting, if our Notes be as instructive as those found elsewhere, if our Catechism exposition and our Psalm selections be unknown to other magazines, then we say, Become co-workers with us, and let a United Presbyterian Scheme be found in every United Presbyterian school.

N. Y. SYNODICAL S. S. CONVENTION.

A VERY important S. S. Convention was held in connection with the meeting of the U. P. Synod of New York, at West Hebron, on the 7th and 8th ult. The weather was charming, the friends

* As already intimated, these Notes will be published in these pages, while the Lesson paper, with Questions for the children, will be published in the *Youth's Evangelist*, and also as a fly-sheet.

present took part freely, the topics considered were interesting, and the good people of the locality turned out in gratifying numbers to attend the session.

After organizing, the Rev. J. B. Lee, Bovina Valley, spoke on *The obligation of the Church to instruct Children*, urging that the Church is bound to provide secular as well as religious instruction, and that she imparts this latter most efficiently through her Sabbath-schools.

Rev. D. S. McHenry, Hampden, urged the duty of the Church to educate children, her own members.

Rev. J. S. McCulloch, Harlem, called on parents to do their duty. Had noticed how quickly if, when preaching, he addressed the children, drowsy parents awakened up and nudged the children to attend. Parents need to be nudged.

Rev. J. H. Andrews, S. Argyle, spoke on the value of Sabbath-schools as auxiliaries to the Church, as of service to the children of religious parents, of lazy parents, to neglected children.

Rev. J. Fisher wished parents would follow up, and so confirm, the instruction of the teacher.

Rev. J. B. Lee showed how Sabbath-schools feed our churches, and are mission agencies.

Rev. Mr. Findley, Newburgh, spoke on *The Duty of Church Members to Personal Service*, especially in the Sabbath-school. All church members should either come to teach or to learn, or visit and gather in the careless.

Rev. J. Fisher told of the "Horse-shed Congregation," that meets while the S. S. is in session.

Rev. G. Wiley believed in preaching good sermons in the church to put down this "outside organization."

Rev. M. L. Ross, Williamsburgh, thought that good teaching would be good preaching.

Rev. G. D. Mathews, of New York, spoke on *What the Sabbath-school Undertakes*—not to keep children out of mischief, to teach secular nor even mere Biblical facts or information, lodging Scripture or Catechism in the memory; to be a substitute for the Church, but—the conversion and sanctification, the salvation of the scholars.

Rev. J. Hogg, Lawrence, dwelt on the importance of early sowing the truth in the minds and hearts of children.

Rev. D. S. McHenry thought the Sabbath-school mainly useful as a present instructor.

Rev. J. Robb, Providence, spoke on *Who should Teach*; whoever has intelligence, aptness to teach, enthusiasm, is a church member.

Rev. J. Fisher wished to know if teachers, non-professors, should be employed? Answered, only as exceptions.

Rev. Mr. Sprague, Presbyterian church, Salem, urged Bible-classes as a nursery for good teachers.

Rev. G. M. Wiley discussed *What should be taught*; the Bible, the whole Bible, and the Shorter Catechism.

Rev. Mr. Price, Philadelphia, might teach reading.

Mr. G. D. Stuart, of Argyle, quoted from the *National Teacher* a passage adverse to the use of the Shorter Catechism; must condemn a publication that would advance such a view; thought it very erroneous, and that we ought not to have such a periodical circulating in our schools.

Rev. J. Hogg spoke on the *Relations and Duties of Sessions to Sabbath-schools*, and was followed by Rev. M. L. Ross on the *Responsibilities of Presbyteries* in the matter; while Rev. D. M. Ure pointed out *Ways of increasing the Teachers' Usefulness*.

The Convention was the greatest success we have seen. The interest never flagged, for the topics were all practical. Among the exercises, the Question Box, with its numerous queries, was most interesting, while the Black-board Illustration, by Mr. Williamson, of Johnstown, was admirably fitted to satisfy all as to the value of the Board in a school.

Before the proceedings terminated, the following Resolutions were unanimously adopted:

That, WHEREAS, the great mission of the Church is the evangelization of the world, and of promoting thus the glory of God; and Whereas, The maintenance of sound views of Divine truth, and the education of the people therein is indispensable as an instrumentality for securing this end; and Whereas, The young form a large part of the population of this earth, it is resolved by this Convention:

I. That it is the duty of the Church to devote herself with special zeal and earnestness to the instructing in the Scriptures of truth, of the young, whether these be without or within her own communion.

II. That as Sabbath-schools are, on principle, a portion of the Church, and do, in practice, form an auxiliary—of Scriptural character, and of proved remarkable efficiency for aiding her in her work by training up her children in the ways of righteousness, by accustoming her people to actual work, and generally by extending the cause of Christ, they

are entitled to the hearty support of every friend of the Lord Jesus Christ; and that every member, and especially the office-bearers, of our Church, bound by solemn obligations to personal service, may find abundant opportunity for rendering this in connection with the Sabbath-school.

III. That, in view of the obligations in this matter, the Sessions and Presbyteries of this Synod, be requested to take into consideration how they may best adapt the management and conduct of our schools to the present requirements of our position.

IV. That the Synod of New York be requested to set apart two consecutive evenings of its meetings next year for a Conference on the Condition and Best Modes of Working our Sabbath-schools, and that Revs. J. B. Lee and John Hogg be appointed to present this request.

V. That the thanks of this Convention are due, and are hereby tendered, to the friends of West Hebron and vicinity for the great hospitality they have shown to all our delegates.

On the motion of Rev. John Fisher, it was also unanimously resolved—

That, Whereas the *CHRISTIAN WORKER*, edited by the Rev. G. D. Mathews, devotes a large portion of its columns to the special interest of Sabbath-schools;

And, Whereas, it purposes to issue a series of Uniform Lessons adapted to our Church;

Resolved, That this magazine is entitled to our warm support, and we cordially recommend its circulation in all our Sabbath-schools.

PITTSBURGH TEACHERS' UNION.

At the July meeting of the United and Reformed Presbyterian S. S. Teachers' Union of Pittsburgh, held in the Second U. P. Church (Rev. T. H. Hanna, pastor), the following topic was discussed: "Experience in, and benefits derived from the study of the Uniform Lesson." Rev. W. J. Reid, Rev. S. B. Reed, Maj. Wm. Frew, Messrs. John Montgomery, T. K. Cree and others taking part, all of whom heartily favored the use of Uniform Lessons.

At the close of the discussion, Rev. T. H. Hanna offered the following resolution, which was unanimously adopted:

"*Resolved*, That this association expresses itself as heartily in favor of the use of Uniform Lessons, and requests Rev. G. D. Mathews, editor of the *CHRISTIAN WORKER*, to prepare a series of lessons as soon as possible, and publish notes thereon, in his magazine."

[We sincerely thank our Pittsburgh friends for the above resolution. The Uniform Lesson system is simply the using, by all the classes in a school, of the same portion of Scripture as the lesson for the day. The benefits of such a system are so obvious, that we earnestly urge on all our schools to adopt it. The request that we should prepare a series of lessons for our Sabbath-schools has been attended to, and elsewhere our readers will find what we propose to do,]

TEACHERS' MEETINGS.

Few will question the importance to a Sabbath-school of a weekly meeting of the teachers for the study of the lesson. No teacher is so well instructed but that he may have new ideas suggested to him, none so destitute but that he may contribute to others. But there is a difference of opinion as to how these meetings may best secure the object in view. Without attempting to cover all the questions involved, as a teacher, I wish to talk to my comrades about certain features that, to me at least, have seemed objectionable.

And first of all, I protest against the *formality* often observed. Why need we freeze, as we often do, into an organized body, with a chairman and parliamentary rules, transacting our business with as much ceremony as though holding court, with the lesson in the prisoner's box, each teacher taking part being duly brought forward in turn to testify as to his knowledge concerning the lesson in question? Why not gather as friends engaged in the same work, who wish to exchange ideas, each with his difficulty to be removed, or his explanation to suggest? When he who has for the time charge of the meeting, has once opened it, would it not be best to throw it into the hands of all to sustain? the Leader simply striving to draw out those who are disposed to hold back; ready to suggest a truth or illustration, if others pass it by; ready, so far as he can, to settle disputed points; watchful to prevent error from creeping in; careful to avoid or to check the introduction of such subjects as are not suited for presentation to the children—to meet whom, after all, this is but a preparation; and last, though not least, to stand in the gap when a pause occurs, and to link the separate portions of the discussion into a harmonious whole. Instead of this what have we, too often,

but a monopoly of the time by one person, whose ability to instruct may surpass that of his fellows, while it is not in human nature to be as thoroughly interested as though each were actively engaged.

By formality we lose almost entirely the help of our lady teachers, yet who so fit as they to help in clearing away the difficulties of our lesson? By talking together as a class, we approach nearer to the mode in which we are to impart the lesson. Many are able to understand a lesson, but find it quite another thing to communicate it to their class. It has been given to them in a form such as would not be fitted for their use. Again, we all know how, in our classes, questions until then not suggested to our minds, are started by the children, to meet which we are often very unprepared. The less formal our teachers' meetings can be, the more likely are these questions to be started there, where it is best to meet them.

Another great error each of us must plead guilty to, is that we *do not confine our remarks to what we are to teach*. It would be a curious calculation to make, as to the proportion of time consumed in discussions which have no claim upon us as teachers. Theological points, years above their comprehension, are considered. Analogies that exist only by virtue of the liveliest imagination, are traced. Duties of parents are pointed out which can have no possible interest for the "wee bairns." Inferences are drawn, manifestly so foreign to the text as to be obviously so to the perception even of the scholars, and children have keen judgment where we are apt to consider that they have none.

And lastly, we rely too little for light, and life, and love, and strength upon the dear Lord Jesus Christ, whose we are, for whom we ought to live, and to whose service we ought to consecrate every power, faculty, and affection of our being. ZED.

TWO SIDES OF A STORY.

"What's the matter?" said Growler to the black cat, as she sat mumping on the step of the kitchen-door.

"Matter enough," said the cat, turning her head another way. "Our cook is very fond of talking of hanging me. I wish heartily some one would hang her."

"Why, what is the matter?" repeated Growler.

"Hasn't she beaten me, and called

me a thief, and threatened to be the death of me?"

"Dear, dear," said Growler. "Pray what has brought it about?"

"Oh, the merest trifle, absolutely nothing; it is her temper. All the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be managed much more easily."

"Not a drop of milk have I had this day," said the black cat; "and such a pain in my side!"

"But what," said Growler, "what immediate cause?"

"Haven't I told you?" said the black cat, pettishly. "It's her temper—what I have to suffer from it! Everything she breaks she lays to me. Such injustice! it is unbearable!"

Growler was quite indignant, but being of a reflective turn, after the first gust of wrath had passed, he asked:

"But was there no particular cause this morning?"

"She chose to be very angry because I—I offended her," said the cat.

"How, may I ask?" gently inquired Growler.

"Oh! nothing worth telling—a mere mistake of mine."

Growler looked at her with such a questioning expression, that she was compelled to say:

"I took the wrong thing for my breakfast."

"Oh!" said Growler, much enlightened.

"Why, the fact was," said the black cat, "I was springing at a mouse, and I knocked down a dish, and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice, and—"

"You finished it?" suggested Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was, I left the head."

"The head of what?" said Growler.

"How inquisitive you are!" said the black cat.

"Nay, but I should like to know," said Growler.

"Well, then, of some grand fish that was meant for dinner."

"Then," said Growler, "say what you please; but now I've heard both sides of the story, I only wonder she *didn't* hang you."

Little reader, are you ever the black cat? When in similar difficulties, do you tell but one side of the story, and forget that the other part will disclose itself to your shame?—*S. S. Workman.*

ITEMS.

THE Sabbath-school teacher has a three-fold reason for prompt attendance at his post on a rainy Sabbath. He may from various causes, effectually reach a scholar, when few are present, to whose heart he cannot gain access in a full class. Some scholar who is about to remove may come because it is the *last* Sabbath, and thus give the teacher the last opportunity to reach that soul. And because it is the last opportunity, his words may have a power and an effect they never had before. "Tell Aunty —," was the message of the dying soldier from the battle-field to his faithful old Sabbath-school teacher, who had walked a long distance on a rainy Sabbath to teach his class, as it proved, on his last attendance at school — "tell Aunty — that, if she had not come to school on that rainy Sabbath, she would have lost all the rest of her labor."

Two trees of similar appearance are found growing in Palestine; the one is the olive-tree, of great beauty and eternal verdure, summer and winter always the same. It is very fruitful, and its fruit is much esteemed.

The other, the oleaster, a wild olive-tree, like unto the genuine olive-tree, except that it bears no fruit.

In the Sabbath-school, side by side, are two teachers; the one, like the beautiful olive, even from the dry and sandy soil of ignorance and poverty, producing constant fruit unto God. Her class increases in numbers, and grows in grace and in knowledge. They were all saved through a Saviour's blood.

The other teacher, with the same advantages, or better yet, sees no fruit to gladden or encourage her heart.

Reader, which tree art thou, and why?

A BIG MISTAKE.—A theological professor made it. He was called upon to address a Sabbath-school. He arose, with cheering looks. This was an auspicious beginning. He began in a sprightly way: "My young friends, I desire to speak to you about a parable. Do you know what a parable is? Well, I will explain it to you. A parable is a hypothetical exegesis." Where was the mistake of our brother?—*National Baptist.*

At a recent Universalist Sabbath-school Convention, the question, How shall we retain the older scholars? came up. The answer was, Labor for their conversion. Good. A mine of wisdom in a single sentence. Orthodox schools cannot do better than to adopt the suggestion.

MISSIONARY INTELLIGENCE.

OUR OWN MISSIONS.

THE following letter from Miss Johnston, gives an interesting account of our Egyptian mission fields:

TO THE LADIES' MISSIONARY SOCIETY, ST. CLAIRSVILLE, OHIO.

MY VERY DEAR FRIENDS:

I have thought frequently of writing to the Sabbath-school, the Bible-class of which I was a member one little year ago, or to your Society; but it seems such a very short time since I was one of the little girls in the congregation that it is difficult to feel grown-up enough to write a missionary letter to a missionary society. Yet I know your charity will cover my faults, and you will be glad, too, to hear of the mission work. You can get mission news from the Monthly Reports more correctly than I can give the same, yet possibly I can give some little items which, though not news, may be of interest.

As you know, we have stations beginning at Alexandria and going up the Nile—at Alexandria, Mansoura, Cairo, The Fayoum, Osiout, Nakhaly, and Koos (or Ghous or Goos, however you please to write it). In all these stations are congregations and schools. In the latest organization, at Nakhaly, they now have quite an encouraging beginning of a congregation, and a boys' and girls' school. In the former are thirty-five, in the latter twenty pupils. Tadras, one of the young men licensed by the Presbytery last spring, has had charge of this station during the summer. Ibrahim Yusuf, the other licentiate, has been preaching in Osiout during Dr. Hogg's absence in Syria this summer. Koos has been without a minister, except the two weeks Mr. Harvey spent there in the spring, since Mr. Currie's death. Yet there the natives have been carrying on the work themselves, keeping up the school, holding regular Sabbath services, and a daily prayer-meeting an hour before sunset. And all this time, too sad to sing the Psalms, feeling that they were indeed sheep without a shepherd. Upon one of the Sabbaths, Mr. Harvey preached from the words of the Good Shepherd, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"; and old gray-haired patriarchs wept like little children.

I never saw such devotion among any people. They are doing what they can,

but they sadly need some one to go out and in before them, and break unto them the bread of life. In other places in this mission, and elsewhere, help is needed.

Mr. Crawford is, or will soon be, alone in Syria. In India and China help is needed, but where is it to come from? There are not now in the church enough men to supply the home field. Never before did I so fully realize how truly plenteous is the harvest, and how very few the laborers. How earnestly should we pray the Lord of the harvest to send forth laborers into the harvest. I doubt not, in other places, help is as much needed; but I see it here, and loudly the cry comes up from Egypt, "Come over and help us!"

In Osiout is a girls' school, in Cairo two, in Alexandria one (with others elsewhere, taught by other ladies); but these, during the past year, have been unsettled. Miss M'Kown has had temporary charge of the Alexandria school since her return from America last fall. I am trying to prepare myself to take charge of one of the schools, and you may know with what pleasure we read of Miss Campbell's appointment for the third. Our different stations will be permanently settled by Presbytery, which meets about the middle of August. In the meantime I am studying Arabic, and have a class in school, where I spend an hour each day; have also a class in Sabbath-school. These are not so much for the children's present benefit as for my own, because I can talk but little to them yet, but, by practising what little Arabic I have, my tongue becomes unloosed. As far as my experience goes, Arabic children are much like children all over the world. They do not *all* hunger for the truth; they are not *all* meek and gentle; they are just good, bad, and indifferent. In our way, they are no worse than children usually at home. They know nothing about controlling their passions until they are taught it at school; and, in the streets, they appear like little wild animals.

In the schools they all receive religious instruction, and I doubt not, in an examination with children of the same age at home, the Arabs would show the best knowledge of the Scriptures. This is easily accounted for when we know that the Bible is used more than any other book in school; and here religion is *politics*. And here they can better

understand Bible scenes and characters, where the children, with their fathers and grandfathers, live as lived their forefathers, Abraham, Izaac, and Jacob. But many who have a good head knowledge of these things are not touched in their hearts, and we can only wait for the breathings of the Holy Spirit upon them.

I have been pleased to hear of the good work begun in our own congregation in St. Clairsville. If the various committees carry out the design of the programme, how much good must be accomplished. It encourages missionaries to hear of such work going on at home. The work is one, and, while we struggle on, the same great end in view, the salvation of souls and the glory of our common Master, what though, for the present, the wide waters separate us, our hearts, our hopes, our faith are one.

I noticed in the church papers which came this week the penny gatherings of the children, and I could not help thinking, "God bless the children." They are not able to know what good they do. The mere money sent is not the only help. We know when the children are interested, the parents must be also; and while we have the children's pennies we are sure of the parents' prayers; and the one is as much needed as the other.

When I get into my own work proper I hope to be able to give you a more satisfactory letter. I would be glad to hear from you all, or from any one of you. As a Society, or as individuals, I cannot forget any one of you. The Lord bless you and keep you all; and if we are not all spared to again meet here, when, after being called, one by one, to go home, may we all at last meet in the upper sanctuary, the church triumphant. May none then be found wanting, is ever the prayer of

Yours, in love,

ELIZA F. JOHNSTON.

ALEXANDRIA, July 23, 1870.

“JACK, HERE'S A BIBLE.”

It is not very many years since the Feejee Islanders were all ferocious cannibals. Roving from island to island in their canoes, they were wont to carry on war in the most cruel fashion, killing and devouring one another. It was in those days a dark prospect for any poor sailor to be cast upon the savage land.

Not long ago a vessel, sailing from Van Couver's Island, was suddenly wrecked several hundred miles from

Feejee. Thirty-nine of the crew got into a miserable punt which they constructed, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks, and collected some water by means of a bit of sail.

After drifting about for more than twenty days, and being reduced to a most deplorable condition, they struck on a coral reef, upon which it occurred to them that they were on the coast of the Feejee Islands; and they made up their minds that, if that were the case, they were doomed men. They crawled out of the boat, however, on to the reef, their feet and legs dreadfully lacerated, and managed to reach a place of shelter on the beach. Wretched, and almost without hope, they dreaded what might after all be their fate. While waiting, however, in the utmost state of anxiety, one of them suddenly exclaimed:

“I say, Jack, all's right. Here's a Bible! We shall all be saved! thank God, we shall all be saved! Christianity is here!”

The sight of that book, known to be a Bible though it was in a strange language, filled them with hope. When you bear in mind that, in former times, the invariable custom of the Feejee Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, you will at once see that some change must have taken place, ere a Bible was likely to be found there. Had any white men landed on those shores ten or fifteen years ago, every one of them would, to a certainty, have been killed, and cooked, and eaten; but this shipwrecked crew at once perceived that the existence there of the Word of God was to them a sign of safety.

About 100,000 Feejeans now profess to be Christians, and all these are under instruction in the Word of God. A Bible in their own language is now supplied by the British and Foreign Bible Society to every man and woman in the Feejee Islands who can read. And there the Bible is now studied and loved, and is read by the children in all the schools.

MISSIONS IN CELEBES.

“Just opposite my abode, in Rurukan, was the school-house. The schoolmaster was a native, educated by the missionary at Tomohon. School was held every morning for about three hours, and twice a week, in the evening,

there was catechizing and preaching. There was also a service on Sabbath morning. The children were all taught in Malay, and I often heard them repeating the multiplication table up to twenty times twenty, very glibly. They always wound up with singing, and it was very pleasing to hear many of our old Psalm-tunes in these remote mountains, sung with Malay words. Singing is one of the real blessings which missionaries introduce among savage nations, whose native chants are almost always monotonous and melancholy.

The missionaries have much to be proud of in this country. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago, the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of Minahasa. Good roads and paths traverse it in every direction. Some of the finest coffee plantations in the world surround the villages, interspersed with extensive rice-fields, more than sufficient for the support of the population.

The people now are the most industrious, peaceable, and civilized in the whole Archipelago. They are the best clothed, the best housed, the best fed, and the best educated, and they have made some progress toward a higher social state. I believe there is no example elsewhere of such striking results being produced in so short a time—results which are entirely due to the system of government adopted by the Dutch in their eastern possessions.”—*Wallace*.

JEWISH CHANGES.

SOME Israelites of Philadelphia propose to have a special service held in the Jewish temple of that city on Sabbaths, for the benefit of such as cannot attend on their own Sabbath. The Orthodox party resist the innovation, yet can hardly meet the simple argument of the progressives, that holding service in the synagogue can be no harm on any day, especially as synagogues must be open on every day in the year, and now are in some places. It is held that the peculiar situation of the Jews in this land, with a day of worship different from the legal Sabbath, tends to break down their respect for the Sabbath through the conflict between their worldly interests and their spiritual duties. According to the *Jewish Times*, “a

large portion of the Jews never see the inside of a house of worship except on New Year's day, the Day of Atonement, or if, by chance, a Jewish holiday happens to be on a Sunday. Life and religion are brought into conflict, the day of rest adopted by society at large with the day of rest ordained by the Jewish religion.” The movement thus initiated in Philadelphia by Dr. Hirsch, has many to back it on grounds of an expediency which is fast showing itself to be a necessity if the people are to be kept from utter godlessness. There is, however, no intention to transfer the Jewish day of rest to Sabbath.

SPAIN.

THE Spanish government, some time since, gave notice to the bishops and other clergy of the Roman Catholic church that, in case they did not come forward and take the oath of allegiance to the new and liberal Constitution before the first of May, their “livings” would be withdrawn. Up to the latest dates, the priesthood gave no indication of yielding to this requirement, and the friends of an entire separation of Church and State, with Castellar at their head, were preparing to improve the opportunity to assert, by act of Cortes, that Spain no longer has or sustains a State Church. The distribution of the Word of God continues unabated. Two theological schools have been established, and are in a flourishing condition. Funds are needed to enlarge these opportunities to train and educate native preachers. Sabbath-schools, as well as public free schools, are being opened in all the provinces. To aid in supplying these with teachers and books, funds in large supply are solicited. Nothing more decidedly indicates the advantages of Christian effort in Spain, than the fact, that one man, a member of one of our city churches, *has sold* in that country a greater number of copies of the Word of God, during the last sixteen months, than have been sold and given away in all Italy, by all the different agencies at work there since the Revolution of 1859–60.

ROMAN CATHOLIC MISSIONS.—Protestants, especially in England and America, have no just conception of the activity and extent of Roman Catholic Missions. Rev. Joseph Cox, a returned missionary from China, at the late Anniversary of the Wesleyan Methodist Missionary Society in London, stated that at present there are of Protestant

missionaries from all the churches in America, Germany, and Great Britain, just 152, while of Roman Catholic bishops, priests, and ordained and native ministers, 510. Besides, said he, the Romanists have 800 priests in Japan, Thibet, Cochin China, Tonquin, and other places, while Protestantism has not a single representative in all of these countries, unless we accept two Ameri-

can missionaries in Japan. "In all of my roamings as missionary and colporteur," said Mr. Cox, "I have never yet visited a place but I have found that the Roman Catholic priest had been there before me." In another part of his address he alluded to the fact that the Romanists were introducing nuns as instructors and religious teachers of the Chinese women.

HOME MISSIONS.

THEOLOGICAL SYSTEMS.

BY REV. J. H. MONTGOMERY, ELMIRA.

EVERY minister should possess *A Pastor's Sketches*, by Dr. Spencer. These Sketches show an aptness and skill in dealing with souls that need long years of experience to acquire. The author certainly possessed a wonderful knowledge of human nature. Permit me to lay before your readers a few extracts, bearing on the above title, from one of the Sketches, and entitled "The Whistling Thinker."

Dr. Spencer represents himself as closeted with a Rev. Dr. P., when the last-named individual starts the following declaration as the topic of conversation: "There are some instances of religious experience which can never be reconciled to a theological system." Dr. Spencer then preaches from his text in the following strain:

"I supposed you were a seminary man, who had got a system of theology, with one leg and one crutch, not able to jump over a stump, and that, therefore, you could not reconcile *your* system with the facts you meet; and I only wished you to understand that divine realities go beyond human systematizing, and, if men will confine themselves to their narrow systems, the Holy Spirit will go beyond them. The Church has been greatly injured by such men at times. At one period nothing but *doctrines* will do; and so doctrines are preached, and prayed, and sung, until metaphysics have frozen piety to death. At another time, nothing but *practice* will do, and then religion soon degenerates into a lifeless form—an outward show, with no great doctrines to put life into the soul. At one period, nothing but *revivals* will do, and revival religion; and then, in the midst of that spirit of fanaticism diffused by some noisy men all over the Church, a

humble, faithful Christian will be looked upon with contempt, because he was not converted in a revival; and a minister will lose caste if he does not preach *Revival, Revival* all the time. The church that needs a minister will cry out, 'We want a revival man; nothing but a revival man will do for *us*.' And so they choose for a minister some proud boaster, who can talk of revival more than of Christ. And another result of this proud spirit is, that when it prevails in our churches, our people come by-and-by to undervalue the common means of grace, and they become periodical Christians; and then they undervalue the faithful Christian education of their children; they forget that the God of Abraham is still *alive* and on the throne, a covenant-keeping God. They do not *expect* religious education in the family to be an effectual means of conversion; they rely upon revivals. And it soon comes to pass that the revivals are scenes of mere excitement, delusion, and spiritual pride. . . . At another period the opposite error prevails. Revivals are looked upon with suspicion. They are not desired and prayed for. All excitement is feared; and then religion will run down into formality, and people will join the Church when they get old enough, and when they get to have a family . . . But all such things are wrong. They are the results of narrow systems."

"*A Theological System every man of sense will have. He cannot get along without it. A man can no more do without a system than he can do without a head. But there are men of narrow views, linked to their system, and thinking that their system contains all that the Bible contains; and they would not let anybody cast out devils any more than the disciples would, unless he would do it by their rule. These men love their system, and preach their system,*

and live in it, like a worm in a nut, and never get out of it until, like such a worm, they get wings to fly beyond it. When death gives them wings to fly to heaven, they are out of their jail, and not before. . . . Now, my son, never get into a strait-jacket. You will find it pinches. It will make your bones ache. Many a minister becomes more familiar with his theological system than he is with his Bible; and not only so, but his system stands *first*, and when he gets hold of a text, he interprets it to square with his system instead of paring and whittling off his system to make it agree with his text. . . . And in this way he systematizes his Bible into a corner, and his soul into a nutshell. Never do that in the pulpit or among the people. Preach the Word—the *Word*, my son, the *WORD*. . . . I am no opponent of Confessions of Faith. If a man tells you he will have no confessions to stick to (nothing but the Bible), set him down for a heretic or an idiot, or both. He *has* a creed, if he is a Christian at all. Yes, sir, he has a creed if he is not a downright fool. . . . So you see I am not against systems and creeds; but I want a minister to have a *creed*, and a *heart*, too. I want him to have a system, and then I want him to know that his system does not contain everything, and that he himself does not know everything. The Bible has a depth and richness, and an extent, too, in its meaning which no human system can express. Preach your *text*, my boy, your *TEXT* right out, and not your system.”

So far for Dr. Spencer. Permit me to add *two thoughts*. The first is, the disposition of some to interpose their stereotyped system as a bar to originality of thought or expression. The prime sin of some men is that they will *think*—they *dare* to think for themselves. If their religious philosophy deviates one hairbreadth from the terminology of the fathers, they are considered as heretical. We must have liberty for ourselves and confidence in others. My second is, that there is need of caution in laying down our system and plans, and then concluding that God *must* work according to the method *we* have prescribed to him. Such a one would thus presumptuously address the Almighty: “Now, O God, I have got my plans arranged; the machinery is all on the ground; work to my hand.” If we thus assign limits or prescribe limits to God, he will scorn our plans and defeat our designs.

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PRAYER lightens many weary burdens.

INFALLIBLE !

THE Ecumenical Council of 1870 has added to the Creed of the Romish Church the doctrine of Papal Infallibility. The dogma was voted on according to the description below, taken from the *London Times*, under circumstances very peculiar. That storm was strangely ominous of the war-thunder that followed in a day or so, as this, in turn, is but a precursor of a fiercer storm of wrath, that is yet impending, because of the blasphemy :

“The reading of the dogma was followed by the roll-call of the Fathers, and ‘*Placet*’ after ‘*Placet*’ followed, though not in very quick succession. They were uttered in louder and bolder tones than on former occasions; and amid their utterances there was a loud peal of thunder. The storm, which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious mind might have conveyed the idea that it was the expression of divine wrath, as ‘no doubt it will be interpreted by numbers,’ said one officer of the Palatine Guard. And so the ‘*Placets*’ of the Fathers struggled through the storm, while the thunder pealed above, and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd, ‘*Placet*,’ shouted his Eminence or his Grace, and a loud clap of thunder followed in response, and then the lightning darted about the Baldacchino and every part of the Church and Conciliar Hall, as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and a more effective scene I never witnessed. Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing approaching to the solemn splendor of that storm could have been prepared, and never will those who saw it and felt it, forget the promulgation of the first dogma of the Church. The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him with divine powers, ‘*nosque sacro approbante Concilio, illa ita accernimus, statuimus atque sancimus in lecta sunt.*’ And again the lightning flickered around the hall, and the

thunder pealed. I was standing at this moment in the south transept, trying to penetrate the darkness which surrounded the Pope, when the sound as of a mighty rushing something, I could not tell what, caused me to start violently and look about and above me. It might be a storm of hail. Such for an instant was my impression; and it grew and swelled, and then the whole mystery was revealed by a cloud of white handkerchiefs waving before me. The signal had been given by the Fathers themselves with clapping of hands. This was my imaginary hail-storm; and it was taken up by the crowd outside the hall, and so the storm grew in violence until, at length, it came to where I stood. 'Viva il Papa Infallible,' shouted the zealots. But again the storm rose with greater violence than before, and I thought that, according to English custom, we were to have three times three. The *Te Deum* and the Benedictions, however, put a stop to it; the entire crowd fell on their knees, and the Pope blessed them in those clear sweet tones, distinguishable among a thousand. A third and fainter attempt was made to get up another cheer, but it died away, and then priests and priestlings, monks and holy women, rushed down the nave to get, perchance, another peep at the Pope as he passed through the chapels, but the doors were closed, and the Infallible was hidden from mortal view. Thus closed the session of the Ecumenical Vatican Council, suspended to meet again on the 11th of November.

"The two bishops who voted *non placet* at the public sitting of the Ecumenical Council when the dogma of Infallibility was proposed were, Riccio, Bishop of Casazzo, in Southern Italy, and Fitzgerald, Bishop of Petticola, or Little Rock, in the United States. Of the French prelates, ten archbishops and thirty-five bishops protested by their absence against the dogma; while eight archbishops and forty-three bishops voted in its favor. Upwards of a hundred (the *Augsburg Allgemeine Zeitung* says 115) of the highest dignitaries of the Church, including at least three Cardinals, men eminent for their rank, talents, and learning, refused to attend the Council, and by their last act and deed withheld their sanction of the dogma."

IS IT SO ?

SOME men are always employed in repairing damages—in re-confessing their

sins and getting them forgiven over and over again. Instead of leaving them to be cleansed away in a Saviour's blood, they run over the whole black catalogue again and again, and are never free from the yoke of bondage. A good old deacon tells this to his minister, and wonders "how he can be relieved?"

"How can you be relieved? A strange question. Now let me ask, Have you laid all your sins at Jesus' feet?"

" 'Laid your deadly doings down—
Down at Jesus' feet? "

Have you really done it?"

"Why, yes, I have really done it, I trust, many and many a time, and yet they return upon me."

"Return upon you? How is that, when God says, 'Your sins and your iniquities will I remember no more forever'?"

"I know, I know; but it seems impossible for my repentance to stay repentance. It comes up to be repented of."

"Are you a Roman Catholic, deacon?"

"No—no. Why do you ask?"

"I mean that we may sometimes fall into the snare of a Roman Catholic devil, and be all our life long in a sort of purgatory. If we repent, we are forgiven. We are reconciled unto God through the death of his Son. Do you believe that?"

"Yes, I try to."

"That is not right. Trying to believe is not believing. You must believe God."

"Yes, yes. I try to."

"Now, deacon, I remember that your son stoutly rebelled against your authority some time ago, and afterwards felt sorry, and repented of his sin, and asked your forgiveness. Did you, forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask for forgiveness?"

"No, no. Nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you. He pardons like a God."

Few receive the Gospel in all its fullness, and hence few have its abundant consolations. Let us believe God in all His promises, and lay hold on the hope set before us, and so run our race in this earthly sojourning that we may attain unto life everlasting.

HONOR THY MOTHER.

It was a cold, dark night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Annesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his and drew up as closely as possible to him. Together they breasted the storm, the mother and the boy who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am very proud to-night, mother."

"Proud that you can take care of me," she said to him, with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy, watched over him. —*Youth's Gazette.*

A BLESSED HOUR.

SOME years ago a good minister of Jesus was visiting among the poor in a city of Scotland. One day he stepped into a hovel. It was dimly lighted by one small window of four little panes of glass. There was very little furniture in it, but everything was very neat and clean. An aged Christian woman lived in that humble dwelling. She was in very feeble health, and almost blind. The minister saw her sitting in the corner by the fire. He went and sat down by her, and began to talk with her. He found that, although she lived there alone, in much poverty and suffering, she was yet very happy.

"How do you manage to spend your long days here, all alone?" asked the minister.

"I am not alone," she said, "because Jesus is with me; and thinking about

Him makes the time pass pleasantly. My neighbors are kind, and when they come in to help me, I love to talk to them about Jesus. But there is one hour in the day which is the most pleasant of all to me. Do you see that little window?" she asked, pointing across the room. "For about an hour every day, when it is not cloudy, the sun shines in there. Then I take my large printed Bible, and sit down in the sunshine, where I can see well enough to read. And O, sir, that is a blessed hour to me!"

CHURCH COURTESY.

BEFORE we were born the reverend father of the writer came to this country. He entered the great city, and on the Sabbath went to the great church of the city, and was coldly shown to the strangers' pew under the gallery, near the door. At once he felt that this was due to his plain apparel and humble appearance, and determined never again to expose himself to like discourtesy. The following Sabbath he became a wanderer through the streets, and might have gone far from God. Accidentally, let us say, passing along John street, he saw people entering a church there, and entered with them; heard a plain, earnest sermon, and hearty singing and praying, and, at the conclusion, the person next to him shook his hand, and cordially invited him to come again. He was won, and did so; he became a regular attendant; a large family, then unborn, became mainly Methodists, and a son has for nearly twenty-five years been in the ministry. We shall save families and generations, who else might never have been brought into a sanctuary if we assume the sociality of early days. This social power was immense. It did not wait for a parlor or appointed occasions, but beamed out in all places and at all times.—*Dr. Reid.*

ITEMS.

MAN raises many objections to God's sovereignty, but the great cause of all is, he wants to be sovereign himself.

THE selfish man's heart, like a man's coffin, is just his own measure—long enough and broad enough to hold himself, with room for no one else.

TRUE TRUST.—One evening, we are told, after a weary march through the desert, Mohammed was camping with his followers, and overheard one of them saying, "I will loose my camel and

commit it to God"; on which Mohamed took him up: "Friend, *tie thy camel*, and commit it to God." That is, do whatever is thine to do, and then leave the issue with God.

WILLING TO GO.—A country clergyman, paying a professional visit to a dying neighbor, who was a very churlish and universally unpopular man, put the usual question: "Are you willing to go, my friend?"

"O yes," said the sick man. "I am."

"Well," said the simple-minded minister, "I am glad you are, for the neighbors are willing."

A CHINAMAN'S OPINION OF RUM.—Taking a walk one day through the commissariat stores in Hong Kong, I came to four Chinamen engaged in emptying a large tub of rum, which they were carrying in gallon measures to another portion of the building. Addressing myself to the one who was apparently the head of the party, I inquired, "Do you like rum, John?"

"No, sir," said the Chinaman.

"Why not?"

"Rum not proper, sir; make Chinaman number one fool."

WHAT JESUS DID FOR ME.—We may learn a profitable lesson from the poor Indian in his wilderness home, who, when asked what the Lord had done for him, gathered some dry leaves into a circle, and, placing a worm in the centre, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and placing it safely on the rock, looked up and said: "This is what Jesus did for me." O for like simplicity and faith, that we may feel that, if saved, it must be by no works of our own, but by the Omnipotent hand, which alone can rescue us from the everlasting flames and place us safely on the rock—Christ Jesus.

THE OLD HORSE.—Here is a story for adults who neither think much nor work much. Josiah Quincy and John Adams were talking together one day. Mr. Adams was very old, but still worked very hard.

"How do you manage to keep up your activity so late in life?" asked Mr. Quincy.

"An old man," replied Adams, "is like an old horse; to get anything out of him you must keep him going all the while."

Brother, are there any old horses roaming about on the "church common," doing nothing but lounging, and fairly dying of laziness. Harness them

into an adult class, and put them at work. A lazy old Christian is a miserable spectacle, and the term Christian in such a case is a sad misnomer.—*S. S. Journal.*

PERSEVERE.—A poor woman had a supply of coals left at her door by a charitable neighbor. A very little girl came out with a fire-shovel, and began to carry it, by a shovelful at a time, to a sort of bin in the cellar. I said, "Do you expect to get all that coal in with your little shovel?"

She was quite confused with my question, but her answer was striking:

"Yes, sir, *if I work long enough.*"

Humble worker, make up for your want of ability by abundant continuance in well-doing, and your life-work will not be trivial. The repetition of small efforts will effect more than the occasional use of great talents.—*Spurgeon.*

THE Gospel vindicates its claim as a universal religion by adapting itself to all classes. The Croton water is none too good for the poor, and good enough for the rich. The air suits all lungs. So the water of life and the vitalizing air of God's truth are suited to all men. The promises of the Bible are great enough for the strong and minute enough for the weak. Its truths are vast enough to outstrip the comprehension of a seraph, and yet they can glide into the heart of a little child. Poor beggars; ignorant heathen at the Five Points; degraded, imbruted, and hell-scorched slaves of sin, as well as the more polished and more guilty sons of rank, and wealth, and genius, have been filled with, and transformed by, that same love of God which thrills every angel's heart.

ON one of our country's battle-fields a soldier lay dying. Bending over him, one asked: "Are you a Christian?"

The heartfelt affirmative told the story of inward faith and peace.

"And of what persuasion?" pursued the inquirer.

"Ah!" said the dying man, his whole face lighted with the radiance of Christ's presence, "I am persuaded that neither death, nor life, nor principalities, nor angels, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

NEITHER HOPE NOR FEAR.—Mr. Owen visited Alexander Campbell at Bethany to make arrangements for their discussion on the evidences of Christianity. In one of their excursions about the

farm, they came to Mr. Campbell's family burial-ground, when Mr. Owen stopped, and addressing himself to Mr. Campbell, said, "There is one advantage I have over the Christian; I am not afraid to die. Most Christians have fear in death, but if some few items of my business were settled, I should be willing to die at any moment."

"Well," answered Mr. Campbell,

"you say you have no fear in death. Have you any hope in death?"

After a solemn pause, "No," said Mr. Owen.

"Then," rejoined Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and now stands in the shade whisking off the flies. He, also, has neither hope nor fear in death."

CHURCH NEWS.

OUR OWN CHURCH.

THE U. P. Synod of New York held its annual meeting at West Hebron on the 8th of Sept. The attendance of ministers and elders was scarcely so large as usual, but still there were nearly eighty members present. The Rev. J. L. Clarke, of Perth Centre, having preached the opening sermon from the words, "I magnify mine office," Rom. xi, 13, the Rev. J. B. Lee, of Bovina Valley, was chosen Moderator. The condition of the Sabbath-school work within our bounds was considered at length. The importance of this form of Christian activity was universally admitted, and a general expression given of a desire to aid in its promotion by the unanimous adoption of the Report of the S. S. Committee. Owing to the demands on our space, we must reserve this report until our next issue. The Rev. A. G. Wallace urged the claims of the Church Extension Board, and after an interesting discussion, resolutions were adopted commending the Board to the warmest support of the congregations within our bounds, and pledging Synod to raise the full quota asked from it by the Assembly. Considerable time was devoted to the Seminary question, when, at last, it was resolved to transfer the care and control of the Newburgh Seminary to the General Assembly, at the same time declaring it to be the opinion of the Synod, that, if there be more than one Seminary in the Church, the second ought to be east of the Alleghenies; and, in case the Assembly should so decide, that then the Synod would raise an endowment for such seminary of not less than \$50,000. Dr. Dales was voted a salary of \$1,000 for his services at Newburgh. Revs. R. Armstrong and W. W. Barr, with Drs. Dales and Cooper, were appointed to confer with the Committees of the other Synods on this matter.

Synod will meet next year in Bovina, on the 25th of August, 1871.

Many things combined to render the meeting extremely agreeable. The splendid mountain scenery of Washington Co., the delightful weather, the abundant hospitality of the friends in the whole locality, with their happy arrangement, by which the members of Synod took dinner and tea together each day in a capacious hall, placed gratuitously at the disposal of the local committee by its proprietor; the religious conferences every evening, the deep interest of the whole community, and the utter absence from the debates of anything unseemly or unbrotherly—all these have rendered the West Hebron Synod one very memorable.

Calls Presented.—Rev. A. J. Young, Hookstown, Allegheny, by 1st Church, Washington, Iowa; Rev. P. H. Drennan, Washburn, Bloomington, by Smith's Creek, Monmouth; Mr. R. R. Atchison, by Fredericksburgh, Monmouth; Mr. H. R. McClelland, Monongahela, by Mr. Jackson, Mercer; Rev. D. M. B. McLean, Cleveland, Ohio, by Seventh Avenue Church, 1st New York.

Calls Accepted.—Raccoon and Ohio, Frankfort, by Mr. Sharp; Jefferson and Newmarket, Steubenville, by Rev. J. A. Morrow, Chicago.

Calls Declined.—Salinesville and Mechanicsville, by Rev. J. C. Steele, Allegheny.

Ordained or Installed.—Mr. J. G. Madge, at Dalton, Mansfield; Rev. J. M. Donaldson, at New Wilmington, Mercer.

Resignations.—Rev. William Bruce, of Ryegate, Vermont, through ill health; Rev. Julius Straus, Muskingum, on withdrawing from our Church.

THE Session of Liberty, Cleveland (Rev. D. Goodwillie), has asked the opinion of Presbytery as to the lawfulness and expediency of electing elders

for a term of years. Presbytery appointed a committee to consider the matter and report at next meeting.

THE BRITISH CHURCHES.

Our Monthly Letter.

AUGUST is a blank month in our ecclesiastical annals. Little business is done in Church Courts beyond mere routine. There is a sort of truce to debate. The coming winter promises, however, to be a busy one in those of our churches that have the Union question as their *piece de resistance*.

As symptomatic of the liveliness that may be expected, I may mention an incident that occurred in connection with the meeting of the Free Church Assembly Commission in the beginning of the month. It was not expected that any important business would be taken up, and few members were dreaming of attending. Dr. Begg and the minority, or anti-Union party, thought they would catch the other side napping. They therefore tried to steal a march on time. A circular signed by Dr. Begg and Mr. Kidston, elder, marked "private and confidential," was sent to all who had voted with them at the May Assembly, requesting their presence, as important questions relating to Union and Education were likely to be brought forward. This circular, somehow or other, fell into Dr. Rainy's hands, who sent it to the papers, with some words of indignant condemnation. The exposure, of course, defeated the attempt. There was a strong muster of the majority, and nothing was moved by the minority on either the Union or Education question. They made but a lame defence of their conduct. Their tactics are doing a good deal to help on the cause they are so anxious to defeat.

The Government have yielded in the matter of the census of which I wrote in my last letter, and no attempt will be made to ascertain the numerical strength of the religious bodies by questions put to all and sundry, touching their church connection.

The Theological Hall of the United Presbyterian Church was opened on Aug. 2, when there was an average attendance of students, which may be put at 140 to 150. Dr. McMichael, Professor of Church History, gave the opening lecture, his subject being the recently decreed dogma of the "Papal Infallibility."

Considerable commotion has been excited among the clergy of the English Church at a Unitarian minister having

been allowed to participate in the communion in Edward VI.'s chapel, to which all engaged to take part in the contemplated revision of the English version of the Scriptures had been invited. A memorial, signed by 1500 clergymen, was sent up to the Archbishop of Canterbury, who, while gently indicating disapproval of the proceeding, declined to take any official notice of it. The step is warmly supported by Dean Stanley and Dean Alford, and is, I suppose, a move in the direction of the "Comprehensive Nationalism," which many Liberals, both in Church and Parliament, regard as the only basis on which Church Establishments can be defended. L.

SCOTLAND.

REVIEWS.

EVENINGS WITH THE SACRED POETS.

By Frederick Saunders, author of the *Festival of Song*, etc. New York: A. D. F. Randolph & Co. 1870.

Some one has said that one of the wonders connected with the Bible, and almost sufficient to prove its divine origin, is the fact that so tiny a volume should have so mightily influenced the literature of our race. And no department of literature is so indebted to the Bible as that of Poetry. Looking down the centuries of past time, what a mass of song is seen to have received its inspiration from that source—immeasurably greater than that from any other; and as to its character, dealing with the deepest interests of man, and in reference to these, of universal and permanent value, confessedly the highest. Among those at the head of the poets of all time stand men like Dante and Milton, fit leaders of that host of writers and hymnologists of post-Reformation times that has enriched the world with its treasures of sacred song. Apart from the Bible and its sacred themes, apart from the sanctified feelings of the Christian life, what a pitiable thing our poetry had been, but now what a treasure of national wealth!

By a series of brief readings from the works of all ages, with short accompanying remarks of an anecdotal and interesting nature, Mr. Saunders reveals to us the untold wealth of sacred song that we possess, and, in his *Evenings with the Sacred Poets*, has furnished high entertainment for the family circle. Many a familiar stanza and favorite passage has much light thrown on it by the setting it receives in this beautiful volume, while many of its readers can hardly

fail of becoming desirous of exploring for themselves in the mines that are here opened to them.

HUNGERING AND THIRSTING. American S. S. Union. New York. 7, 8 and 10 Bible House.

A most touching story of life among the lowly. None of our readers need venture to read this little book aloud. Its glimpses of the struggle for bread among our poor, and the difficulties that oppose the progress of the gospel among them, and yet of how these melt away before it, are so tenderly told as to lead to many a tear. The fragment of a Bible-text is shown to have power to work as the leaven, and to bring many a rich blessing to the home it entered.

OUR FATHER IN HEAVEN. The Lord's Prayer Explained and Illustrated. By Rev. J. H. Wilson, Barclay Church, Edinburgh. New York: Robert Carter & Brothers. 1870.

Mr. Wilson is most favorably known among all interested in Home Mission and Evangelistic work, for the zeal and success with which he has prosecuted such work in Edinburgh. The main hope of all such laborers is the young. The older people with whom they have to do, that have fallen down till they seem to have become "past feeling," are but seldom recovered. Even here such reap as they have sowed. The terrible spiritual hardness of their old age seems but an awful retribution for the carelessness of their younger days, as it is, in turn, a fearful presage of a still more fearful future. The aim of the missionary is thus mainly to anticipate, and, by presently laying hold of the young, to save them from such a woe. In the course of his work, Mr. Wilson has had great experience in dealing with children and young people generally, and in this volume we have a series of addresses adapted to these classes. The volume has a number of capital illustrations, and will be read with interest by all who are concerned for our youth. It furnishes many a valuable hint, and is altogether one of those model books that parents, Sabbath-school teachers, and pastors should carefully peruse.

THE INFANT SUNDAY-SCHOOL. By Alice W. and Charles E. Knox. With an Appendix by Rev. J. H. Vincent. New York: Carlton & Lanahan.

A handy, useful little book—the title announcing Mrs. Knox's idea, the *Infant School*. The suggestion is an admirable one, and the details given for its suc-

cessful working out are most thorough. It has always seemed to us self-evident that, while an energetic infant-class teacher may interest one or two hundred children, she does so at a frightful cost to herself, and without the possibility of a return at all adequate. Mrs. Knox's plan of classifying the "infants" economizes the nervous energy of the teacher or superintendent, reserves their teaching power for its highest function, and secures a good foundation for future progress. Dr. Vincent's Appendix, like everything from his pen, is a happy combination of keen, shrewd observation and overflowing earnestness.

OBITUARY.

DIED.—On the 13th of August, 1870, at Allegheny City, Pa., the Rev. Dr. JOHN T. PRESSLY, aged 75 years.

Dr. Pressly was born in Abbeville, S. C., on the 28th of March, 1795. He graduated at Transylvania University, Kentucky, and then, in 1812, studied for the ministry under the care of Dr. John M. Mason, of New York. In 1815 he was licensed to preach the gospel, and next year was ordained pastor of the Cedar Spring congregation, S. C. After many years of faithful service there, he accepted a call to the First Associate Reformed Church, of Allegheny, and, at the same time, became Professor in the Theological Seminary in the same city.

In this twofold sphere Dr. Pressly has labored for nearly forty years, and with rare success. Thrice his congregation has rebuilt its place of worship, and the new edifice into which it entered but last year is one of the finest churches in our denomination. With a powerful will, Dr. Pressly combined an acute and logical intellect, and vast practical sagacity, and was thus pre-eminently fitted to exercise a commanding influence over our Church in the formative period of her existence. On all the great emergencies of her career, his counsels guided her, and she now bears deeply the impress of his mind and character. As a professor in her largest theological seminary, as a pastor of one of her largest congregations, as a leader in her church courts, Dr. Pressly has rendered services to our Church such as none other can render, and occupied a position in her communion peculiarly his own. Our ministry is largely indebted to him for that practical and scriptural style of preaching which has rendered it so attractive to the members of other churches. The Resolutions that the different Presbyteries are adopting but faintly indicate our sense of the greatness of our loss, and we trust that some permanent record of the Life and Labors of our departed father will soon be given to the Church.



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No. 9.

THE Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

NOVEMBER, 1870.

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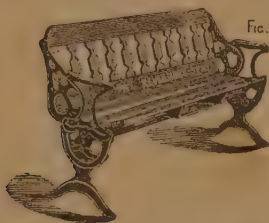


FIG. 6.

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THE CHRISTIAN WORKER.

VOL. I.

NOVEMBER, 1870.

No. 9.

GEORGE WHITEFIELD.

WHEN a Church has fallen into a condition like that of the Church of England during the eighteenth century, she is near to being either wholly destroyed or wondrously revived. Worldly prosperity, followed by doctrinal defection, had led that Church to leanness of soul; spiritual life had become well-nigh extinct. "There was a great forsaking in the midst of the land." Still there was in it "a tenth." There was still much work for her to do; and so help came, though largely from without her borders, and those great Evangelists that have left their mark so deeply on her spiritual history, were raised up to bless her. Foremost among these was one, whose comparatively short life was marked by labors so severe, so numerous, so varied, as to render his name one of the most honored among the heroes of the Christian Church.

George Whitefield was born in 1714, at Gloucester, a city that, in being the scene of Bishop Hooper's martyrdom, in 1555, of Robert Raikes' launching of the Sabbath-school system, and in being the birthplace of Whitefield, has a triple claim on the interest of the Christian. In this city his father kept an inn, and when fifteen years of age, Whitefield acted as assistant in the business. Shortly after this date he became converted, and then, that he might study for the ministry, entered Oxford in the humble capacity of a servitor. There he became acquainted with the Wesleys, and certain other students already nicknamed *Methodists*, because they sought to live by rule—meeting in each other's rooms for prayer and study. His first sermon was preached in Oxford, and led to a complaint to the Bishop that fifteen persons had been driven mad by it. The Bishop, in reply, hoped "that the madness might not be forgotten before the next Sunday."

After he had received orders, John Wesley asked him to come to Georgia. "Do you ask me," wrote the great Methodist, "what you shall have? Food to eat; raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." "Upon reading this," says Whitefield, "my heart leaped within me."

Previous to leaving England his time was wholly occupied with preaching. "I had rather wear out than rust out; no nestling, no nestling on this side eternity," were his answers to friends who implored that he would spare himself. During the three months he remained in London, he generally preached nine times a week. His labors usually commenced with a service at six o'clock on Sabbath morning, so that before daybreak the streets would be in a bustle with people, with lanterns in their hands, and conversing with each other about the things of eternity, going early, in order to secure good places. His popularity soon led to jealousies, and, on the flimsiest excuses, the Parish Churches were refused to him. Whitefield was thus driven to that course of open air preaching with which his name is so identified. The wrath of man was made to work out the praise of God. Millions now heard the gospel that might otherwise never have done so, while, doubtless, tens of thousands were savingly converted.

Whitefield was a Calvinist ("Oh," he says, "the excellency of the doctrine of election, and of the saint's final perseverance, to those who are truly sealed by the spirit of promise!"), while the Wesleys, as is well known, were Arminians. Still, they were fellow-laborers in evangelistic work. Both of them were ministers of the Church of England, and died in her communion, but both were driven to their positions of practical dissent, by the repressive purposes for which her authority was used. The drinking, card-playing clergy did not desire to be disturbed in their courses by a revived Church, and by the cry of disorder, and trouble, and heresy, put the machinery of Church power into motion so successfully, that Whitefield and the Wesleys were excluded from the Church. The victory thus gained was, of course, only temporary. The progress of Christ's cause could not be thus retarded. The immediate result was dissatisfaction; the final, organized dissent.

This opposition of the Church authorities was shown in every possible form. At Bristol the churches were closed against him, and leave to preach even to the prisoners in the jail refused. In many places the bells were set a-ringing to drown his voice. At Cardiff the people trailed and then hunted a dead fox through a hall while he was preaching. Frequently he was pelted with stones, mire, filth, and in every way that brutal malignancy could devise, were his zeal and use-

fulness opposed. Whitefield's earnestness lifted him above all these efforts; he was wholly unmoved thereby, excepting to count it all joy that he had fallen into these tribulations. To him these things were proof that Satan was alarmed, and that Christ's cause was really extending.

He crossed the Atlantic no less than thirteen times, and on this side, was almost everywhere received with the greatest interest and respect. At Philadelphia, for lack of church room, he preached from the Court House steps to an audience of thousands. At New Brunswick he became acquainted with Gilbert Tennant, of whom, as a preacher, he wrote: "I never heard such a searching sermon; he goes to the bottom; he is a son of thunder." At New York, he was refused the Town Hall to preach in, though Boston sent out audiences of ten, fifteen, and twenty thousand people to the Common to hear him.

In 1741, Whitefield visited Scotland, when the Erskines desired him to join the Associate Presbytery. This, however, he declared from the outset he could not possibly do. All sects and denominations were alike to him, if only he could preach Christ. Still, though a minister of the Church of England, the Erskines offered him their pulpits, and when he preached in an Established church in Edinburgh, Ralph went to hear him. The Presbytery, however, wished him to preach only for them, and, at last, on his refusing to do so, or to agree to the divine right of Presbytery, they parted. As almost invariably happens under such circumstances, both parties recoiled from each other in proportion to their previous friendliness. The Presbytery poured out against him a torrent of bitter invectives, and placed themselves in a very deplorable attitude toward all his work. Adam Gibb denounced him as a "false Christ." Battling against the evils in the Estab. Church, the Secession thought mainly of the crown-rights of King Jesus, and alleged against Whitefield that he preached Christ only as a *Savior*, meaning that he neglected to teach Church government. Whitefield and Gibb were both wrong, and Whitefieldism, with its no Church-Government, and Gibbism, with its overmuch Church-Government, have both passed away. Shut out from these pulpits, Whitefield found those of the Established Church open to him, and in these he preached with amazing results during his fifteen visits to Scotland. One of these visits was in 1742, in connection with the great revival at Cambuslang, a little village some four miles distant from Glasgow—one of the most gracious outpourings of the Spirit that Scotland ever enjoyed. On one Sabbath, Whitefield reckoned there were some thirty thousand people present to hear him preach, while twenty five hundred sat down at the Lord's Table. So moved was he by the interest shown, that in after life he used the phrase "Cambus-

lang," or, as it is generally pronounced, "Cam'slang season," to denote an extraordinary manifestation of the Lord's presence and power.

Notwithstanding his co-operation with ministers in the Church of Scotland, Whitefield retained his liberty of pointing out its faults; and when, in 1753, Gillespie was so blasphemously deposed, he wrote:

"I wish Mr. Gillespie joy. The Pope, I find, has turned Presbyterian. Oh, this power, when got into wrong hands, what mischief does it occasion. The Lord reigns; that is enough for us. Now will Mr. Gillespie do more good in a week than before in a year. How blind is Satan; what does he get by casting out Christ's servants? God forgive those who had a hand in this."

Year after year was spent in one continuous round of itinerating. We read with wonder of his ceaseless travelling, considering what travelling meant both here and in Great Britain one hundred years ago, and marvel at the physical frame that could for so long endure such fatigue. At length, however, it succumbed. On Saturday, the 29th of September, 1770, he preached at Exeter, near Boston. Some that stood by, seeing his exhausted state, said that he was fitter to go to bed than to preach. "True, sir," was the answer; and then lifting his eyes heavenward, he said, "Lord Jesus, I am weary in thy work, but not of it." At midnight, an attack of asthma seized him. At first, no danger was anticipated, but in two or three hours Whitefield himself said, "I am dying." The eastern sky was streaked with the early light as the Sabbath sun began to shine upon the earth, but the sands of Whitefield's life had run their course, and, ere the morning had fully dawned, the shadows of earth no longer rested on the great Evangelist. His spirit had passed away into that land "where the weary are at rest," there to enjoy the felicity of those "whose works do follow them," his ashes resting at Newburyport, Mass. The example of his life, is the inheritance of the Christian Church.

HOW TO CONDUCT A PRAYER-MEETING.

BY REV. H. GORDON, COILA, N. Y.

WE take it for granted that prayer-meetings exist in all our churches. They cannot dispense with them. You might as well expect a man to breathe without lungs, as a church to be prosperous and aggressive without a well-conducted prayer-meeting. The object of this paper is to offer some thoughts, gathered by experience, in reference to the most successful method of conducting a prayer-meeting.

1st. There must be previous preparation for the meeting. Our influence in the public meeting will largely depend on what we have

been doing before we entered it. The man who has been with his God in the closet, will pray and speak with an unction and fervor in the prayer-meeting that will not only solemnly impress, but stir up the rest of the brethren. Besides, we cannot understand how a man can pray intelligently with regard to his own wants or those of the Church, unless he has been engaged in previous reflection, and in communion with his own heart.

2d. The leader has much to do with the success of a prayer-meeting. Almost everything depends on the key-note. Let a meeting be opened with a cold, formal, circuitous prayer, a long, inappropriate portion of Scriptures, half a dozen of verses sung to a drawling, lifeless tune, and unless there is a vast amount of the fire of devotion among the other members to counteract all this, *that meeting is killed*. There is a most solemn obligation resting on those appointed to take the lead in devotional exercises, to seek a spiritual frame of mind, and to bring a pious atmosphere into the meeting.

3d. The prayers should be brief, in a meeting of an hour's duration. The propriety of uttering short prayers must be apparent to all. We are of opinion that, generally, it is more conducive to edification, and better fitted to produce a devotional frame of mind, not to have lengthy prayers either in public or in private. We have seen the latter part of a prayer banish from an audience almost all the devotional feelings that the first part of it had produced. The prayer should also be specific. One object should be before the meeting, and that, with united and prayerful spirit, it should seek to obtain.

4th. The remarks made should be brief and pointed, having a practical tendency. The spirit of fault-finding should have no place in a prayer-meeting, nor anything of a controversial nature. If any controversy be necessary in settling the arrangements or modes of conducting the meeting, let all that be settled somewhere else. We have seen the flow of devotional feeling checked, and a cold chill sent through a meeting by some person unwisely introducing a subject tending to beget controversy. Where it can be done with safety, we believe it is best to throw the meeting open for voluntary prayers and remarks, but it is of the utmost importance that those who take a prominent part in the meeting should command the confidence of those present. If any claim the privilege of speaking for religion in the prayer-meeting, but elsewhere are not only indifferent, but acting in opposition to the plainest precepts of the gospel, such persons are great drawbacks.

There is no service more difficult to keep up and render effective than the prayer-meeting. The mental power or native eloquence of the minister may not only secure, but keep up the interest of large

assemblies on the Sabbath, though in that assembly there may be little or no piety; but not so with the prayer-meeting. Without spirituality it dies. We have the promise that prayer will be heard and answered. The past history of the Church attests this. Now, if our prayer-meetings are not followed by such results as we would desire or have a right to expect, something must be wanting. Ought there not to be an earnest and close examination to ascertain what it is? For nothing should be allowed to kill a prayer-meeting. Some other things, tending to the success of such meetings, we will call attention to, in another paper.

PSALM J.

FREELY RENDERED BY THE REV. JOHN EDMOND, D. D., LONDON, ENG.

HAPPY the man whose steps refuse
 To stray where godless sinners meet;
 Who shuns the path transgressors choose,
 And hates the impious scoffer's seat.
 But on the statutes of the Lord
 Fixes his soul's delight supreme;
 Ponders by day the sacred word,
 And seeks by night the chosen theme.
 Like as a tree is he, whose roots
 Spread where perennial waters flow;
 In season drop its prosperous fruits,
 No blight its leaves or blossoms know.
 Not so ungodly men; away,
 As chaff before the wind is driven,
 Unprofitable! so shall they
 Perish in wakening ire of heaven.
 Therefore, before the Judge's face
 The vile accepted shall not stand,
 Nor sinners find allotted place
 Amid the saints' assembled band.
 For the great Lord who rules above,
 Knows and approves the good man's road;
 But crooked paths that sinners love,
 Lead to destruction's dark abode.

THE REASON "WHY."

IN examining our church statistics, we are struck with the number of ministerial changes that occur each year. One-eighth of all our pastors have been unsettled during the past twelve months. Besides those who have actually been unsettled, there have been many who have seriously considered the subject of changing, and yet did not

accomplish it. Verily, we are ready to say, Our ministers are given to change! That the ministerial relation should be so often disturbed is to be lamented. For a minister to contemplate the possibilities of a change, is a great evil. To go so far as to break up the relation of pastor and people, works mischief both to the minister and the congregation. Those who have an interest in the welfare of the U. P. Church are anxiously concerned at the present condition of things. They see whither we are drifting. The relation that should be regarded as sacred and permanent is regarded lightly, and is broken up as a matter of little moment. They ask, What is the cause, and is there no remedy?

In answer to the question, Why are there so many changes?—there might be many answers given. Doubtless, it is seldom that any one thing of itself determines this change, but a combination of circumstances. There is, however, it seems to us, one consideration that stands out prominently as leading to these dissolutions, namely: *Insufficient Support*. Were this adequate, then in most cases the other difficulties would be surmounted, and the relation would not be sundered. That this has more to do with it than anything else, is manifest from the reports of presbyteries where these changes take place. How often do we read thus in those reports? "The pastoral relation existing between Rev. Mr. S. and the congregation of B. was dissolved. Cause: Insufficient support." Besides, how often is this the cause when it is *not* stated? The man is driven to make the change from necessity, but does not wish the world to know his necessity. The presbytery takes care that such statements do not get into the papers, and they omit them from reports, lest the cause of religion should be dishonored by them. One presbytery said, some time since, in dissolving the pastoral relation between a venerable man and his congregation, that "he was left without a competence." They smoothed it over by saying: "That seems to be the crook in the minister's lot." Now, it seems to me, this is a crook which God never intended to be there, and for which somebody is responsible.

Inadequate support, says some one, may account for many of the changes that occur in the bounds of our own Church, but surely such a consideration would not carry one of our ministers into another denomination. There is no doubt but the same causes are at work in both cases. The same disturbing element that exists and effects the change in the one case, does so in the other. Do not men commit a great sin in being actuated by such motives? Perhaps they do, but such is the fact, and many a good man does wrong. Genteel poverty is a formidable thing to contend with, and it requires an extraordinary amount of grace to stand up under it, especially when a good oppor-

tunity offers whereby it may be remedied. Ministers are men of like infirmities with others, and other men are not proof against such temptations. Elders and private members in the Church will change their location, and even their ecclesiastical relation, in order to improve their temporal conditions. They will even go so far "in pitching their tent toward Sodom" as to get beyond the pale of the Church altogether, and there is not much thought or said about it. We have to deal with men and circumstances as they are, not as they ought to be. It is a fact that our Church is suffering, and that the unsettling of her ministry is the cause of her suffering. She will have to suffer so long as the unsettling continues. It will continue as long as the ground of disturbance remains. The prosperity of the Church, demands that the evil and its cause be obliterated together. The wise policy, then, of our Church is to take such steps as will secure ministers who live off the gospel, a competent support, which is promised to every one when he settles. I do not say a support that would encourage extravagance, but a competence for himself and family that will lift him above wearing anxiety. It is the opinion of one who knows the condition of things in many a minister's household, if this were done, there would be a wonderful settling of the pastoral relation.

The best way to secure this would be to inaugurate a "Ministerial Sustentation Fund," as has been done by the Free Church of Scotland, and such as is being secured by the disendowed Church of Ireland, a detailed account of which was given in the last number of the *CHRISTIAN WORKER*. Let us not say it cannot be done. What has been done, can be done. All we need is a consecration of hearts and of purses. "Peace be within thy walls, and prosperity within thy palaces. Because of the house of the Lord our God, I will seek thy good."

OBSERVER.

ROTATION IN THE ELDERSHIP.

THE Scriptures, as Presbyterians believe, recognize two classes of elders. The one embracing those who simply rule, the other embracing those who both rule and "labor in word and doctrine." Both classes are called elders, bishops, and overseers. In all that pertains to the oversight of the churches, there is no distinction made between them. They are designated by the same terms. They hold their office by the same warrant. They are required to possess the same qualifications. They are ordained to their office in substantially the same way. Neither can exercise the functions of their office in any partic-

ular congregation until elected by the people and installed by the court having jurisdiction over them.

As overseers, their relation to the people is substantially the same. They are co-pastors, co-shepherds, of the people. They are required jointly to feed the flock. They are, one and all, the spiritual advisers of the people. They are required to visit the sick and pray over them. To watch for souls as they that must give account. To counsel, warn, encourage, and rebuke. To sit in judgment, to enforce the law. Indeed, excepting in the matter of teaching and administering the ordinances, the duties of the ruling elder are identical with those of the pastor. With this one exception, their obligations and responsibilities are the same. And hence they hold the same relationship substantially to the people.

It is reasonable, therefore, to suppose that the relationship of both classes to the people is subject to the same laws, and that like results would follow the operation of the same law in both cases. It will hardly be contended that a principle which works injuriously when applied to the one class will work beneficially when applied to the other. But how does the principle of rotation work when applied to the pastoral office or relation? It has been tried there. Multitudes of churches all over the land have been in the habit, for years, of electing their pastors for a limited time. In other words, they have been acting upon the principle of rotation. And what is the result? What is the testimony of their experience in the matter? Is it favorable? Does the operation of the principle, in the history of those churches commend it to others? Let the long line of pastors who have already passed, and are still passing, in rapid succession through their rotating hoppers, whose headquarters are generally in the saddle, whose children are born in the wayside inn, whose field is literally the world, and whose ministry is in literal obedience to the Master's injunction, "When they persecute in one city, flee to another," answer the question. It converts the ministry into a kind of flying squadron of the king's army, scouring the country in quest of forage for themselves and their homeless families. And its effect upon the congregation is equally bad. It works constant change in the pastoral relation, and thus begets in the minds of the people a fondness for change. Itching ears are made to itch more and more, and generally grow sensitive with tickling. Constant agitation, conflict of opinion, party spirit, alienations, harsh criticisms, strife and division, are the natural consequences. The new pastor, however faithful and efficient, scarcely becomes acquainted with his flock, or they with him, before his term has expired. A new election must be held. The question of his talent, his qualifications, his peculiarities, his infirmi-

ties, his success, his efficiency, his fitness, must be opened up, canvassed, and decided anew. And this, too, when the fervor of a new love is wanting—when, in the nature of the case, enthusiasm can hardly be expected. And hence it is generally found that some are indifferent, others doubtful, others fearful, a few faint-hearted ones are discouraged, and not a few are decidedly opposed to his re-election. And so the wheel moves, and he passes on. And thus it operates, year after year, until, at length, the very idea of the pastoral relationship is lost. The minister is simply a Stated Supply. The great elements of a true pastoral relationship, mutual acquaintance, fellowship, interest, dependence, confidence, and affection, are rendered impossible, for these are matters of *growth*. Time is necessary for their development. It is true, Paul could be “gentle among the Thessalonians, even as a nurse cherisheth her children,” and could exhort them as a “father doth his children,” after only a brief ministry among them; but it must be remembered that they were, in fact, his spiritual children. The ministry and eldership of the present day can hardly claim Paul’s spirit of devotion to the work; and even if they could, as a rule, it is only after years of earnest, faithful labor that they can number many spiritual children among their flock. It lies, therefore, in the very nature of the case, that constant change should render the pastoral feature of the relationship impossible.

And so it proves, in fact. The history of the working of the principle is decidedly against it. It works injuriously when applied to the pastoral relation. It effects constant change, to the eventual and inevitable loss of that which is most essential to the relation—the pastoral element. But the elder is also a pastor. His relation to the people is pastoral. Both Paul and Peter recognize and speak of it as such. The same elements of mutual acquaintance, interest, confidence, etc., are essential to it, as in the case of the teaching elder. Time is as necessary to the development of these in the one case as in the other. Frequent elections are as likely to work frequent changes here as there. A single case of discipline will oftentimes displace an entire bench of elders at the next election. Constant change will be as destructive to the pastoral element in the case of the ruling elder, as in that of the teaching elder. Nay, more than this. The elder, as a temporary officer, elected for a limited time, with the prospect of early release from the duties of his office, and with the certainty of an opportunity for release when his brief term expires, will certainly exhibit more of the spirit of consecration than most elders and ministers now manifest, if he does not bear his honors so meekly that he will quietly bide his time and pass over his duties undischarged to the shoulders of his successor. Short

terms will make easy consciences. And it is safe to say, that neither ministers nor elders need special facilities for culture in that direction.

But there is an additional argument against the principle of rotation in the eldership. The elder once ordained is an elder for life. He cannot lay aside his office. But this principle may, and, in many cases, most certainly will, render a *life* exercise of his office impossible, and that, too, without any fault of his own. The teaching elder, when released from one congregation, can go to another. But with the ruling elder, this is impracticable. His lot is generally cast for life in one congregation. In the providence of God he cannot go out and seek another. And can it be possible that God requires any man to assume an office whose responsibilities and obligations must rest upon him for life, and yet subjects that office to a rule of operation which render it impossible for him, without any fault of his own, to exercise its functions for more than a very small portion of his life. Surely the fact must be accompanied with convincing proof, before it will be generally accepted. And yet such is the fact if the principle of rotation be correct. Under its operation, a congregation may elect an elder for one year. If he accept, he is ordained for life. At the end of the year he may be displaced, and never again be elected. He has a very sacred office, from which he cannot escape. Yet he is never permitted to exercise its functions. What a state of things does this render possible in the churches. Let us suppose a case. A congregation elects five elders for one year. They are ordained for life. At the end of the year they are displaced, and five more are elected; they, too, are ordained for life. At the end of another year the same thing is repeated. At the end of ten years, there are fifty elders in the congregation, all ordained for life, yet none permitted to serve—all pastors, but none permitted to have a flock. And the congregation, having all this vast array of living, robust, but *retired* eldership, may, by their suffrages, be just in the act of presenting five more victims to be set apart for the annual slaughter. This would be rotation with a vengeance, and yet it would be simply rotation. The principle renders such a state of things possible and even probable. And if the principle be correct, there ought to be no absurdity in its natural results. The truth is, the absurdity is in the principle itself. God is not the author of confusion. If He imposes the office for life, He most certainly does not subject it to a rule, by which the incumbent may at any moment, without blame, be deprived of the possibility of exercising its functions at the option or by the caprice of those whose suffrages, deliberately given, have called him to the office. The life-tenure of the office is decisive against the

principle of rotation in the exercise of its functions. It is, doubtless, true that there are many inefficient elders in the churches, but it is hardly safe to infer that the fact is due to their election for life, or to jump to the conclusion that rotation would remedy the evil. There is poor timber outside, as well as in, the eldership, and the turning of the wheel might possibly turn in as many poor sticks as it turns out, and turn out as many good ones as it turns in. Let the U. P. Church, at least, consider the matter carefully before she consents to the adoption of the principle of rotation in the eldership.

[We desire to elicit the truth on any topic noticed in these pages, and therefore very willingly admit the above article, though in opposition to views we hold. The writer has no ways convinced us of our error, but, as he has touched on some plausible objections, we shall notice them hereafter.—ED.]

NEGLECT OF CHRIST.

THERE are many persons who neglect Christ, while they would not like to be considered as determinedly opposed to religion. They are, in a general way, orthodox in their belief, receiving the Scriptures as true. They are quite respectable, too, in their practice, kind and courteous as neighbors. They are genial friends and companions, and useful citizens of the state. But they are not actively engaged in the discharge of the duties of religion. They are not diligently observing the ordinances of the Church. They are, for one reason or another, living in neglect of the Lord Jesus Christ as a personal Savior. Some of them, perhaps, are employed extensively in business, and are content if they continue to "buy, and sell, and get gain." Others are absorbed in attention to politics, ambitious chiefly of public usefulness and civic distinctions. Others may be devoting themselves to society, satisfied if they can at any cost be the admired of its circles. However innocent such a course may seem to many, who will not pause to consider attentively what they are doing, such a career is, in fact, fraught with guilt and fearful danger.

It is unscriptural. The Scriptures summon us to active and constant devotion to the Lord Jesus. The message of the Bible is, in the words of Paul, "Be ye steadfast and unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

It is unreasonable. It is the dictate of reason that our attention should be given to objects according to their value. Now, are not the mansions of the Father's house, and the inheritance of heaven, immeasurably more precious than the homes and estates and treasures of this earth? Are not the interests of the eternal world vastly more

important than the concerns of these fleeting years? In the Savior's words, "What shall it profit a man, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" And if these things are so, are we, in the habits of our lives here, to ignore the claims and neglect the interests of the great hereafter? Are we to employ the energies of our being in heaping up the dust of earth, while we neglect the silver and gold and inestimably precious stores of heaven? Are we to chase the fleeting shadows of this passing world, and refuse the imperishable substance of a better world to come? Are we to pluck the fading flowers of earth, and turn away from the Tree of Life, putting forth its leaves to heal our souls, and yielding its perennial fruits to nourish us in spiritual vigor and immortal weal? Truly, religion is a most reasonable service. And well may the great God and Savior say to men, as he calls upon them to repent of their sins, and, in devotion to Him, to cultivate whatsoever things are just and pure and good, "Come, let us reason together."

It is very wrong. To neglect Christ is direct disobedience to our supreme Lord. For "One is our Master, even Christ," and it is our whole duty to attend to His will. It involves, also, the worst ingratitude, for he is our most liberal benefactor. Our creation is due to His goodness. Our preservation is the gift of His bounty. Above all, our salvation is the fruit of His mercy. He gave Himself for us, and certainly we should cherish in affectionate remembrance, Him who first loved us, and gave Himself for us.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my heart, my life, my all."

Where is there ingratitude like that of those from whose thoughts God and His Christ are ever excluded? This neglect involves, also, the greatest injustice. Do you build a storehouse, and furnish it with goods, and employ an agent to dispose of them? You have certainly a solid right to the profits of this establishment; and if your agent makes use of these, in neglect of your wishes, your instructions, your interests, how great the injustice he does you! He robs you, and must, if justice prevail, go to the convict cell. And if the Lord be the proprietor of all things, and we properly only stewards in His service; if our time, our abilities, our property, and all the resources of our lives be simply goods with which He has entrusted us, to be used for purposes which He has carefully specified;—do we not treat Him with injustice if we appropriate all these in neglect of His interests? "Will a man rob God? Yet ye have robbed me," is the charge pre-

sented in the Bible against all who neglect Christ. We have but to reflect for a moment upon the relations we sustain to the Lord Jesus Christ, to perceive that such neglect, however innocent we may before have regarded it, really involves immeasurable guilt.

It is utterly ruinous. Negligence in earthly and temporal affairs uniformly ends in ruin. Does the mariner neglect his compass and chart? His ship is sure to go down at sea. Does the warrior neglect the situation? He will suffer defeat and lose the campaign. Does the merchant neglect his business? He is on the highway to bankruptcy; nor will it be long ere he reach this destruction. Does the farmer in the spring and summer neglect to plow and plant and cultivate his fields? He will have no harvest to reap in the autumn. In the sphere of religion neglect is equally ruinous. The atheist, the infidel, and the flagrantly immoral will certainly be excluded from the kingdom of heaven. But "how shall we escape, if we *neglect* so great salvation?" We are mariners upon a sea where tempests rage, and dangers lurk, and if we neglect the words of the Lord—our compass and chart—we shall never reach the heaven of endless rest. We are called upon to do battle with the many enemies of our souls, and if we do not put on the whole armor of God, and fight valiantly the good fight of faith, we cannot win the victory nor wear the crown. We are engaged in a great husbandry, and if we do not in this life—the spring-time of our existence—sow to the Spirit, assuredly we shall not reap in the future the harvest of an endless and blessed life.

Reader, are *you* neglecting the Lord and Savior? Pause now, and consider with something of the solemnity due the subject, what you are doing. Will you live longer in direct opposition to the instructions of the Bible? Will you act in utter disregard of the dictates of reason? Will you make war upon your conscience, doing what you see to be so very wrong? Will you go forward heedlessly on one of the main highways to remediless ruin? Consider, and hasten to the refuge, for "how shall we escape if we neglect so great salvation?"

X.

JESUS, THE MODEL PREACHER.

A SECOND element of power in the preaching of Christ was, *His perfect understanding of the Nature of his office and the Extent of his mission.* He knew for what end He had been born, and for what purpose He had come into the world. His work was so plainly before him in all its parts, and in their order, from the beginning to the conclusion, that He was never confused, and never in doubt as to what He should do next. He was perfect Master of the situation. His sphere, He

never transcended, but ever travelled onward in his path—the path marked out for Him by His heavenly Father. He magnified his office. He understood its duties, and to these devoted himself with singleness of heart.

He constantly refused to vary from his course, or to depart from his work. On a certain occasion, one of His hearers said to Him, “Master, speak to my brother, that he divide the inheritance with me.” A simple request, and one easy to be granted. A word of instruction, or a simple command to the unjust and covetous brother. That is all. How easy to say it! But dividing property was not in His mission; it pertained not to his office. His answer was: “Man, who made me a ruler or a divider over you?” That is not my business. He could not be surprised into any deflection from his chosen course. His path lay before Him, and the goal was in sight, and along that predestined line He moved with an unflinching step.

To all the allurements of the world, to the opposition of enemies, to the entreaties and remonstrances of his friends, He opposed this answer: “I have a work to do. I must work the works of Him that sent me while it is day; the night cometh, when no man can work.” Whatsoever His hand found to do, He did this thing with all His might. In His beautiful prayer of intercession, anticipating the complete fulfilment of his mission, He said, “I have glorified Thee on the earth. I have finished the *work* which thou gavest me to do.” And on the cross, having reviewed the past, and seen His work completed, He exclaimed, in truth and in triumph, “It is finished.”

He had one well-defined purpose of life, and all the activity, energy, and endurance of body and soul were pressed into service to its accomplishment. Not a thought, word, or deed was wasted on things foreign to that purpose. He came to seek and to save that which was lost, and never ceased from the search, till He had opened up a new and living way, by which the wanderers could “return and come to Zion with songs and everlasting joy upon their heads.” R. B. E.

THE SOLEMN COVENANT ENGAGEMENT UNTO DUTIES.

SOUTH ARGYLE, October, 1870.

DEAR BROTHER: Nearly forty years ago, my people here very solemnly covenanted together in matters of personal religion and faithful serving of God. A large part of the congregation subscribed the Bond, which has since then been carefully preserved among the Sessional documents. Of the original subscribers, only a few now remain in this locality; but, so far as we have been able to follow out the histories of those that did affix their names, a special blessing, both in spiritual and temporal things, seems to have descended on them. A desire has been expressed by members of the Session that this Covenant should be again

brought to light, and perhaps, through its publication in your pages, some may be led to read its impressive statements that might not be otherwise reached. Will you, therefore, be good enough to give it a place in some early issue, and oblige

Yours, truly,

J. H. ANDREW.

SOUTH ARGYLE, June 20th, 1833.

WE all, and every one of us, though weak in ourselves, yet knowing that we can do all things through Christ, who strengtheneth us, in reliance on the grace contained in the Covenant of Promise as sufficient for us in devoting ourselves to the Lord in a covenant of duty; We do, with our hands lifted up to the Most High God, hereby profess, and before God, angels, and men, solemnly declare that we desire to give glory to God by believing with the heart and confessing with the mouth, and subscribing with the hand, that in Him we have righteousness and strength. Desiring to be found in Christ, we acknowledge Him to be the only propitiation for our sins; and through divine aid, according to the measure of grace given unto us, we do, with the whole heart, take hold of His surety-righteousness as the only ground of our access to and acceptance with God. We set our seal to all the promises of God which are in Him; yea, and in Him, amen; receiving them as our charter for the heavenly inheritance. We avow His word to be our perfect and only rule of faith and practice; and, confessing the blindness of our minds, through which we are inclined to err from the right ways of the Lord, we take his Spirit for our only guide, to lead us, in the use of appointed means, unto all truth revealed in His holy word, renouncing all those pretended new revelations of the Spirit and traditions of men which add to it or take away from it. We avouch the Lord to be our God, and, in the strength of His promised grace, we promise and swear, by the great and holy name of the Lord our God, that we shall unfeignedly endeavor to walk in His ways, to keep His commandments, and to hearken to His voice in love to Him who hath delivered us out of the hand of our enemies, to serve Him without fear, in holiness and righteousness, before men all the days of our life.

And seeing many at this time in a state of progressive apostacy from the cause and testimony of Jesus Christ, and many snares are laid to draw us after them; and though sensible that we are in ourselves as liable to go astray as any; yet, entreating the Lord to hold up our goings in His paths, that our footsteps slip not, and trusting that through His mercy we shall not be moved for ever, we do solemnly engage, before Him who liveth for ever and ever, that in every place where we may, in providence, be called to reside, and during all the days of our life, we shall continue steadfast in the faith, profession, and obedience of the true reformed religion, in doctrine, worship, Presbyterian church government and discipline, as the same is held forth to us in the Word of God and received in this Church and testified for by it against the manifold errors and latitudinarian schemes prevailing in the United States of North America.

And in regard we are under the most solemn obligations by the Word of God, and by vows agreeable to it lying on us in this Church to study the advancement of the kingdom of our Lord and Savior Jesus Christ, the good of his people, and the uniting of their hearts and minds in his service, we do, in the presence of God, who searcheth the heart, declare our resolution, through His grace, to watch against these snares, which either are or may be laid to draw us and our brethren into that defection from the Lord, and into that detestable neutrality in His cause which prevails at this time; and knowing that the Cross and reproach of Christ must lie on us in following Him, we shall, the Lord assisting us, go forward in His way, taking heed to ourselves lest we be deterred from it by the revilings of men, or seduced from it by their fair speeches; and shall sincerely

and constantly labor, in our places and stations, by all means which are of divine appointment, to promote the knowledge of Christ in this land, and to maintain the purity of doctrine and order in His Church, each and all of us, according as the Lord calls us, endeavoring that those who are known and declared enemies to the truth, may neither be received into our fellowship, nor retained in it. We engage, in the strength of the Lord, to follow that peace which is founded upon an agreement in the truth, that we may stand fast in one spirit, with one mind, striving together for the faith of the gospel, and to beware of everything that has a tendency to break this desirable harmony and profitable communion among the members of Christ's mystical body; and for this end we shall endeavor to mark them who cause divisions and offences contrary to the doctrine which we have received, and avoid them, and shall take heed lest at any time we be drawn into foolish and unlearned questions, which serve only to produce strife, or, by bitter and unadvised words, hurt the cause of truth, while we profess to defend it. And as, through the corruption of our nature, and the temptations of Satan, together with the influence of evil example and the ensnaring counsels of those who are themselves the servants of sin, we often fail in our practice, neglecting what the Lord requires, and doing that which he forbids, we profess, before God, that there is no relief for us but in Jesus, who saves His people from their sins, having given Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. That we may be set free from condemnation, delivered from the power of sin, and made meet to be partakers of the inheritance of the saints in light, we desire to depend wholly on the grace of God, which bringeth salvation, and which teacheth us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ. And in the sight of God, the Judge of all, we solemnly engage that we shall, in the strength of his promised grace, study reformation in heart and life, endeavoring to have always a conscience void of offence towards God and towards man, attending to the duties enjoined in both tables of the law, and setting a good example to each other, that we may thus, by well-doing, put to silence the ignorance of foolish men, and glorify God in our bodies and spirits, which are His. And when sinners entice us, we shall not, through the grace of God, consent to them, nor follow the multitude to do evil, avoiding, as far as possible, all occasions and temptations which may draw us to a joining with others in sin, we shall study to walk circumspectly, not as fools, but as wise.

And farther, knowing that, through many tribulations, we must enter into the kingdom of God, and that all who live godly in Christ Jesus must lay their account to endure, less or more, persecution from this evil world, depending on God as a very present help in trouble, we shall, through His aid, study patience under the rod, meekness of spirit towards such as may injure us, and sympathy towards all men in distress, but especially those of our most holy faith. In all which, calling God to witness the uprightness of our intentions, but professing our own weakness, we earnestly pray that He who is the Father of mercies, through His Son, Jesus Christ, be merciful to us, and strengthen us by the power of His holy Spirit to do our duty to the praise of His grace in the churches. Amen.

THE CABINET.

GOD sends large and rough billows to dash us on the promises.

MEASURE not by numbers, but by the intrinsic worth of the result.

WE should be looking at earth as from heaven, instead of looking at heaven from earth.

WE are living epistles, lent to the world from God's library, to teach a particular subject—to manifest the Christian's glorious hope.

TRUE FREEDOM.—To be free is to look for truth wherever it is to be found, and it is to obey truth wherever we meet it.—*Neville*.

A MAN said to a minister of Christ, "You have worked for ten years, and have saved but one soul." "Are you sure," was the reply, "that one soul has been saved through my means? Then I will cheerfully labor ten years more in hopes of being instrumental in saving one more."

SINGING *vs.* GIVING.—Dr. Hall tells the story of a Scotchman who sung most piously the hymn,

"Were the whole realm of nature mine,
That were a present far too small"—

and all through the singing was fumbling in his pocket to make sure of the smallest piece of silver for the contribution-box.

GOOD.—As Dr. Dwight once passed through a region of very poor land, he said to a farmer, "Sir, I perceive your land here is not very productive." "No, sir," said the honest farmer, "our land is just like self-righteousness." "Ah, how is that?" "Why, the more a man has of it, the poorer he is."

A PRESBYTERIAN and a Methodist had a spirited controversy, in which the former quoted largely from the Epistle to the Romans. "Ah," said the other, "Paul says so, I know; but I always thought he leaned too much toward Calvinism."

CHRISTIANS often think that, if they had great opportunities, they would do great things, and yet the Lord is graciously giving them every day the opportunities to honor Him, to which their strength is best adapted.

WHEN Henry Martyn went out as a missionary, he was told that he could not live long. "How long," said he to the physician, "do you suppose that I shall live?" "Seven years," was the reply. "Oh, seven years," said he, "how much good may I accomplish if I live seven years!"

THOSE who look for faults, find faults, and become fault-finders by profession; but those who look for truth and good, find that.

SABBATH-SCHOOL DEPARTMENT.

OUR TEACHER'S NOTES.

WE believe the Word of God to be the Sword of the Spirit. The more, therefore, that we make use of it in our dealing with souls, the more hopefully may we look for spiritual results. A great deal of what goes under the name of *teaching* in our Sabbath-schools is mere talk, consisting of a few questions whose answers lie on the surface, and a little very feeble exhortation. Hence, the want of interest in our scholars, oftentimes so loudly bewailed.

For this our teachers are not altogether to blame. They have not, in most cases, the means of training themselves to be teachers, or for the needful studying of the lesson. Now Sabbath-school, like day-school teaching, needs study, for the Bible is a book to be studied as one would study a history or a geography—it being both of these, and, of course, a good deal more. *Teachers' Notes*, we think, should then be largely *expository*, bringing out the meaning of words, clauses, paragraphs, so

that the sense of the passage, as a whole, may be easily perceived, and its spiritual lessons learned.

In the series of Notes for Teachers that we are preparing, this is kept prominently in view. Our aim is to expound, in these Notes, the Scriptures themselves, so that when the teacher, Bible in hand, has slowly and carefully read them over, he may feel he has added something to his stock of knowledge. In this way, we trust, most efficiently to aid our teachers, and to help in the great work of the Sabbath-school. In this matter we have very special pleasure in stating that we shall be assisted by both the Rev. Drs. Dales and Cooper, of Philadelphia, who have kindly agreed to furnish the Notes for a month each.

On the 1st of January, 1871, then, we shall commence our Series of Notes both on the Bible Lesson and on the Shorter Catechism, and trust to find our teachers largely employing them. They will appear as part of THE CHRISTIAN WORKER, while along with them will be printed the *Lesson Paper* for the children. This, we may state, will also be published both in the *Youth's Evangelist* and separately, as a fly-sheet, thus bringing it within the reach of all our schools to make use of our United Presbyterian Lesson Scheme.

THE BIBLE-CLASS.

BY DELTA.

INTO his many barns the farmer gathers all the harvest fruits of his year's toil, and into the Bible-classes the pastor and superintendent of the Sabbath-school wish to gather all the growing young people from the school. Most, if not all, the children of our Church members attend the school, and, perhaps, for years receive its instructions; but when the boys have grown to be lads, and consider themselves to be men, and the girls have grown to be misses, and consider themselves to be women—then, like the frost-touched blossoms that fall off and never set for fruit, they often disappoint our hopes. This is one of the saddest things about our schools, and here is one of the weak points in our work. How to remedy this state of matters is not easy to discover. We would suggest, however:

1st. Let the teachers, specially of the upper classes in the school, be such as will interest their scholars. If the scholars are under unsuitable teachers, just when they are approaching the dangerous ages, their interest in the school

and its exercises will be very faint, and their attendance will become irregular, and soon they will drop away altogether—refusing to enter a Bible-class, whoever may teach it. Special care, therefore, should be taken that, as the time for leaving the school proper, approaches, everything about it be made peculiarly attractive.

2d. Impress the idea that the school class-work is altogether preparatory to the work of the Bible-class, so that the *expectation* may be formed of something specially pleasant in the Bible-class. There will thus be a desire to enter it, to discover for themselves.

3d. Do not let the exercises of the Bible-class disappoint these expectations. There is a terrible amount of preaching and lecturing in many Bible-classes. Young people, well brought up, attend the classes; but if their minds are neither sharpened nor instructed, they will soon become very careless about attending at all.

4th. Use the same lesson in the Bible-class that you do in the school. You must use some portion of Scripture, and you may as well use that portion as any other. It is never supposed that a teacher will be able to use for any one class all the material to his hand in the *Notes*, but that he will use a selection suitable for his purpose, whether he teach the Infant, the Intermediate, or the Bible-classes.

5th. From the Bible-class the superintendent hopes to secure his future teachers. It will be all the more satisfactory to him if he knows what they have studied when scholars. Besides, how easy will it be for a scholar in the Bible-class to supply the place in the school of an absent teacher, if the lesson be in both places the same?

On some other occasion we will say something about such exercises as may be profitable in a Bible-class.

SABBATH-SCHOOL CONVENTION.

THE Albany U. P. S. S. Association held its Tenth Convention at West Charlton on the 11th and 12th of last month. The topics discussed were well fitted to bring out lively, instructive speaking, of which there was no lack; while the crowded state of the church, session after session, showed how interesting were the exercises to the friends in the locality.

The *Elements of Good Teaching* were stated by Rev. P. H. McAdam, of Troy, to be ability to interest, to instruct, to profit a class; to have this, the teacher

must be personally pious, apt to teach, and consecrated to his work.

Rev. J. A. Williamson thought the teacher must understand the lesson and child-nature, and be full of the spirit of love.

Mr. John Templeton, of Albany, said that Christ knew the people he taught, so should the Sabbath-school teacher.

Rev. W. N. Randles gave a deeply interesting series of *Illustrations from the Land of the Book*, noticed by him during his recent visit to the land of Palestine.

The Conversion of our Scholars was opened by the Rev. G. D. Mathews, of New York, holding that S. S. teaching is but a means—conversion the end sought for.

Mr. S. Templeton spoke on *Catechetical Teaching*, illustrating the best mode of teaching the Catechism.

Rev. Mr. Rait knew many schools that did not use the Catechism; thought this a great evil. [We think so, too.]

Mr. McAdam wished to know how much time should be given to the Catechism in the Sabbath-school? Answer: One question each Sabbath; about ten minutes of time.

Mr. Randles encouraged his scholars to learn the Catechism *accurately* by giving certificates of merit to those that did so.

Rev. J. Minor, of the Ref. Church, showed that *the teacher is ready for his work* when he understands his object, is alive to the importance of the work, and is well prepared.

Rev. G. D. Mathews spoke on personal Consecration to Christ, and consecration to *His* work, as essential to success, and of faith as a motive to perseverance; the sower and the reaper rejoicing together.

In addition to these discussions, Mr. S. Templeton gave an admirable Model Lesson on John xii : 1-8; Mr. Williamson exhibited a number of colored views, illustrative of the Jewish Temple service, while the Question Drawer revealed how thoughtful were many of those who took but little part in the discussions. A great blessing to the congregation, the teachers, the scholars, and the visitors must follow every such S. S. convention as the one thus recently held in West Charlton. Would that similar meetings were held by every Presbytery of our Church.

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PITTSBURGH S. S. TEACHERS' ASSOC.

THE Regular Monthly meeting of the United and Reformed Presbyterian S. S. Teachers' Union was held in the 4th U.

P. Church (Rev. J. M. Cockins, pastor), on Monday evening, Sept. 12, the President, T. H. Rabe, Esq., occupying the chair. The question for the evening, "How can Sabbath-schools promote temperance, and what is their duty on this subject?" was opened by Rev. T. H. Hanna in an exceedingly able and interesting address. Col. Realf suggested that the editors of the Uniform Series of Lessons should be requested to give, in the series for 1871, a monthly lesson on this subject; that every S. S. library should contain temperance literature, selected with reference to the various capacities and ages of the scholars; that every Sabbath-school should be an active temperance society, under the presidency of the superintendent, and every teacher an abstainer. An ounce of example is better than a pound of precept. He alluded to the necessity of system and persistence. The conquering faculty is simply the faculty of holding on. Intemperance would never be slain until parents transmitted to posterity systems free from all craving for stimuli. Some children were almost foredoomed to be drunkards—doomed even before they were born. We must begin with the beginnings of life. Childhood was the time in which to build up character for eternity.

Rev. J. S. Sands urged teachers to abstain, and referred to a Sabbath-school teacher he once had, but who fell into drink. Once he met him staggering on the streets too drunk to know him. He had often talked and pleaded with him, but now he feared that nothing could reach him. Our Sabbath-school scholars are in terrible danger. A few days ago he had met a little mission-school boy so drunk he couldn't walk alone, and a smaller one was helping him home.

The meeting was so interesting, that it was unanimously resolved to continue the discussion of the subject at the next meeting.

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N. Y. SYNODICAL S. S. REPORT.

WE were unable last month to present the following Report, which we have now great pleasure in publishing :

The Committee on Sabbath-schools respectfully report, that very little can be learned from the presbyterial reports respecting the efficiency and practical working of the Sabbath-schools. Very little is said, and that little in such general terms as to make it manifest that presbyteries, as such, are not generally familiar with what is actually going on in the schools under their care.

Hence, as presbyteries, it is supposed they are unable to report definitely concerning them. Now it must be conceded that presbyteries are responsible, in some measure, for the efficiency of the Sabbath-school, and hence it is their right and duty to inquire into the manner in which sessions are conducting their respective schools. This may be done by presbyterial visitation, or perhaps more easily by requiring reports from the schools, as to the work accomplished, and how it is done; or by making it a subject of conference in presbytery.

In some such way presbyteries would not only be able to report something satisfactory to Synod, but the sessions and schools would be stimulated to increased activity.

Your Committee would express the belief that there is not sufficient importance attached to the Catechisms in the Sabbath-schools, and that there is too little system in getting the children acquainted with them. Sessions should see to it that no scholar of the proper age be unable to repeat, at least, the Assembly's Shorter Catechism.

The system of Uniform Lessons in Sabbath-schools commends itself to your Committee as having very great advantages in affording teachers an opportunity of studying in concert in weekly meetings, and also enabling the pastor or superintendent to examine the school on the lesson, and apply it.

Your Committee, therefore, submit the following:

Resolved, 1st, That presbyteries be recommended to hold a conference, at least once in the year, on Sabbath-schools, and that these conferences take, as far as possible, the form of teachers' institutes, in which model lessons and practical instruction shall be given to teachers.

Resolved, 2d, That Sabbath-school teachers be recommended to hold weekly meetings, as far as practicable, for the study of the lesson and mutual improvement.

Respectfully submitted,

J. S. M. McCULLOCH.

J. A. WILLIAMSON.

G. D. MATHEWS,

JOHN HARPER,

SAMUEL TEMPLETON.

} Committee.

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ALLEGHENY SYNOD S. S. CONVENTION.

DURING the meeting of the Synod, a S. S. Convention was held, at which a considerable number of practical questions were considered; and at the close,

the following series of resolutions were adopted by the Court:

WHEREAS, the Church's great mission is to evangelize the world, and thereby glorify God; and *Whereas*, wise and benevolent men, whether statesmen, philanthropists, or ministers of religion, have ever had a special regard for the young; and *Whereas*, youth is the spring season of disposition and habit, when the calling for life is chosen, principles of action adopted, connections in business and society formed, and the one in which, more than any other, the character assumes its permanent shape and color; and *Whereas*, around their pathway "the Bible pours its purest light and sweetest promises," aiming to form them for duty and happiness, for holiness and God, ere a wicked and deceitful world allures them, its cares perplex, its schemes engross, or its engagements hinder; and *Whereas*, Christ has said, "Suffer little children to come unto me, and forbid them not," and the Father has addressed them, saying, "Wilt thou not from this time forth cry unto me, My Father, Thou art the guide of my youth?"; therefore—

Resolved, That it is the Church's great duty to give special attention to the young, imparting to them sound, religious instruction, and exercising this care not only over those within her communion, but those without her communion as well.

2. That as the Sabbath-school is not merely an auxiliary or nursery, but part of the Church, for imparting such religious knowledge, not only to those within, but those without her communion as well, it is the Church's duty to extend to it her fostering care.

3. That Presbyteries be urged to give the claims of the Sabbath-school work, in vacant congregations, their speedy and special attention.

And in conclusion—

WHEREAS, a periodical, entitled THE CHRISTIAN WORKER, and edited by the Rev. G. D. Mathews, of New York City, devotes a large portion of its columns to Sabbath-schools; and *Whereas*, the editor proposes to issue in the same a series of Uniform Lessons; therefore—

Resolved, That we approve of the periodical, and recommend it to our Sabbath-schools.

Respectfully submitted by your committee. J. C. WILSON, Chairman.

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BOSTON PRES. S. S. CONVENTION.

DEAR WORKER: The world moves— even within the bounds of the Boston

Presbytery. At our late meeting in Fall River we actually had a S. S. Convention, and a very enjoyable one it was. "Convention" is, of course, a large word for us to use; but as we are out of the way here, and exposed to the very serious danger of being entirely overlooked by the world of United Presbyterians, you must pardon us for sounding our little attempts at getting up a good time, through the largest horn we can obtain.

The following subjects were presented for consideration, and called forth animated discussion: 1st, The relation of the Sabbath-school to the Church; 2d, The Qualifications of Sabbath-school Teachers; 3d, What can be done to keep the advanced youth in the Sabbath-school; 4th, The Sabbath-school in its Home Missionary aspect.

It would gratify us much to send a synopsis of the ideas presented, but as your space is precious, and our ideas probably a little old, we forbear.

The next convention will be held at Lawrence, on Wednesday, the 11th of Jan., 1871.

THE BEAUTIFUL NAME.

"Children of light."—John xii : 36.

THERE is a third thing in light which we find also in children of light. *It carries gladness with it wherever it goes.*

Light is sweet and pleasant to the eye, and it makes the place it comes to sweet and pleasant, too. If it only peeps into a corner, it brings a smile there.

You have seen at the close of day, when the sun was going down, how sad the earth begins to be. You cannot help being sad yourselves. All things grow dark and silent. One might fancy that the earth was losing its voice. Fewer footsteps sound along the road. The road itself grows black. Blackness covers houses, and hills, and trees, and everything. You dislike the blackness. You shut your doors upon it. You shut your eyes against it and go to sleep.

But rise up in the morning and look. Look at the red sun climbing up the eastern sky with daylight in his arms. The whole earth is gladdened. The swallows flash out from their nests in the corners of the windows to welcome the light. The larks spring up from their nests in the fields to sing their morning song in the light. All the birds of the air break out into hymns of gladness. The cattle are led out to the pastures. The sower goes forth with his seed. The hammer begins to play

on the anvil, and the shuttle in the loom. The streets resound with the noise of wheels and the tread of human feet. The shops and the warehouses throw off their shutters, and open their doors, and spread out their wares to the light. And town and country, and sea and land, are filled with the hum and stir of life. Brightness rests on everything. So pleasant is the light! So much gladness it carries with it wherever it goes.

Wherever it goes it carries gladness. It brought great gladness one morning through the little garret-window into poor old Mary's room. Poor old Mary! She had lain all night long in the darkness, counting the hours, as the town-clock pealed them forth, and waiting wearily for the light. All alone, and sleepless and sick was she. She watched and waited for the morning light. The light would be company to her. Nobody came to visit old Mary but the light. And there again on that morning it came. It came to her little window, and shone in and made her glad. And she blessed the good God who sends the light. "Ah! blessed God," she says, thou never leavest nor forgettest me. Thou sendest thy morning light to my poor dwelling. An hour ago I could see nothing. My geraniums, my rose-bushes, my myrtles, were all black. My room was filled with blackness. Now how lovely hast thou made them all! Thy light has come once more to visit me, and my plants are clothed with green, and their flowers with white and red."

She was reaching out her hand to a cup of water. All night long she had been groping for it, and could not find it for the darkness. At that moment a gentle tapping sounded on the door.

"Come in," cried old Mary. And the door opened, and a little maid came in, with a basket over her arm.

"Please, Mary," said the little maid, "yesterday was my birthday, and I got some presents and money, and here is some tea and sugar and bread I have bought for you. And if you will not be angry, I will stay and make it ready, and tidy up your house, and read a psalm to you."

"Angry," exclaimed the sick old woman. She was going to have said, How could I be angry? But her heart filled, and the tears came up into her eyes, and she could not speak. She could only lie still and look at the dear child, and again and again look at her—as she lit the fire and made ready the tea, and spread the breakfast-table—

and offer up thanks to God, that there are children in the world as good and pleasant to look upon as the morning light.

And what girl was this? You would wish to know her name. But I cannot tell you her name. I do not know what name she was known by at home and at school. But I am sure that "Child of Light" is her name in the book of God.

Some children resemble clouds. They darken every place they come to. They quarrel with their brothers and sisters. They quarrel with their schoolmates. They vex their parents. They make their neighbors angry. We do not love such children. They are children of darkness. We are glad to see them going out of our sight. But the children of light bring gladness with them wherever they come. From the hour they rise until they return to bed, they make everybody around them glad. Other children run to them and stay beside them. Their parents are made happy by them. The heart of their teacher is full of joy. We all love them as we love the light. The gladness of light is in their hearts, and eyes, and lips, and hands, and feet. And in the book of God they have the beautiful name.

I have now given you three marks of the children of light. They are pictures of God, they are chasers-away of darkness, and they carry gladness with them wherever they go. I have to name one mark more, and it is this: *They do not live for themselves.*

Light does not live for itself. The sun does not shine to give light to itself. The fire does not burn to warm itself. They never think about themselves.

There are two great ends for which light shines. It shines to make men think of God: that is one. It shines to do good to men: that is the other. And for those very ends the child of light also shines.

First, Light shines to make men think of God. From the sun and the moon and the stars, it streams down on us to make us think of Him. In the beautiful Nineteenth Psalm it is said, "Day unto day uttereth speech concerning Him." The meaning of that is, the light of one day bends forward in the light of the next, and one light calls to the other, How wonderful is God! And we, seeing the light, seeing it come morning after morning from the sky, are made to think of that loving Father who made it and sent it into the world.

Now God's children of light do this

very thing. They make men think of God. The light of the goodness which is in their lives came down from God, and the sight of it carries all who see it up to God. People ask, Where did that goodness come from? Who made the light which is in that child of light? Where is the sun from which it comes? Who keeps it burning and shining in these lives? What did Jesus do that they might possess it? What is Jesus doing that they may retain and shed it forth? And thus, the very light which is in the child of light makes men think of God.

But next, light shines to do good to man. There are hundreds and thousands every morning who bless God for the help which comes to them with the dawning light.

One dark night a shepherd was awakened by the barking of his dogs. The sheep were bleating all over the hill. They had broken from the folds in terror. The shepherd thought of all the deep pits and water holes into which they might fall. The bleating came more and more faintly to his ear. But he could not help them. Night lay heavy on the hill. He could only wish for the light.

That same night, far from human dwellings, a poor traveler lost his way on a dreary moor. Neither moon, nor star, nor lighthouse could he see. He, too, thought of the deep pits and water-holes into which he might fall, and of the wild ways into which he might wander in the dark. How he longed for the light!

And on that very night, away out at sea, a homeward-bound ship was driving shoreward before the wind. A few miles more in that direction and it will be dashed in pieces upon the rocks.

And lo! the kind sunlight came to the help of them all. It cleft the darkness and spread its wings, and alighted upon the rocks in time to save the ship. It shed the dawn over all the moor, and laid bare the lost road to the benighted traveller. And down into every gully and nook in the hills where the sheep were scattered shone its blessed beams, so that the shepherd was able to gather them into the fold again.

Not one morning only, but every morning since the world began, the morning light has been coming to the help of men. All that time, over every land, over sea and land, the sun has been giving away its light for the good of men. See how it has come to ourselves. Since the day of our birth, day after day, it has come laden with good

things. And year by year it has brought summer and harvest in its bosom and laid them down at our doors. It has shone upon field and garden until the flowers sent up their fragrance and the berries hung ripe upon the bushes, and the ears of corn were yellow on their stalks, and the apples and pears brown and juicy on the trees. And still it continues to come. All through the dreary winter it comes. Through the mist, and the rain, and the snow it comes, although it must travel in the cold and breathe the breath of the frost.

And in this very thing, too, children of light resemble the light. They love to do good to their fellow-men. They know that there are hearts and homes over all the world where the story of Christ's love has never been told. And they spend their lives in trying to send that story there. In their own little circle they tell of Christ's love to themselves, and of the beautiful name, and of God's willingness to bestow it upon all. They gather poor children out of poor homes, and teach them to read of Jesus. Or they pray to God to bless the labors of missionaries in heathen lands. Or they give money to send missionaries to these lands. They say to themselves, "We have got our money from God, and we dare not keep it back from His work. We have got it where the sun gets its light, and we shall send what we can spare of it, and all we can spare of it, where the sun sends its light, to the dark places of the earth." Perhaps it is but a little portion some children of light can spare. Perhaps it is no more than a penny. No matter. The penny helps to buy a Bible, or to send out a missionary, or to build a church or a school.

I once heard of a poor Kaffir woman whose heart was turned to Jesus by the reading of a single tract. Who can tell but this tract was bought with the one penny of some one child of light! And if so, across the broad sea this ray of light, this one little gleam in the tract from the child of light here had shone into the hut and heart of that poor ignorant Kaffir, and called her out of darkness into God's marvelous light.

Perhaps there are boys hearing my words who shall grow to be learned men. And some day they may read the old story of the statue which was set up in Egypt once. It was the figure of an ancient king with a harp in his hand. The story says, that whenever the morning light touched the harp, it began to sound. I do not know whether it happened just as it is told or not. But this

I know, that the earth in which we live is like nothing else so much as that great stone king with the harp in his hand. The harp is the heart of man, and the light which is to fill its strings with music is light from the cross of Jesus. And that light is falling and spreading, and making morning-tide throughout the world. And whatever heart it touches, begins to sound. And the time is coming when the light shall reach over all the earth, and enter into every house, and touch every heart. And then the great harp of human life shall sound. On hill and dale, on shore and sea, wherever there are human beings, it shall give forth its song. And the sorrow which is in the world shall be stilled with the music. And the sin shall disappear. And the heart of God shall be filled with praise, and from the rising to the setting of the sun, men will praise the Lord. And all this shall come to pass because children of light will not live to themselves, but to send the light they have received to their fellow-men.

These, then, are the four marks of the child of light. He is a picture of God. He is a chaser-away of evil. He brings gladness with him wherever he comes; and he does not live to himself.

But I am sure there are two questions you will want to ask me before I close. You want to know *how* a child who is not yet a child of light, may become one? And *when*?

It is by opening the heart to the story of Jesus, that a child is to become a child of light. That story is God's light for old and young. If it had not been told, we could have known nothing about God's love to man, we should have had to live in darkness and die in darkness. But that story has been told. Jesus himself has come down to tell it. It is told for us all in the Bible. The Bible is the story of the light, which the good Father has sent down in Jesus to make us all children of light. By reading that story, by taking that story into your heart, by believing it, by loving it, by praying over it, a child is helped to become a child of light.

And you should begin to be this now. Now is the best time to become a child. This very hour. This moment. You cannot begin too soon. God is waiting to see you become children of light. Say to Him, "O my Father, thou lovest me. Thou hast given thy Son for me. Help me to take thy Son for my light. Make me, by thy grace, a child of light. For Christ's sake, give me the beautiful name." And God will hear you and

make you a child of light, and give you the beautiful name.

[Our thanks are due to Dr. McLeod for this beautiful sermon.—ED.]

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ITEMS.

ORDER.—Always have it. Get it by insisting on it quietly, allowing nothing to proceed when the order is not *perfect*. If you consume one session in getting order, it will have been spent most profitably. Keep order by infusing a spirit of devout and joyful worship into your exercises.

A MISSIONARY of the S. S. Union, in Michigan, found a Sabbath-school superintended by a woman, who is the mother of six sons and six daughters, all but one living at home. She said she had *considerable to do*, but would superintend the school if no one else would. It is a flourishing school.

PUNCTUALITY.—A teacher may loose his influence by being late at the school. Your power is gone if you are one minute late. You have lost your character with your scholars; you have made a step downward which it is hard to recover. Be prompt, have your lessons, be kind, do everything you can to draw your scholars to Christ, and you will succeed.—*Prof. Eaton.*

THE worship of the family and of the sanctuary is of God. The Sabbath-school, therefore, should not hinder it, but help it. If the Sabbath-school be so conducted as to set aside the religious training of the family, it ceases to be of God, working against a divine institution, and not for it. If it withdraws the children from the worship of the sanctuary, it weakens the power of God's central agency to train men for the worship of heaven. For it has "pleased God, by the foolishness of preaching, to save them that believe."

THE BLACKBOARD.—Its chief value is twofold; it enables the teacher, even if his skill in drawing be of the most moderate kind, to represent to young children many objects which cannot be conveniently procured for exhibition, and a picture of which is not readily attainable. It is also useful for writing down in characters large enough to be seen by a whole gallery-class, or an entire school, the leading thoughts of a given Scripture lesson or address, so as to call in the aid of the eye to fix the desired truths in the memories of the children. Teachers in the United States often exercise their ingenuity in framing terse and alliterative mottoes for the blackboard, by which the lessons of the class may be vividly imprinted on the tablets of the mind.

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MISSIONARY INTELLIGENCE.

FOREIGN MISSIONS.

THE great ecclesiastical event of the past month has been the meeting of the American Board of Foreign and Home Missions—a meeting all the more memorable, because accompanied this year by many changes in the mission staff. The meetings were held in Brooklyn, N. Y., and the attendance was crowded throughout. When the Board was first organized, it was a congregational undertaking, wholly. In 1812, however, the Presbyterians joined it, and subsequently the Episcopalians and Dutch Reformed Churches. Previous to 1837, the subsequent Old School Presbyterian Church had its own mission organization; in 1857, the Dutch Reformed organized its own Board, and now, owing to the union between the Old and the New Schools, it sustains a heavy loss. An amicable arrangement has been made, by which the Syrian, Nestorian,

Gaboon, and American Missions would, in future, be under the care of the Presbyterian Church.

Dr. Clark, the Foreign Secretary, told of the Sandwich Islands, which he had lately visited, as consisting of 58 self-supporting churches, and a membership of 14,850. The church there has its own foreign missions at the Marquesas, the people contributing about 32 per cent. of their receipts for the spread of the Gospel. On the Marquesas, the native missionary sent out by the Sandwich Islanders, has planted 4 churches, and gathered 500 converts—having, in the presence of all the magnates in the land, said, as he held up a Hawaiian Bible, "Not with powder, and ball, and swords, and cannon, but with the living Word of God, and with His Spirit, do we go forth to conquer the islands for Christ." Dr. Bliss, from Constantinople, reported that now Mohammedans may become Christians without suffering the penalty

of death formerly inflicted for doing so. There are 70 churches in Turkey, 18,000 professing Protestants, and more than 100,000 people under Protestant influence.

At the close of the proceedings, Mr. Dodge stated that there were thirty young men in the audience that had come from a theological seminary for the purpose of considering the call to the foreign field. Board will meet next year at Salem, Mass.

CANDID!

To the Catholic of to-day are committed the obligation and business of perpetuating and regenerating society, purifying legislation, enforcing the administration of the laws, and setting an example of private and public virtue, justice, moderation, and forbearance. He has been furnished with an omnipotent weapon, the ballot, with which to accomplish this great work, and he is provided with an unerring guide to direct him in the administration of these important trusts. We do not hesitate to affirm that, in performing our duties as citizens, electors, and public officers, we should always and under all circumstances, act simply as Catholics; that we should be governed and directed by

the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public, and political conduct. Those things which are condemned by Catholic justice, we should condemn; those things which are affirmed, we should affirm.

There can be no circumstance, condition, or relation in which the Catholic is left without his guide, and there is absolutely no excuse if he fail in the performance of this duty, upon which rests the future prosperity of civilized society.—*N. Y. Cath. World.*

THE U. P. Church, Scotland, has 7 foreign missions: that of Jamaica, Trinidad, Old Calabar, Caffraria, Rajpootana, in India; Ningpo and Chefoo, in China, and Cadiz, in Spain. In these are 40 ordained European missionaries, 7 ordained native missionaries, 1 native licentiate, 8 European native missionaries, 6 European male teachers, 7 European female teachers, 26 native catechists or evangelists, 48 stations, 5,740 communicants, 770 inquirers, 113 week-day schools, having 113 native male teachers, and 11 female teachers, with 6,903 pupils. The whole educated staff of the foreign mission is 214 persons.

HOME MISSIONS.

FRONTIER WORK.

I LEFT Pike Run and went where Allen now stands, in Pike County, then the beginning of a town; there I found a judge holding the first court in a log courthouse of that county. Next morning I started on horseback towards Temple, in another county. My way lay through a dark forest. A party of surveyors had just before passed along and blazed their marks upon the trees; and I rode along the path, scarcely knowing whether I was approaching an inhabited track, or whether I would have to pass the night at the root of the trees. I soon heard the bark of a dog, and passing on, found a cabin in the midst of the forest, with logs lying around unburned. I made my way to the cabin, pushed open the door, and a woman's voice welcomed me. I asked the good woman if her husband was in.

"No; he is out," she said.

"Can I stay here all night?"

"I guess we'll do the best we can; we can't do much."

She told me where I could find corn for my horse. I then fed my horse and returned to the cabin. There I found the most delicious corncake I ever saw, and delicious honey. I asked a blessing, and then the lady asked me—

"Are you a Methodist preacher?"

"No, not quite. I am a travelling missionary."

"Will you preach, and try to get up a Sabbath-school?"

"That is what I came here for."

So she at once took down a big horn, and stood outside the cabin door, and blew blast after blast. Her husband soon came up, saying—

"What is the trouble?"

"Here is a missionary! Come in and make some benches."

I found him a Christian man. Very soon a neighbor came along, to whom he said:

"Go down to the creek and tell all the

folks to come up just as soon as they can."

Soon the benches were made and filled. Seventeen people were gathered there, and if ever a minister had great pleasure in preaching, that poor young missionary of the American S. S. Society had in preaching the old, old story of a crucified Savior, who died to save all from their sins.

ARE YOU IN EARNEST ?

As a city minister was going down — street, a small boy hailed him, calling him by name, and saying :

"Mr. ———, my mother wants to see you."

"For what?" he inquired. "Is she sick?"

"No," said the boy, "but she wants to see you about my papa."

And immediately the good missionary turned and went with the little fellow to the house. He found the mother exceedingly joyful, and inquiring into the cause of her happiness, found that his prayers and efforts for the conversion of her husband, had been attended with the divine blessing. The happy woman said :

"Oh, sir, your visits to my husband have been the means of his conversion. Other persons have visited him and talked to him by the half-hour, and urged him to seek the Lord, but he would answer them in a trifling way, saying, 'I will attend to the matter when the time comes.' But, sir, when you left him, after talking with him and giving him tracts, he said to me, 'That man looks as if he meant all he said; and I must read my Bible, that's certain.' And, sir, he has persevered, and he is a new man. He goes to church with us, and we are happy in the Lord."

Fellow-laborer for souls, are you really in earnest? Do those who hear you feel that you really mean what you say?

THE OLD THRESHER AND HIS BIBLE.

An English clergyman, named Storey, who was attending a Bible meeting in Yorkshire, was entertained by a farmer, who, though he acknowledged that he "had not overmuch religion himself," was ready enough to boast of the piety of one of his old laborers. He spoke so highly of this person that Mr. Storey expressed a strong desire to see him, which was soon gratified. The farmer told him that the man was then thresh-

ing in his barn. Mr. Storey forthwith proceeded to the barn, and leaning over the door, thus accosted the good old man, who was threshing away with great energy :

"Good morning, my good man; threshing is hard work for one at your time of life."

"Aye! but God and the Bible help me," responded the worthy thresher.

"Indeed," said Mr. Storey; "I never heard before that God and the Bible helped people to thresh out wheat."

"You see my jacket hanging up there?" replied the old man, in his broad Yorkshire; "that's a Bible that's sticking out o' the pocket. When I'm tired, I tak's my Bible, pulls out a shaff (sheaf), sits down a minute while I read a verse, and get it off by heart; then I begins again, and I can strike a bigger stroke by haulf."

THE CROOKED FINGERS.

WHILE shaking hands with an old man, the other day, we noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact, he said :

"In these crooked fingers there is a good text for a talk to children."

"Let us have it, if you please," we said.

"For over fifty years I used to drive a stage, and these bent fingers show the effects of holding the reins for so many years."

This is the text, dear children. Is it not a suggestive one? Does it not teach us how oft-repeated acts become a habit, and, once acquired, it generally remains through life.

"NAE STRIFE UP HERE."

It is related that an old Scotch elder had once a serious dispute with his minister at an elder's meeting. He said some hard things, and almost broke the minister's heart. Afterwards he went home, and the minister went home, too. The next morning the elder came down, and his wife said to him :

"Ye look sad, John. What is the matter with ye?"

"Ah," he replied, "you would look sad, too, if you had such a dream as I had. I dreamed I had been at the elders' meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died and went to heaven; and I thought af-

terwards I died, too, and went to heaven, and when I got to the gates of heaven, out came the minister, and put out his hand to take me, saying, 'Come along, John, there's nae strife up here. I am happy to see ye.'"

The elder went to his minister directly to beg his pardon, and found he was dead. The elder was so stricken with the blow, that two weeks after, he also departed.

"And I should not wonder," said he who related the incident, "if he meets the minister at heaven's gate, and hears him say, 'Come along, John, there's nae strife up here.'"

ITEMS.

KANSAS CITY has a population of 35,000, with 6 Presbyterian churches, costing about \$5,000 apiece. It has also an Opera House costing \$120,000, a hotel costing \$100,000, a schoolhouse costing \$30,000, and numerous private dwelling-houses, costing \$15,000 and under.

THE man that never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. The mountain is apt to overshadow the hill, but the hill is a reality nevertheless. If you fail now and then, don't be discouraged. Bear in mind it is only the part and experience of every successful man, and the most successful men often have the most failures.

ALMOST the last whispered words of a young Christian to one who bent weeping over the bed of death, were these: "Your friendship has done me good." How different was the exclamation of another as he passed away in the prime of youth, the victim of vice and intemperance; and turning to the companion, the friend, as he called himself, who had led him astray, said bitterly, "Would to God that I had never known you!"

JESUS WENT ABOUT DOING GOOD.—He was not content with sending his disciples to do it, or doing it at a distance. No! he would walk to the spot himself; he delighted to do good. He would sacrifice needful rest or food to do it. He would go out of his road to do it. He would spend a whole day in doing it. He would do it for the worst. All of us might imitate him more in this. None are too young to help in comforting the poor and sick.

WHITER THAN SNOW.—What could

possibly be whiter than snow? We are almost ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to the 51st Psalm and 7th verse: "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow."

At an ecclesiastical meeting in England, a young curate stated that he frequently went from his vestry without a thought of previous preparation, preached to his people, and thought no more about it. "Ah," said the Bishop, "let me assure you that your people go away and think no more about it!" We must teach so that our scholars will go away and think about it. Preparations should be made early—the earlier in the week the better.

JUST as our great rivers, when the freshets have subsided, leave behind them an alluvial deposit that enriches the soil and makes the wide valley exuberant with the harvest, but also poisons the air with deadly vapors and the breath of miasma, so has it been with the tide of European immigration which has flowed out upon the boundless prairies of the West. It has poured in upon us a mighty population. It has built up our cities like magic. It has made the deserts to bud and blossom as the rose, but it has tainted the air with the poisonous exhalations of infidelity. The reverence which we Americans learned from our Puritan fathers, for the Word of God and the truths of Christianity, becomes blighted in such an atmosphere. Nor is this all. Romanism, losing its ancestral hold upon Italy and Spain, seeks to regain its waning power upon the soil of the West. True to its instincts, it allies its forces with those of skepticism. In the West, superstition and infidelity fight side by side and shoulder to shoulder against the simple truth as it is in Jesus. When the combined powers of Europe met the army of Napoleon on the bloody field of Leipsic, history commemorated the event by giving it the title of the Battle of the Nations. Such does our battle seem to us evangelical Christians of the West. We are between the upper and the nether millstone. Like the twin icebergs which our great Arctic explorer met in the Polar seas, that, in their approach to each other, seemed about to grind to powder the little bark which bore him, so does the alliance and embrace of ancient superstition and modern unbelief bode evil to the good ship Zion.

CHURCH NEWS.

OUR OWN CHURCH.

THE SYNOD OF ILLINOIS met at Paxton, Ill., on the 30th of August. Rev. A. G. Wallace, of Allegheny Presbytery, by request, preached the opening sermon. Rev. Thomas Brown, of Centralia, Ill., was chosen Moderator. The Western Presbytery of the Reformed Presbyterian Church (N. S.), ministers and congregations, was, on application, received into the fellowship of the U. P. Church, and afterwards its several congregations were distributed among those Presbyteries of our Church within whose bounds they were located. In connection with the subject of Foreign Missions, the Synod declared that the Board or the Assembly should *Call* to the foreign field whoever it thought fit for such, and leave on the person thus called the responsibility of accepting or of declining. A Conference was held on Intemperance, and a committee appointed to bring the matter before the Assembly. The claims of the Church Extension Board were carefully considered, and Synod pledged itself to raise \$10,000 on its behalf before the 1st of Jan., 1871. The transfer of the Monmouth Theological Seminary to the care of the General Assembly, provided the Synods of Iowa and Kansas concur, was agreed to, and Dr. Wallace appointed a committee to meet with similar committees from the other synods. In view of this transfer, the theological professors tendered their resignations, which were accepted, to take effect when the Assembly accepts the transfer. Synod adjourned to meet at Sparta, Ill., on the third Tuesday of September, 1871.

SYNOD OF ALLEGHENY.—Met at Mercer, Pa., on Sept. 27, and was opened with a sermon by Rev. S. Kerr, of Harrisville, on Psalm lxxxiv : 1. The Rev. H. H. Hervey, of Hartstown, was unanimously chosen Moderator. Westminster College affairs formed a prominent part of business. The trustees, it seems, being short of money, had reduced the salary of the President (Dr. R. A. Brown) by one-half, against which he protested. After protracted discussion, the Trustees were advised to reconsider this action, and urged to take steps to increase the Endowment. The Synod voted that it would not be expedient to transfer Allegheny Theological Seminary to the care of the General Assembly, and, by a unanimous vote, nominated

the Rev. Dr. Cooper, of Philadelphia, to the Chair, vacant by the death of the late Dr. Pressly. A Committee on Sabbath-schools presented a valuable Report, embodying important facts as to the condition of said schools within the bounds of Synod. [We will make use of this hereafter.] The claims of the different Boards of the Church were favorably considered, and a very warm endorsement given to that on Church Extension. Synod appointed a Standing Sabbath-school Committee to co-operate with the Assembly's Committee in its work. After a pleasant session, Synod adjourned to meet in the Fourth Church, Allegheny City, on the last Tuesday of Sept., 1871.

SYNOD OF OHIO met at Wheeling, Va., on the 4th of Oct., and was constituted with a sermon by Rev. T. J. Kennedy from Rom. ii., 21. Rev. Jas. Duncan was chosen Moderator. The subject of Church Extension deeply interested the Synod, which passed resolutions warmly endorsing the effort now made to place this important scheme on a sound, financial basis. Allegheny Theological Seminary was dealt with by the Synod's voting to transfer its care and control to the General Assembly, and nominating the Rev. Dr. Cooper, of Philadelphia, to succeed Dr. Pressly as Professor, an appointment that would give the greatest satisfaction to all parts of the Church. We would greatly miss our brother in the East, but the whole Church would then reap the benefit of his ripe gifts, and varied and extensive attainments.

Calls Presented.—Rev. Wm. Lorimer, Keokuk Pres., from Stanwood, Le Claire; Rev. D. A. Duff, from Stewart's Station, Westmoreland.

Calls Accepted.—Mansfield, Monongahela, by Rev. G. R. Ormond; Huntsville, Sidney, by Rev. J. H. Buchanan; Bloomington, White River, by Rev. W. P. McNary; Cabin Hill, Delaware, by Rev. A. F. Ashton; Guinston and Hopewell, by Rev. Sam. Jamison, of West Missouri.

Calls Declined.—1st Church, Leavenworth, Kansas, by Rev. J. C. Wilson, Allegheny; 10th Church, Philadelphia, by Rev. H. P. McAdam, Troy.

Ordinations or Installations.—Mr. P. W. Free, at Waterford, Lake; Rev. J. F. Graham, at Kingsville, W. Mo.; Rev. S. M. Hood, at Deer Creek, Allegheny;

Mr. R. G. Campbell, at Lyndon, Caledonia; Mr. S. B. McBride, at Union, Westmoreland; Rev. L. J. Crawford, at Utica, Lake; Rev. H. Brown, at Caledonia, Wis.; Rev. J. A. Morrow, at Jefferson and New Market, Steubenville; Rev. J. P. Sharp, at Ohio and Raccoon, Frankfort.

Resignations.—Rev. J. M. McClellan, of Bruce, Detroit; Rev. J. W. McFarland, of Bethel, Westmoreland; Rev. Samuel McArthur, of East Union, Conemaugh; Rev. W. C. Williamson, Kansas City, Mo. Rev. R. A. Hill, of Jersey City.

THE BRITISH CHURCHES.

THIS has been a very uneventful month, ecclesiastically speaking. The usual Church movements are, of course, always going on, but these do not bulk so prominently as to deserve chronicling for transatlantic journals.

Death, which is always busy, has removed a venerable and much respected minister, Dr. Meikle, of Beith. He was the second oldest minister of the U. P. Church, having reached the fifty-eighth year of his ministry, and was favorably known as a sound theologian, through his treatise on *The Edenic Dispensation*, and other works of like character.

The Annual Synodical Meeting of the English Branch of the U. P. Church is to be held at Birmingham on the 10th of October. The question of anticipating the action of the Presbyterian churches in Scotland, by taking steps to effect a speedy union with the English Presbyterian Church—the Church which in England may be regarded as representing the Free Church of Scotland—is to be brought up. Dr. McFarlane, of London, is to preside as Moderator, and among the more interesting matters to come before it, will be the account Dr. Edmond is to give of his recent visit to the Presbyterian churches in America, and his impression of the position and prospects of Presbyterianism there generally.

The Episcopal Church in Ireland does not seem to be succeeding in its efforts to raise a Sustentation Fund so well as the Presbyterian. The yearly contributions promised only amount to £18,000, and the donations to the Capital Fund to £264,000. These sums are not sufficient to encourage the clergy to commute their life-interests for the permanent good of the Church, as has been already done by the Presbyterian ministers, almost to a man.

The Scottish National Sabbath-school Convention has been holding its third

meeting in Dumfries, for the purpose of hearing and discussing papers on important subjects connected with Sabbath-schools. As indicating the increasing attention this agency of instruction is beginning to receive from the higher ranks, who have too much, in our country, stood aloof from it, I may mention that the local member of Parliament and Sheriff, along with other influential gentlemen, were announced as chairmen to preside at the different meetings. The report of the proceedings has not yet come to hand, the meetings having just closed while I write. By way of increasing the efficiency of Sabbath-school instruction over Scotland, the Edinburgh Sabbath-school Union have engaged a travelling agent, Mr. Charles B. Inglis, to visit the various towns of Scotland, deliver addresses to teachers, parents, young men and women, and all interested in Sabbath-school work. The experiment has been attended with the happiest results, and a considerable impetus has been given to this particular branch of the Church's work, in which we of Scotland are still so far behind the Churches of America, and even of England. L.

SCOTLAND.

EVANGELICAL ALLIANCE.

NOTWITHSTANDING the postponement of the great International Conference, a considerable number of gentlemen from different parts of the world, some of whom had left their distant homes before hearing of the change, arrived in New York in September. The Executive Committee of the Alliance at once arranged for introducing to an American audience at least some of these brethren. On Sabbath evening, the 25th of Sept., therefore, a public meeting was held in the large hall of the Y. M. C. Association, which was crowded to its utmost capacity long before the hour for commencing, hundreds failing to secure even standing room. The President of the Alliance, W. E. Dodge, Esq., occupied the Chair, when Dr. Prime briefly stated the circumstances under which the meeting was held, assuring the audience that it was in no sense a substitute for the Great Conference which (D. V.) which would be held in New York next year, unless the voice of the Church in all lands declared for another place; and if that other place were to be Rome—no longer *Imperial* nor *Papal*—but *FREE* Rome, then he, too, would “go towards Rome.” After an admirable address of welcome from the Rev. Dr. Adams, the Rev. James Davis, Sec-

retary of the British branch of the Evangelical Alliance, conveyed the Christian salutation of the brethren in Great Britain to the brethren here, and, in a very happy and interesting manner, sketched the aim of the Evangelical Alliance, not to create any new sect, but to manifest by brotherly intercourse and co-operation the oneness of spirit pervading all that love the Lord Jesus, and its *work*, the promoting of prayer, and the securing of liberty of worship for all that might be oppressed. Rev. Dr. Revel, from Florence, next described the progress and present condition of the Waldensian Church there, and the many openings for schools, churches, and ministers existing, and now for the first time over all Italy, since freedom of worship is guaranteed by the Constitution under which Victor Emmanuel reigns. Rev. R. Koenig, from Perth, in Hungary, spoke of the interest that the present Prime Minister of Austria, Count Von Beust, himself a Protestant, takes in the advance of Christ's cause throughout that land. Rev. Dr. Schaff then, in the name of the Executive Committee, bid the brethren assembled farewell, trusting to meet them at the Conference in New York next year; or, if the Conference be held not here, but in Rome, then there; or, if it should be held at a city still dearer to the heart of the Church, Jerusalem itself, then there; or, if never again on earth, then in the Jerusalem above, which is the mother of us all.

We have seldom attended a public religious meeting that we enjoyed so much as the one described above. The communion of saints, and the brotherhood of believers, was strikingly manifested by the presence on the platform of Christian brethren who had come from South America, Constantinople, Hungary, Italy, Great Britain, to confer with us in America about the kingdom and the glory of Christ Jesus. A spiritual power accompanied the different addresses, and as brethren of such varied nations spoke of Christ's "goings in the sanctuary," the audience felt it "good to be here." Our expectations of the spiritual profitings to be looked for from the holding of the Conference are now tenfold greater, from the experience we have already enjoyed.

CORRESPONDENCE.

THE PERIODICAL ELECTION OF ELDERS.

I AM happy to find the CHRISTIAN WORKER discussing, in brief yet able articles, a number of practical points

connected with the management of congregational and S. S. management. I refer particularly to the articles in your October issue on the *limited time of the term of office of ruling elders*; on the *improvement of Psalm-singing*; and on the *government by the session of the Sabbath-school*.

In regard to the first of these, the office being one of government, benefits like those resulting in civil matters from the frequent election or re-election of our rulers and officers, would follow in church matters. To secure a government really representative, periodical elections of rulers are necessary. This secures in the representative an abiding sense of his responsibility to his constituents. The president of a republic, elected for but a term of years, as with us, reflects the wishes of a nation more than does an emperor, secure of his office for life.

Whatever may now be the practice, Presbyterian church government was originally representative. Thanks to you, Mr. Editor, for your excellent Historical sketch of the early practice of the churches of the Reformation, even in monarchical countries, showing the freedom enjoyed by the churches and their members, was far in advance of that enjoyed by the citizens. But what a contrast with the Church now-a-days, even of this land, where she toils very far in the rear of the state? Once only, perhaps, in a lifetime, are the people allowed the privilege of electing their rulers. The great mass of those electors may go down to their graves; yet those life-elders continue to exercise exclusively the elders' office, while the people are hopeless of ever enjoying their right of electing their own rulers. More; in the United Presbyterian Church, the Book of Government enacts that, "In organized congregations, it is the province of the session to judge when an election of additional elders may be necessary." Thus the existing staff of elders, whether few or more, are the exclusive judges whether the people are to be allowed to exercise their rights! I have known a body of sexagenarian gentlemen, who had been elected thirty years or more, rule a congregation of four hundred people, not one of whom, perhaps, had ever voted into office any of said old elders, and refuse to allow an election of some fresh elders, who would represent the existing congregation. It led to a split and ruined the congregation. What a mockery of representative government is this! That was in a United Presbyterian church,

and, perhaps, there are other U. P. churches to-day in that same situation. I know another U. P. congregation that started with about a dozen members and three elders five years ago. Now it has above one hundred members, and is reduced to one elder; but since he does not consider the time yet come to allow an election of more elders, the congregation is left without a session, and this, too, though the congregation has no pastor. These are some of the beauties of United Presbyterian popular representative government! For my part, I am sick of it, and have for years advocated a triennial election as an urgently-needed reform in our U. P. Church.

W. S. R.

PHILADELPHIA.

REVIEWS.

THE PRAYER-MEETING AND ITS HISTORY, as identified with the Life and Power of Godliness and the Revival of Religion. By Rev. J. B. Johnston, D.D. Pittsburgh: U. P. Board of Publication. 1870.

The religion of Christ Jesus includes not only a life of personal enjoyment and of holy usefulness, but, as the source of this, a life of loving intercourse and communion with Christ Himself. This is maintained partly—mainly, through prayer. As an individual, social, or congregational exercise, prayer is the channel through which spiritual blessings and graces reach us. Let prayer be restrained, and as the channel narrows, the stream decreases. Let prayer abound, and the blessings multiply. The *prayer-meeting* is thus as helpful to the edification of church-members, as is the *ministry of the word* to their instruction; and such as confine their public religious services to waiting on the latter, while neglecting the former, are revealing a condition of soul they might not be ready to avow in words. We know of no work that treats so fully as does the volume before us, of the *prayer-meeting*, or that establishes so conclusively its claim to one of the highest of places among our religious services. We have read it with deep gratitude that such a book has been written, and with not a little gratification that its writer should be one of our own honored brethren. Holding it to be a divine ordinance, meeting a necessity of man's moral nature, Dr. Johnston records its existence in both Old and New Testament times; states its advantages, and gives very many valuable practical

suggestions for conducting it. In the Second Part, we have the *History* of the prayer-meeting, and the important place it has occupied in the Church set forth. In times of persecution the Church fell back on prayer, and was delivered. In times of deadness she betook herself to prayer, and was quickened. In times of revival she applied herself to prayer, and was sustained. By an immense number of illustrative cases, Dr. Johnston shows the *Power* of prayer, and its influence in developing the life and activity of the Church of Christ for *work* both at home and abroad.

The volume has our heartiest commendation. Its subject is most important; its mode of treating impressive and attractive. It is well got up, and so moderate in price as to need a large circulation to cover its cost. We hope to find it scattered broadcast throughout the Church. Have we none in our own Church to send a copy of it, as a gift, to every minister and missionary?

ILLUSTRATED LIBRARY OF WONDERS. Lighthouses and Lightships. By W. H. Davenport Adams. With 62 illustrations. New York: Chas. Scribner & Co. 1870.

Another of Messrs Scribner's well-named *Wonder* books. The subject may seem fitted to interest only a particular class, but the reader, whether he have ever gone "down to the sea in ships" or not, is soon impressed with its great importance to all. Mr. Adams gives us a very readable description of what he calls the Science of Lighthouses, explaining the gradual improvements in the modes of illuminating and of working them. His Sketches of Ancient and Modern Lighthouses, with the thrilling stories connected with the erection of such world-famed buildings as the Eddystone Light, situated at the entrance to the English Channel, the Bell Rock Light, lying off the east, and the Skerryvore Light, at Tyree, on the west coast of Scotland, and many others, will secure the reader's attention till he has finished the volume. Who can forget the joy on board the *Pinta* when Columbus, peering through the darkness of the night, detected the faint gleam that told him of his great problem solved—an ocean crossed, land regained, an unknown people brought into connection with the Old World? Who then can be indifferent to the Story of the Lighthouse, that nightly sends forth to the passing mariner its warning of danger, or its messages of safety?



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The Christian Worker,

Edited by Rev. G. D. MATTHEWS.

THE CHRISTIAN WORKER has now been before the Church for a considerable time, and received an amount of support that has been extremely gratifying. The aim of its conductors has been to furnish the households of our Church with a religious magazine sustained by the best talent in our communion, and at the lowest possible price. The publisher has the satisfaction of knowing that his efforts have not been unsuccessful, and the warm and friendly letters he so frequently receives have greatly encouraged him. Few periodicals can ever have received such generous and hearty commendation, while the official recommendations by many Sabbath-school conventions have testified to its value.

The support he has received from the Church has been such as to lead him to introduce several new features into the magazine for the ensuing year, which, he trusts, will add to its efficiency. Among these he simply specifies, at present, the publication of a *UNIFORM SERIES OF LESSONS* for our Sabbath-schools, with valuable *Expository Notes* for our teachers, along with similar *Expository Notes* on the *Shorter Catechism*. The issuing of these *Lessons* will commence on the 1st of January, 1871, and be continued monthly throughout the year.

In view of the efforts he is thus making to improve the magazine, the publisher asks his readers to aid him in increasing its circulation. A very little effort on the part of each would secure such a subscription-list as the CHRISTIAN WORKER deserves, and enable him to introduce other features that would render it still more attractive.

The first number of the CHRISTIAN WORKER was issued on the 1st of March, of the present year. At the suggestion of many friends, it has been resolved that the Second Volume shall date from the 1st of January, 1871; and while our readers will receive it for the full length of their subscription, persons subscribing now will receive it from the present issue to December, 1871, for the usual subscription-price, ONE DOLLAR.

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Vol. I.

No. 10.

THE

Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

DECEMBER, 1870.

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A SABBATH-SCHOOL CONVENTION, UNDER THE AUSPICES OF THE United Presbyterian Presbytery, of St. Louis, will be held in Sparta U. P. Church (Rev. W. J. Gillespie's), Illinois, on Tuesday, Dec. 13, at 10 o'clock, A.M. All interested in Sabbath-school work are cordially invited to attend and take part.

THE U. P. & R. P. S. S. TEACHERS' UNION, OF PITTSBURGH, WILL meet in the Reformed Presbyterian Church (O.S.), Eighth Street, on Monday evening, Dec. 12, at 7½ o'clock. Subject: "The training of S. S. Teachers for their Work." Opening address by Rev. A. M. Milligan.

THE U. P. S. S. T. ASSOCIATION OF NEW YORK AND VICINITY WILL meet in Second U. P. Church, Brooklyn, cor. of Atlantic and Bond sts., on Tuesday evening, Nov. 29, at 7½ o'clock. Exercise: Practical Lesson, by Rev. J. S. McIlloch, of Harlem, on Matthew xxvii: 27-31.

THE CHRISTIAN WORKER.

VOL. I.

DECEMBER, 1870.

No. 10.

JOHN MILNE.*

A MAN'S work is wrought either on others or on himself. In the former case, the story of his life is a *History*—in the latter, it is a *Biography*. The book before us is a biography, Dr. Bonar's aim being to tell us of Mr. Milne's life—of what he was, of how he lived, and of the source and nature of the influence he exerted. Mr. Milne had his peculiarities, as has his biographer; and though both appear to a slight extent in the volume before us, yet the memoir of a friend of M'Cheyne, by one like Horatius Bonar, cannot, and does not, fail of being a deeply spiritual and profitable work.

John Milne was born at Peterhead, in Aberdeenshire, in 1807. The first day he went to school, which was when five years old, he met with an accident that told on him through all his after life. As the children rushed out of the schoolhouse, at the close of the exercises, John was thrown down and fell the whole length of the stairs, and when taken up he was insensible. The shock permanently injured his brain, and rendered him ever liable to seasons of depression. In 1821 he entered Marischal College, and used often tell of a friend's remark, the first night they roomed together, that he hoped "he was neither afraid nor ashamed to say his prayers." After completing his studies, both in college and seminary, he acted for several years as tutor in a minister's family in the south of England, and, during his stay there was converted. Shortly after, returning to Scotland in 1839, he was settled in St. Leonard's Parish Church, Perth.

Mr. Milne's ministry was one of remarkable success. It extended over nearly thirty years, spent, with one period of intermission, in the same place. The numbers that waited on it were large, the member-

* *Life of Rev. John Milne, of Perth, Scotland.* By Horatius Bonar, D.D. New York: Robert Carter & Bros. 1870.

ship of his congregation being always about nine hundred. The interest taken in his preaching was great, and the affection and attachment of his people to their pastor was very deep. And yet he was not a man of unusual mental ability. He was not a learned man. He was not even a theologian. In these matters he was no ways above his brethren. The source of his strength was the intensity of his spiritual power. The principle of his life, and on which he acted, was that "of speaking some word for Christ to every one whom he could possibly reach"—of seeking by all means to save some. Doing "this one thing," there were many things said and done by him, in the judgment of others, strange, imprudent, unwise; many things regretted by his brethren, and provoking bitter opposition from the world; and yet the general result of his zeal was, a commending himself to every man's conscience as thoroughly believing what he preached, as actuated by the best of motives, as entitling him to the respect of the community, while his Master crowned his labors with a very special blessing, and rendered him wonderfully useful to souls.

The very commencement of his ministry was marked by a signal revival. A few months after his installation, an address from Mr. Burns (lately deceased in China) led to a series of meetings, in which both M'Cheyne and And. Bonar took part. Night after night, the pews, aisles, lobbies, and even vestry of the Church overflowed, while during the day crowds flocked to his house for conversation. As the fruits of this revival, at his first communion in April, one hundred and forty persons were received into the membership of the church. A spirit of life and activity was shed abroad upon all the members, so that the church became a centre of blessing. "You'll be from St. Leonard's," was the remark of more than one to an individual who was dealing faithfully with his fellow-travellers.

The great message presented on these occasions was that of "*immediate forgiveness* to the sinner on his reception of the divine testimony to the death and resurrection of the Son of God, and of peace with God as the *present* result of a believed gospel." In all this there was nothing new. This is old, familiar gospel truth. But when the Holy Spirit applies the truth, it seems new, and comes with resistless force to the soul. Mr. Milne and his co-workers bid sinners go to Christ, not for the preliminaries to salvation, such as conviction, faith, repentance, but for salvation, an *immediate* salvation; and sinners going, found God faithful to His word, and were converted, receiving all, and more than all they asked for.

When the disruption of the Church of Scotland took place in 1843, Mr. Milne joined the Free Church. By the controversy preceding that great event, Scotland had been deeply stirred, and many brought

from an intellectual to a spiritual concern for the truth. Men's hearts then yearned over their countrymen living strangers to Christ, and one of the first measures of the Free Assembly was the appointment of a number of ministers and elders to evangelistic tours and labors for a specified time in certain localities—a measure that has been very remarkably blessed of God, and is still annually observed. Into this movement Mr. Milne threw himself with his whole soul, regardless of all considerations of health. For this he suffered severely, and in after life wrote: "I am suffering the Nemesis of former years of unresting, unrelaxing labor—the regular home work without any weekly rest, and then when summer came, instead of the yearly relaxation, itineracies of exciting and threefold labor."

In 1851, the shadow of death rested on the manse, and Mrs. Milne, soon followed by a surviving little one, was taken away. "I have an empty house and an empty heart," wrote Mr. Milne, referring to his bereavement. "The Lord seems saying now, 'You have nothing now to do but to serve me.'" The loneliness of his home seems to have had something to do with a change in the scene of his labors. One of the Free Church mission agencies in Calcutta is a church for Europeans. From the locality and the character of its members, it was plainly of the utmost importance that a highly competent minister should occupy its pulpit. Anxiously had its members been writing home for a pastor, when Mr. Milne, all his life interested in mission work, deeply moved by the needs of India—seeing how great was the harvest, how few were the laborers—with his heart crushed, writing: "My heart is sad and alone. It seems withered like the grass. Husband, father, widower, childless—and all in fast succession," hearing of their necessity, offered his services; and, notwithstanding the unanimous wish of his congregation and the judgment of most of his friends, left Perth, and embarked for India.

In 1853 he landed in Calcutta, and there for four years earnestly and successfully preached Christ and Him crucified. From the very commencement of his work, there was the same ceaseless activity, the same fertility of expellents in approaching people, and of modes of doing them good. Outside his congregational sphere he had a round of engagements enough in themselves to fill the hands of most men; but he looked on his work in Calcutta as that of a man standing in a gateway, and speaking to all that went in or out. They and he might never meet again, but the word spoken might be remembered for ever.

A year after reaching India he had married again, but Mrs. Milne had soon to come back to England because of ill health. This soon told on Mr. Milne's feelings, and when, at length, the English physicians forbade her return, Mr. Milne, with very sorrowful feelings, was

compelled to leave the land in which he had expected to be buried, and return to Scotland. His old charge at Perth happened at this very time to be vacant, and, after a little delay, he resumed its pastoral care, spending there the remaining ten years of his life. Despite the weakness of his body, and especially the suffering in his head, which oftentimes unfitted him altogether for work, he persevered in his labors, upheld by that passion for souls resulting from the nearness of his own living to Christ.

In 1860, the first of a series of open air religious meetings was held at Perth, Mr. Milne taking part as eagerly as ever. A three-days' conference was followed by seventy nights of continuous service, during which "many were added to the Church." So general was the movement that, at Christmas time, the *Guizard* boys, instead of singing their usual songs, took to singing, "Rest for the weary," "Christ for me," and other hymns.* The movement soon was shared in by other places, and Mr. Milne was active throughout the whole locality. By personal solicitation, he often brought to these meetings persons who, but for his speaking to them, might not have attended. Hurrying, for instance, to a meeting one evening, he met a gentleman on the roadside. Saluting him, Mr. Milne asked if he were aware of the meeting in town that night. What sort of meeting? asked the stranger. A religious meeting, and a most delightful one it will be. Will you come? By all means, was the answer, and in a moment Mr. Milne's arm was linked in his, and they hastened away to the church.

In 1864, Queen Victoria visited Perth, and Mr. Milne determined to do something for her. She was still in her deep sorrow for Prince Albert, and so he resolved to give her a copy of the hymn beginning, "I shine in the light of God," which had often comforted himself. He went to the railway platform as the Queen arrived, but found no opportunity then. He followed to the hotel where she was luncheon, and being personally known to one of the noblemen in the suite, was informed that he could not possibly see Her Majesty. This nobleman, however, brought the Queen's private secretary to him, and, on the assurance that the hymn would really be given to her, it was entrusted to his hands. On one occasion, addressing a man breaking stones on the roadside, he said: "Do you know I am a stone-breaker, too?" following this by a conversation on the stony heart. Coming from church one afternoon, he met three women, evidently out for a walk. "Stop," said one to the others, "I have lost something." "Yes," said Mr. Milne, "and I'll tell you what you are losing." They looked

* The remains of one of the old Church Plays may be found in the Scottish Christmas custom of boys masked and dressed up for the occasion, called *Guizards*, going from house to house with a strange medley of songs and dialogues, in which Hector, King of Troy, Samson, the Strongest Man, St. George, that killed the Dragon, and other characters take part.

annoyed. He added: "You are losing your Sabbath, and if you lose your Sabbaths now you will lose your souls by-and-by." The women stopped and turned back to their house.

But we must stop these extracts. We could easily fill page after page with such incidents, revealing the man's spiritual-mindedness, and the happy power he possessed of rendering everything available for spiritual lessons. But all this power costs life. Little do a people generally know that that power in their pastor which they so much admire, and by which they profit, is costing him his life. A minister nourishes his people by his own heart's blood.

In 1868, Mr. Milne's health broke down altogether. A removal to Edinburgh followed; then a few months of enforced quietness, and one morning, as he knelt at his bedside with his Bible before him, his heart ceased to beat, falling backwards, he passed, without pang or struggle, from prayer to praise, having doubtless an entrance ministered unto him abundantly in the everlasting kingdom of our Lord and Savior Jesus Christ.

REVIVAL THOUGHTS.

I HAVE been thinking that the argument of Moses on the Mount, in behalf of sinning Israel, is a good one to plead in behalf of a revival of religion. Moses pleaded what the Egyptians and the heathen nations would say when they heard that the Lord had slain His people in the wilderness—how His great name would be tarnished, His glory sullied, and His promises broken.

What mean the vaunting, boastful words which meet us from the Egyptians and heathen of our day, as they view the desolate condition of a pilgrim Church? They rejoice to think that the glory of the Bible God has gone out in darkness, or rather, that the silly people who have taken the Bible for their guide, and who professedly have gone in quest of a better country, are rebelling, rioting, and dying in the wilderness. From the city of destruction in which they dwell, they look upon the pilgrims who have left them, and alas! in too many instances, witness nothing beyond what can be seen at home. The Church lives, doubtless, and advances, too, but worldliness "eats as doth a canker."

In some congregations nothing is rarer than the conversion of a sinner. In others, every effort and device of man is used to make converts, and not unfrequently the new birth is so caricatured that this all-important change is in danger of becoming a laughing-stock. Silly creatures, in the pride of their hearts—I fear, also, encouraged

by ignorant guides, give themselves by profession to Christ, and then, the next week or the next month, are returned like the dog to his vomit, and, like the sow that was washed, to her wallowing in the mire. When the boundary-line between faith and unbelief is almost obliterated; when the Church and the world seem to have formed a confederacy; is it a wonder that religion is blasphemed, and that christian nations are full of infidels? The heathen *are* glorying in the deadness, the worldliness, and in the soullessness of the Church. In derision they ask, "Where is your God now gone? Where is the goodly land of love, and peace, and heavenly-mindedness to which you invited us? Is it not more honest, and honorable, and in every respect better to abide by the flesh-pots of Egypt than to go out into the wilderness to be consumed with the vain desire of enjoying the pleasures you renounced, together with those after which you have gone in pursuit?" So talks the world, and chuckles at its own wisdom. So will it continue to hold religion in contempt until God arises to plead His own cause.

The state of the Church demands the immediate manifestation of the divine presence. God's glory, as the upholder and deliverer of His pilgrim Church, is at stake, and it is not presumption for any lover of Zion to feel himself, like Moses, identified with the divine glory. Especially should every minister of the gospel realize himself a humble representative of God's unsullied honor as a faithful Promiser: and discarding all selfish considerations, plead with God so to display the power of His grace to create new creatures in Christ Jesus, that the reproach of His people may be taken away, and the world no longer glory over a Church dying in the wilderness. J. H.

A LEAF FROM A PASTOR'S JOURNAL.

I HAVE been thinking to-day of the unwritten history of life. I thought of it as I looked upon the face of a pale, sickly girl, who has for weary months been lying upon her bed, wasting away in disease. I talked to her about her hope in Christ. She did not speak very freely at first, and I supposed that, like many others, she had no deep religious experience.

I spoke of God's plans, that they were always perfect, and that His ways were all beneficent; that He guarded His people each one, every moment, and had in His thoughts their sanctification, and so caused all the circumstances of life to harmonize and meet in one central point—sanctification. I spoke to her of the love of Christ which ever broods over the saints, and, like the mother's love, selects the child

that suffers most for the greatest displays of earnest beneficence. Then I talked to her of the certainty of the wisdom of God's medication. Physicians may make mistakes, either in their diagnosis, or in the application of remedies. But God makes no mistakes. He is a true Physician. He understands perfectly every ill. He knows just how to reach it, and what remedy to administer. She could trust herself blindly in His hands. She could not see Him, nor hear His explanations of His course with her, nor tell why she needed such medication, nor how it would result, but she could *trust*, and that was all that was needed.

Then she told me, in a few simple words, that she had suffered a great deal, and at first she could not understand why it was, nor could she bring herself to feel that it was all just right, nor to say, "Thy will be done." But now she had learned to feel just as I had spoken regarding God's ways of leading His people. She had not learned this in a day. It had not burst out upon her suddenly, as a lesson written in the clouds. She had struggled up to it. She had got it in prayer and in meditation on God's promises and words. Now she could trust God and feel that all was right, although everything seemed very dark.

Then I thought again of the history of sanctification—the history of soul culture—that beautiful, glorious, unwritten history of life. We can take up many a volume that stands on the shelves of our libraries, and read the history of many a great man whose name shines like a star in the galaxy of the immortals, and whom men have canonized in their hearts. We can read the history of his life as men can see it. We can read the outer history—the history of a man's deeds on field or sea, of a man's inventions or discoveries, of a man's great success in business or in literature. We can read his words, his books, his sermons, his letters. Something of his history we can thus learn, and there are many histories over which students pore with intensest interest. Men go to old Plutarch to study his characters, to learn the elements of greatness and the way to success, that they may seek fame by the same paths others have trod.

The world is full of histories. Among them are some glorious life-records. But I would like best to read the unwritten histories of christian life, the soul-history of those who began low down and rose, step by step, till, ready for glory, they went home to be crowned. No history or biography ever written has the interest to me that the old man's story has, who will tell you how God led him on from darkness to dawn, from dawn to sunrise, from sunrise to zenith brightness.

How slowly men learn! How they should struggle up, step by step! God's school of trial seems to be His best school. Sick beds are

revealers. The sweetest life I ever saw was that of a poor old woman, who had lain upon her bed and sat upon her chair for fourteen years. She began very low down in christian life, too, but she had gone through the whole curriculum. No college walls were as sacred to me as that one old room with its rag-carpet, and plain walls, and homely furniture, from which she had never moved in all those years. She had spelled out many a lesson which adepts in Hebrew and Greek could never have deciphered. She had an education which would not have entitled her to a seat among the great scholars of worldly lore, but which did entitle her to a seat among angels, and with Jesus himself. She had already sat down in heavenly places; for to be in heaven is first to understand heavenly things, and he who can read life's lesson through, and who has learned, in the sorest circumstances, to feel that God is good and doeth all things well, and to say, "Thy will be done," has risen up to heaven by character, and sits side by side with God.

God graduates his lessons, and writes them as on rocks on a mountain's side. The learner begins at the bottom, and learns some very simple lesson—only the alphabet, may be, or perhaps only a portion of it. But further up, more difficult lessons are written, and, as the scholar climbs, he reads; and when he gains the summit, he has read the course through. If you would learn the mysteries of life, you must climb. Every difficulty you meet in life contains a secret of God for you, but you must overcome the difficulty if you would hear it. Every sorrow God sends, has a secret. Accept the sorrow, and when you lie crushed and broken, God's angel will whisper the secret into your ear.

J. R.

JESUS, THE MODEL PREACHER.

A THIRD element of power in the preaching of Christ was His *perfect knowledge of the truth*. He was the truth itself. He was the great revealer of spiritual and saving truth. He was at home in the discussion of His subject. In Him was no darkness at all. He never blundered, never got bewildered in his discourse, for His mind was luminous as the sun; Grace and Truth coming by Jesus Christ.

He did not reason or speculate about truth, but proclaimed it in its native simplicity and beauty. He was a perennial fountain of heavenly wisdom and knowledge. Every word of His own statements He believed—He knew—to be the very truth of God. There was no guesswork in his teachings. Ideas with Him were abundant, and He was not compelled to economize His thoughts by hammering them out "thin," or "farming them to death." He was not "indebted to

His imagination for His facts, nor to His memory for His wit." He preached no secondhand gospel. He leaned upon no "helps for sermonizing" and for speaking. He followed no approved commentator—no learned Rabbi's exposition of Moses and the prophets. He borrowed from no man, and championed no man's system of theology. Truth, with Him, was an intuition, a fire of His own soul—a production of the divinity within Him.

In His speech there was none of that "sound and fury" that signify nothing. In no discourse of His do we find a parade of fine words—no "beating about" to come at the subject handsomely, or to surprise and storm the hearts of His hearers. There is no pitiable, half-despairing grasping after and clutching at fugitive thoughts and nebulous ideas, which we sometimes witness in modern pulpits. We never find Him crushed down beneath the weight of His subject, or struggling hopelessly and confusedly in the middle of it. He seems to come on it from above, and to comprehend it at a glance. "He stoops to touch the loftiest thoughts." As a true witness, He tells, in a plain, straightforward manner, what He knows, or as much of it as the occasion demands. His person, we are told, was so full of healing power, and His will so inclined to heal, that the diseased, by touching the hem of His garment, or by hearing the simple "I will," were immediately made whole. So full was His soul of truth, His mind so enlarged with bright, pure thoughts, so pregnant with perfect conceptions of divine things, that every utterance was a complete idea—a whole, well-formed, full-sized, living truth, a thing of beauty and of power, still walking the earth, indestructible and immortal.

The consciousness that He was uttering the truth, the truth of God's love and wisdom as exercised in man's redemption—that He was uttering it in all its parts, proportions, and relations, and at the right time and in the right manner, gave a tremendous weight and power to His ministry both in public and in private life. No wonder, then, that the soldiers sent to arrest Him, and to bring Him before the rulers of the people, returned without Him, and reported, as an apology for their failure, that "Never man spake like this man."

The conscious possession of the truth gives to the mind an energy and courage and power, and to the tongue an eloquence and magnetic force which nothing else can impart.

R. B. E.

THE ELDERSHIP.

IN our last number there appeared a Plea for a Permanent Eldership, written by one well able to say all that can be said on behalf of it. The question, we know, is not new to our correspondent, and our

readers are now able to judge of the merits of the case. We are by no means convinced by the arguments there presented of the unsoundness of our position, and shall, as briefly as possible, notice a few points suggested by his article. Let us not, however, in what we may say, be at all supposed to disparage or dishonor the Ruling Eldership. Nothing is farther from our thoughts. We know the value of that office, and esteem most highly in love, for their works' sake, many brethren who hold it. But we believe that this practice which has crept into our Church, is to the interest neither of the Eldership nor of the Church itself, and therefore we advocate a return to "the pattern showed us in the mount."

Our correspondent, then, has nothing to say against the historical argument in favor of a Periodic Eldership. He thus admits the correctness of our statement that a temporary eldership was the law and practice of the Presbyterian churches of the Reformation.* When we ask, therefore, for a similar eldership now, we are not advocating any Nineteenth century novelty. We are simply seeking a return to the good old ways of our forefathers, and the early customs of our mother Church. "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths; where is the good way, and walk therein, and ye shall find rest unto your souls."

The main argument running through that Plea is that, as ministers and elders "hold the same relationship substantially to the people," "that the laws which hold good in the one case, will apply equally to the other." *This is not Presbyterian doctrine.* It is pure, undiluted Congregationalism. Independency asserts that all the elders of a church "have an equal right to perform the same functions"—(Davidson's *Eccles. Polity*)—that is, "that they hold substantially the same relationship to the people." In opposition to this, Presbytery affirms that there are elders who only rule, and there are elders who teach *and* rule. The teaching eldership or ministry has thus a work peculiarly its own, into which the ruling elder does not, and cannot enter. The latter is ordained to rule, not to teach; and if, under exceptional cases, he teach, he does so not as a pastor, but because exhorting, as a brother. The ruling elder cannot, in any proper sense of the word, be a "pastor," and to call him such is an abuse of language. His duties are service to the Church in the way of *rule*, while the duties of the pastor are these, and also service in the way of *instructing*. The two offices, while having some duties in

* In addition to those churches we previously mentioned, the Reformed or Calvinistic Church, in Germany, and the Hungarian Church, both of which are in government Presbyterian, of the strictest Scottish type, elect their elders for triennial periods, and have done so without interruption since the Reformation.

common, are thus wholly distinct, and their respective occupants do not "stand in the same relationship to the people."

To those admitting that this distinction is Scriptural, it is plain that it does not follow that, because certain laws apply to the one office, that they will necessarily govern the other. On the contrary, the very difference of relationship will admit, and may require a difference in the laws. Take, for instance, the point before us, the Duration of Service. The primary function of the pastorate is religious teaching—a producing of spiritual impressions, and a building up in knowledge and holiness. To secure this, the teacher must possess a personal influence over the individuals taught, and for this again a lifetime is needed—a life-example and a life-intercourse. The work of the pastorate, thus, is continuous. It needs a life-consecration to qualify for its duties, and a life's incumbency for their discharge. Life-tenure is thus essential to full pastoral efficiency or success.

On the other hand, the primary functions of the ruling eldership is *rule*, and the distinctive qualification needed is the judicial faculty. The elder's work in this direction is not continuous, but occasional. He does not need, as does the pastor, a life-consecration, and can discharge all his duties while attending to his secular calling. In the nature of *his* office there is thus nothing to render a life-tenure indispensable. It may therefore be held as under the plan of rotation.

But what is this plan of Rotation as applied to the Eldership? Not, that once an elder has completed his term of service, be this one, or three, or five years, that then he shall stand aside for ever, but merely, that having served this period, he shall have an opportunity of obtaining relief from duties perhaps too arduous for him, while the congregation shall have an opportunity of expressing its opinion on his official career. If satisfied, it can—and in most cases undoubtedly will—re-elect him to its duties. If not re-elected, he still retains his eldership, and, when requested, can perform any of the duties of the office. In such a plan there is nothing unscriptural, nothing unconstitutional, nothing impracticable, nothing new.

Look at this matter from a practical point of view. It does not "render a life-exercise of the office impossible." It is not intended to do so, nor has it that effect where it is followed. In the Reformed Church, where it has been pursued for three hundred years, and which to-day calls it "invaluable," such a case as our correspondent supposes, of a congregation year after year electing new elders, always setting aside those of the previous year's election, never, we are very sure, occurred. And yet we can easily suppose that it might be better for a congregation to do even this, in its search after good elders, than to have to bear, for the term of their lives, with an irremovable

bench of irresponsible, and it might be, incompetent elders. Congregations, however, have too deep an interest in securing the godliest and most efficient of their members for this office to allow them to act capriciously. They will not, for they do not, change for the sake of change. So long as an elder is faithful and efficient, his re-election is on every occasion morally certain, and a life exercise of the office would be the rule.

But now, as the case is possible, let us suppose that congregations have blundered, and elected unsuitable elders, shall they have no way of obtaining relief from the incubus of their own mistake? Must their interests suffer on for ten, twenty, or thirty years, because so many years ago, their fathers mistook those persons' character, or because office has developed qualities then unsuspected, so that now there is utter want of harmony between them and the congregation? Would not, in such a case, "their punishment be greater than they could bear"?

Again, how much of sessional efficiency depends on harmony and good feeling among the members of session themselves? Firebrands and wet blankets are both useful in their own places, but by no means agreeable anywhere else. One may be elected to the eldership who is a remarkably good man, deeply interested in Christ's cause, admirably adapted for not a little usefulness in some departments, but yet, like the square peg in the round hole, have peculiarities that render him not easy to work with. Like grit in machinery, his presence causes noise, and jarring, and greatly hinders the comfort of others. Differing, it may be, from his brethren, he speaks freely of this difference outside the session; and while he may thus obtain sympathy for himself, he is acting an unbrotherly part, and is undermining the whole influence of the session. The very existence of that session, as a court, is thus imperilled. The true interests of the congregation are selfishly ignored. The pastoral tie may be endangered, if not broken. Christ's cause may suffer great injury, and all because there is no way of effecting a change—of removing the dead fly out of the ointment! "Is God the author of confusion?" Can such a state of matters be in keeping with that "decency and order" that should characterize all our Church procedure?

Or look at it from another point of view. The pastorate was made for the Church, not the Church for the pastorate, and so ordination does not secure for the pastor a life-exercise of his office in one particular sphere. If an unsuitable pastor be elected—and congregations are not infallible, these have a sharp and effective remedy in their hands. Congregations are equally fallible in their choosing of elders. This office also is for the Church, and not the Church for it. If an

error be made, must there not be somehow and somewhere a remedy? and where is this save in a Periodic eldership? In his official capacity, the pastor is subject to the test of efficiency; can there be anything wrong or unscriptural or unfair in judging of the ruling eldership by the same test? Nay, is there not something strange in subjecting the higher office, the teaching eldership, to this law, and exempting the lower one from the operation of any such one whatever? Why should there be in this respect, one law for the pastor and another for the elder? Under our present system, the pastor is movable—*very* movable; the elder irremovable! Let the pastor cross the path of any unprincipled or vindictive man, and oftentimes the days of his ministry are numbered. Let an elder be as negligent of his duties as if there were none to discharge; let the sick be unvisited; the careless overlooked; the prayer-meeting unentered; the Sabbath-school disregarded, yet no power on earth can remove that elder if he resolves to set at naught the interests of the congregation or the wishes of his brethren! Under the law of a periodic eldership, this conduct would bring its own remedy, and such an anomaly prevented.

Sure we are that our brethren in the eldership themselves, so soon as they understand the facts in the case, will be first and foremost in supporting this return to our old Church law. That law takes nothing from their office that Christ has given it, but assigns to it its scriptural character, as one of service and not merely of rule. It would afford to elders an easy mode of ascertaining, what to conscientious men must be all important, the light in which their public life is regarded by the congregation. It would relieve them of all suspicion of distrusting their own friends, and of clinging to office regardless of the welfare of the Church. It would enable them to obtain relief from responsibilities they may at present be unable to meet. It would permit congregations, without looking forward to the changes resulting from death, to modify or enlarge their sessions from time to time; to profit by the energies of some who might be only temporarily with them; to enlist frequently the younger members in the work of the Church, and, by securing more perfect oneness of thought and feeling among all its members, to contribute the more largely to the general efficiency of our church organizations, and of our denominational activity.

MAY THE CHRISTIAN DRINK?

THE question is not whether the Christian may be a drunkard, or what is termed a “moderate drinker.” Neither is it whether the use of intoxicating liquors as a beverage is sinful in itself—sinful *per se*, as

the phrase goes. The question which this article proposes to consider is, "May the Christian, the professed follower of Christ, use intoxicating liquors as a beverage at all?" Under existing circumstances, in the present age of the world, in the presence of the appalling prevalence, power, and desolations of intemperance, may the Christian take a single glass as a beverage? Does Christian liberty allow him to do so?

That the question must be answered in the negative, this article attempts to show. That "total abstinence," in the popular acceptance of the phrase, is obligatory upon every professor of the name of Jesus, is the proposition here affirmed. In proof of this proposition, the arguments are many. The necessary limits of an article of this kind preclude anything more than a mere glance at some of the most important ones. And—

1st. It is the only position that is *safe in all cases*. Whatever may be true of exceptional individuals, it is certainly true that with multitudes, a single glass is fatal. Almost the moment the intoxicating fluid passes into the system, the whole frame and being are under its power. Every fibre tingles with a new sensation. The brain is on fire; the tongue is strangely loosened, or as strangely tied; the eyes gleam and glisten, or else are set in a dull and senseless stare; the very fingers and toes prickle and jerk as with an electric shock. In a word, the individual is intoxicated. Christian, Jew, or Mohammedan, he is drunk. And a single step from the position of total abstinence has done the work. Another step may produce more intoxication, but the first one has placed him where no Christian has a right to be. It has deprived him of the control of himself. He is in no condition to keep his heart with all diligence, as his Master and his safety require. And while this may seem to be an extreme case, careful observation will show that it is far from it. The number of those whom a single glass does not intoxicate, to a discernible extent, is extremely small. Men may boast of their ability to hold a certain amount without feeling it, but in nine cases out of ten the experiment will demonstrate the mistake. In almost every instance it will be found that, if they *hold* any of the vile mixture that, in the present day, is called liquor, whether they feel it or not, they certainly *show* it. Never does a man make a greater mistake than when he imagines that he can take a glass of liquor, and then mingle in the society of others without revealing the fact. The experiment is made almost every day, in almost every society, and almost uniformly with the same result. The fact is revealed by the natural effects of the glass. There is, to a greater or less extent, intoxication, and intoxication reveals its own cause. Who can deny this? Does not all observation prove it? And

does the Christian claim this as his privilege—to become partially intoxicated? Nay, *dare* the true Christian place himself in such a condition? Is he safe for a moment in it? Suppose some great emergency should suddenly arise, some crisis in his affairs should be sprung upon him, some great duty to be discharged, or some mighty temptation should overtake him, is he in a condition to meet the demands of the occasion? Oh, how many a wrecked and blighted life—wrecked and blighted by a single glass—comes up from the graves around us to answer, in notes of warning, the question! The truth is—the whole history of intemperance declares it—that the only ground of safety for any and every Christian in this matter, is that which bears the inscription, “Touch not the unclean thing.” Again—

2d. Every Christian who, in the present day, takes a single glass, is a *stumbling-block* in the way of others. It is practically a moral impossibility to long conceal the fact. Somebody will find it out. There is scarcely a community in Christendom, except, perhaps, in the large and crowded cities, where the habit of each member of it in this respect is not known to many, if not all the others. And that Christian who is known to take a glass, no matter how seldom, puts “an occasion to fall” in the way of others. Some poor soul is led astray by his influence. Some eye-witness is confirmed in a career to the drunkard’s grave by the sight. Some weak conscience is silenced. Some strong passion is strengthened. A single glass taken by a Christian in the family circle, or at the social feast-table, or in the barroom, has been known to accomplish all this. No Christian knows but that the very next glass taken by him or *her* may be followed by similar or worse results. The Christian must not bear such fruit. He must see to it that he “puts not a stumbling-block or an occasion to fall in his brother’s way.” Again—

3d. He who takes even a single glass, in the present day, *compromises his religion in the eyes of the world*. Multitudes outside of the Church, who do not profess to be Christians, totally abstain from principle. They have seen the evils of intemperance. They have witnessed its ravages. They have mourned over its desolations. They have, in many instances, had their own hearts pierced through with its sorrows. They have studied its laws. They have traced up its streams of misery and woe, to their sources. And they firmly believe that he who takes a single glass, who does not entirely abstain, is doing much to swell the tide of this terrible evil, and that he is thus acting the part of an enemy and scourge to his race. And they very naturally conclude that if a man’s religion sustains him in this, that it is not a desirable religion. Even in the minds of the intemperate themselves there is a conviction that religion, if it be worth anything, ought to

stand as a wall of fire against a single indulgence in this direction. They know, by sad experience, the meaning of an occasional or even a single glass. They know that there is death in the cup, and their very souls, trembling under the weight of the accursed habit, recoil from the suggestion that religion, pronouncing war upon the drunkard, yet permits an indulgence, the only legitimate tendency of which is to make the drunkard! Is the Christian permitted thus to compromise his religion? Still farther—

4th. The Christian can exert no influence in favor of temperance—he can do nothing to stem the tide of intemperance—while he stands upon any other ground than that of total abstinence. He who is known to take a single glass cannot preach temperance to any purpose. His argument, his counsel, and his warning will come back with the response, “Physician, heal thyself.” Justly or unjustly, he is counted with the enemy. Whatever may be his moral weight, it is thrown in the balance against this cause. The distiller, the vender, the drunkard—all claim him. The honest, earnest advocate of temperance is compelled to allow the claim. And as a power against this giant evil, which is desolating the land, corrupting society, and causing the very land to mourn, that man’s religion is vain. Surely the Christian is not permitted thus to steal the livery of heaven to serve the devil in. He cannot surely be permitted to take a position in which his whole influence is inevitably thrown against his religion?

Reader, are you a follower of Jesus? If so, what is your attitude toward this terrible enemy of your race? Do you treat it as an enemy? Or do you claim that your Bible gives you permission to play with it, to take it to your bosom, to welcome it to your household, to meet it in its secret lurking places? Do you claim it as a right, as one of the prerogatives of your Christian liberty, to take an occasional glass? If so, the chances are, you are destined to fill a drunkard’s grave. Your religion is so feeble a thing. Its claims sit so lightly upon you that it will not be able to save you. And you will find that however fair and plausible may be your arguments in vindication of your liberty, it has let into your bosom an enemy that will “bite like a serpent and sting like an adder.”

M.

THE CABINET.

If you aim to honor God, he will be sure to honor you.

THOSE who burden needlessly their own consciences with the state of other people’s, are apt to have a busy life, and not a very useful one.

TRUE humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all.

I WOULD not deprive life of a single enjoyment, but I would counteract what is pernicious in whatever is elegant. If among my flowers there were a snake, I would not root up my flowers; I would kill the snake.

CHRISTIAN assurance does not become a person who is cherishing some darling sin. The indulgence of wickedness grieves away the Holy Ghost, from whom alone assurance can come. "I would not," said John Newton, "give a straw for that assurance which sin will not damp."

HUMBLENESS of mind is gained more by believing in Christ than by dwelling upon our sins. When we see the "King in his beauty," we have little desire to behold our own deformity.

ANTONIO GUEVAZI used to say that heaven would be filled with those who had done good works, through faith in Christ, and hell with such as had intended to do them.

A TRULY pious church—a church in earnest—bent on its own spiritual progress and the salvation of souls, will live through the straits of poverty, the fires of persecution, the fears of friends, and the opposition of foes. It will assert its right to live by performing the functions of life, and by continuance in well-doing will live more abundantly. Religion is life, life is from God; ask and receive; ye have not because ye ask not, or otherwise ye ask amiss. Let God be true, and every man a liar who doubts His promise or contradicts His word.

A LADY once dropped into the gutter her diamond ring. She had a fair hand, and she looked a minute at the filth, but the ring was precious; so tucking up her sleeve a little, she put her hand right into the mud to save her ring. So we sometimes meet with characters fallen into the filth of deep degradation, but their souls are so precious that it is worth while to thrust your hand into the midst of the pollution to see if you can get hold of these precious jewels for Jesus Christ.

THE small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up, in good proportion with strength, a man's mind.

SABBATH-SCHOOL DEPARTMENT.

PERSONAL.

OUR next issue will contain the first instalment of our helps to the Sabbath-school teachers of our Church. We ask for them a forbearing criticism. New machinery is always a little stiff, and some may possibly think that we have not presented exactly *their* ideal of Sabbath-school Notes. Well, we expect that much. We try to do our best, and perhaps a second, and still more likely a third, reading may show that there is

more real information as to the meaning of Scripture given in our modest Notes than in some others that make more show. We do not mean them to supersede preparation of the Lesson by the teacher; they are simply *helps*. They are not meant to be taken to the school and used as question-books; their place is the teacher's home. If the teacher would speak from the fulness of his heart, he must steep his mind over and over again in their contents. Will our teachers aid us by suggestions for their

improvement? Any such we will regard as personal favors, and give them our careful consideration.

The Lesson Paper we shall publish as a fly-sheet, and schools may be supplied on terms, for which see cover.

Will our pastors, superintendents and teachers, then, let us hear at an early date how many copies either of the *WORKER* or of the *Lesson Paper* they may require? It will cost them nothing more to subscribe now than next month, and help us to know at once how many we may require to print.

The different Synods of the Church have, at their late meetings, very cordially recommended the *WORKER* to the Sabbath-school teachers within their bounds. For this spontaneous action of brethren, to so many of whom we are utter personal strangers, we are deeply grateful, and stimulated by the recommendation thus officially passed on our efforts to benefit our teachers, we address ourselves hopefully to the work of another year, thanking God and taking courage.

GOOD!

THE first week of January is now recognized the whole world over as the *Week of Prayer*. Many a congregation has had its observance of that season marked by a great religious interest, in the awakening and conversion of the careless, in the quickening and reviving of believers, and in an increase of brotherly love and Christian activity among all the members of the Church. Few, if any, who have once enjoyed this communion of saints will be found willing to neglect it. The circle of those engaging in it, is widening and widening out year after year, and will soon, we trust, include the whole Church of Christ.

Why should we not secure for our Sabbath-schools, our workers in the cause of Christ, our superintendents, our school-officers, our teachers, our scholars, a double portion of the blessing at such a season? What a wonderful blessing would be a revived Sabbath-school? Pastors would be encouraged, parents would be gladdened, the community be purified, souls saved in the dew of their youth, and through the enlargement of the Church, the Savior greatly glorified! Shall we not, as a Church, plead for such a blessing on our Sabbath-school work? Suppose that our pastors agree to preach on the first Sabbath of January, either to parents and teachers on some topic con-

nected with the religious education of the young, or to the baptized membership of the Church itself, urging on them to flee to the Savior; Suppose that all interested in this Sabbath-school work abound in prayer in prospect of those services; Suppose that in all our schools there be special meetings for prayer in connection with them, might we not expect that the new year would be ushered in with an opening of the windows of heaven, and a very precious outpouring of the Holy Spirit on our whole Church? Many have already agreed to take part in such a concert; let us therefore suggest to all interested in this work, to arrange for some such exercises in their different schools; and thus, in answer to our united, believing prayer, the Sun of Righteousness may prepare for the harvest many of the precious souls now under instruction in our Sabbath-schools.

CARELESS TEACHING.

WITH a view to hearing some of the methods of teaching, I walked into a Sabbath-school, and seating myself in close proximity to a lady, around whom was gathered a class of about eight boys, soon became an amazed, if not an interested listener.

The first thing in order, each pupil was called on to recite a few questions of the Shorter Catechism, which they did stumbingly and hesitatingly, sitting down with evident relief when through. And can we wonder at this, for were not questions and answers a set of meaningless words, as incomprehensible to them as the Greek alphabet?

Next in order, each scholar repeated, parrot-like, regardless of articulation or emphasis or inflection, that beautiful Psalm, so fraught with living, precious truths, "The Lord's my Shepherd." One boy, who had failed to commit his lesson, was gently reprimanded for laziness, and thus ended the lesson. The teacher folded her hands complacently, feeling her duty for the day was done.

I could not refrain from literally staring at the teacher. It was beyond my comprehension how any one could feed precious souls upon such husks, and even imagine they could derive the least substance from such teaching. Nothing but a miracle of God's saving grace would lead souls to the cross under such teaching. It would have the reverse effect, drive them away, and close their hearts against the Bible, for they can see naught of its beauty and purity. Out upon teaching that per-

mits such golden opportunities to slip away, and wastes material for a first-class lesson in faith and dependence on Jesus Christ.

Take the first line, "The Lord's my Shepherd." How beautiful the entire dependence placed upon this Shepherd, who loves even the most wayward of His sheep so fondly, and what a grand opportunity to impress upon the scholars the watchful care God ever exercises over His children. And as the sheep are entirely guided by the love and thoughtfulness of their Shepherd, and all their wants supplied, so shall the children of God be shielded and guarded. If we could only instil this implicit faith into our scholars, what a noble, earnest set of Christians we might send forth to battle with the temptations so alluringly strewn around, and, by their victory, show to others that the Lord is truly their Shepherd, and will guide them over these slippery places over which the Christian must go to attain the glorious end.

While listening to the boys reciting this Psalm so carelessly, I thought how much heart-bitterness each might be spared if they could only feel that their Shepherd was ever watching over them, ready to extend His aid to help them over the crossings of sin, on which weak humanity is so prone to fall.

But under such teaching will they ever learn this faith so necessary unto salvation? Teachers themselves must feel it in every fibre of their being—must be workers, and not dreamers in the Master's work; must pray earnestly, incessantly, and importunately that they may feel that the Lord is their Shepherd, and with Him for a Guide they shall not want; all physical and mental requirements shall be abundantly supplied, and, with this implicit faith, they cannot fail to bring their classes, each and all to Jesus.

Teachers, know that your work is not one that you can perform or not, at your option. God requires faithfulness and zeal in your work, and careless teacher, fear that your reward may be found in the sentence, "Ye knew your duty, but did it not." AMITY.

PREPARATION OF THE LESSON.

THIS implies, first, a correct knowledge of the thoughts presented in the text, and secondly, the arrangement of them, or part of them, for a particular class. The first is illustrated by the men and munitions of war that the general has in his hands, and the second by

the mobilization of his forces and the plan of the campaign. Without a good supply of the first, he can only skirmish—a state of things possibly seen sometimes in the Sabbath-school room. Without the second, his very abundance may prove an embarrassment and injury to his work.

To bring out some ideas on this matter more clearly and profitably to young and inexperienced teachers, let us take a lesson and study it together. Our lesson will be the opening words of the Epistle to the Hebrews: "God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

We shall suppose our day's work out of doors has been done, and we are at our table, supper over, lamp burning, pencil and paper and books before us. These last need not be many. They should include, however, *our own Bible*, with whose topographical arrangements we are familiar—no little advantage—a concordance, a Bible dictionary, and lastly, a general commentary like Scott's or Henry's, if we have no special one on the particular book. The place of this last article, however, will be well supplied by full lesson notes, such as the CHRISTIAN WORKER will contain for 1871.

But, for the present, I think we shall put our commentary and (with all respect, Mr. Editor) our C. W. notes on the other side of the table, just within reach, teaching ourselves by this object lesson, not to lean upon our friends for what our own energies can do.

Are we now ready to study? Not quite. Said our great Teacher to His Apostles, "Tarry ye in the city of Jerusalem till ye be endowed with power from on high." The great truth is the same now, no right preparation for the work without the power of the Spirit. Let us present our wants, our responsibilities and class to God in prayer. Oftentimes our best stimulus to prayer will come from the lesson. So here. Does Christ *speak* now by every faithful minister and teacher? What encouragement to seek His grace for His own work.

Secondly, let us *memorize* the lesson—in most cases an easy task, and one richly profitable. This strengthens the memory itself; it stores the mind with Scripture; it brings every part of the lesson to our memory at once, so that light from one verse is always ready to fall upon another; it enables us to think over our lesson when at our daily

work—times when our thoughts often come—and it stimulates the scholars to do the same.

Thirdly, let us now analyze the lesson—i. e., separate and note the different ideas. What ideas have we here? (A) God spake to the fathers in the past; 2, God speaks to us in these last days; 3, To the fathers by the prophets; 4, To us by Jesus; 5, To the fathers at different times and in divers ways; 6, To us always and only by the one way.

Now let us add to each of these heads whatever may explain and illustrate. Let the commentary still rest. We shall seek light from parallel passages given by our reference Bible and concordance, and call upon our memory for contributions gained by previous reading. For example, under the above articles such notes as these might be added: 1, Ancestors of the Jews for 2,000 years. To these alone, chosen by God, taught by Him. Other nations left to nature and tradition.

(B) God's design, not wrath, love; our responsibility; do we listen? Jews at Sinai; Samuel in the temple. The wicked say, "Depart from us, for we desire not the knowledge of thy ways." Job xxi: 14. The Psalmist: "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." Ps. cxix: 103. No new revelation.

(C) Enoch, Abraham, Jacob, Moses, Elijah, etc. Sent to speak in God's name, and inspired what to say.

(D) Jesus as prophet. Catechism. The word, the light. Superiority of Jesus' message to that of the prophets. Tells of a finished salvation, more light, more full promise of the Spirit.

(E) Long intervals between—Jacob to Moses, 210 years; Malachi to John, 420 years. Till Moses no books; very few after. Exhortations, warnings, rebukes, prophecies, songs, signs done before the people, girdle of Jeremiah, sticks of Ezekiel. Why all this variety? God's goodness, man's weakness.

(F) Bible always with us. Holy Spirit always present. All the Bible Jesus' word. This way sure. Popish tradition, Spiritualism.

Of course, this is only a specimen of analysis. Each teacher would vary it, and the notes adjoined. Now, having done what within us lies, let us consult all notes and commentaries within our reach, and under the appropriate headings, note down the results of our search.

We have now conscripted our forces. Our next work is to prepare them for the action.

KANSAS SYNOD S. S. RESOLUTIONS.

WHEREAS, The Sabbath-school work is a great and good one, therefore,

Resolved, 1, That all the people under this Synod be urged to take a deeper interest and a more active part in the Sabbath-school work—to enter classes in which they may be taught the truth as it is in Jesus, if not engaged as teachers, and to organize Sabbath-schools in destitute neighborhoods as far as possible.

2, That while the Bible is the great text-book, the Shorter Catechism should not be neglected.

3, That we recommend the adoption of Uniform Lessons, Blackboard Exercises, Object Lessons, etc., so far as practicable.

4, That Revs. J. N. Smith, D. Forsythe, and J. F. Graham be appointed a committee to correspond and consult with the committee appointed by the General Assembly.

5, That we recommend all our Sabbath-schools to subscribe for the *CHRISTIAN WORKER* and *Youth's Evangelist*, and secure the Uniform Lessons published in these papers.

6, That the second evening of the next meeting of Synod be appointed for a conference on the subject of Sabbath-schools, and that Rev. J. F. Graham be appointed to open the discussion.

PITTSBURGH SYNOD S. S. RESOLUTIONS.

The Select Committee on Sabbath-schools report the following resolutions as expressive of the mind of this Synod in response to the recommendation of the last General Assembly:

1, That we cordially concur with the views expressed by the Assembly on the importance of the Sabbath-school work, and with the plans proposed for carrying it out efficiently.

2, That the following persons be appointed the Committee of this Synod to correspond with the Standing Committee of the Assembly: Revs. W. H. Andrew, R. G. Ferguson, S. H. Graham, J. C. Telford, Wm. Weir, and S. A. Taggart.

3, That we recommend to our Sabbath-schools the *CHRISTIAN WORKER*, conducted by Rev. G. D. Mathews, of New York, with special reference to the wants and interests of the Psalm-singing churches.

SEC. SYN. OF THE W. S. S. RESOLUTIONS.

Resolved, 1, That we hail with pleasure the increasing interest in the Sabbath-

school work in the U. P. Church; and that we commend the work to the congregations under our care.

2. That libraries and Sabbath-school papers, if used, should be selected with greatest care, by reason of the well-known fact that a large part of the Sabbath-school literature now in use must be regarded as pernicious in its tendency.

3. That we recommend to the Presbyteries belonging to this Synod, which have not done so already, to appoint a committee to correspond with a committee appointed by the General Assembly, and that the appointment of a synodical committee is unnecessary.

4. That we recommend the holding of Sabbath-school conventions by the various Presbyteries, or by two or more contiguous Presbyteries, at least once a year, in which all the Sabbath-schools within their bounds may be represented.

IOWA SYNOD S. S. RESOLUTIONS.

1. That we cordially concur with the General Assembly in the movement to enlarge and render more efficient the S. S. department of the Church's work.

2. That Rev. R. A. McAyeal be appointed a committee to collect information in regard to the Sabbath-school interests within our bounds, and to confer with the Assembly's committee in reference to the promotion of the general cause.

3. That we urge upon our churches the importance of the S. S. enterprise, and the necessity of taking measures that the teachers and the instruction be of the very best character; and to this end we would advise that pastors and sessions give special attention to securing the very best material in the way of superintendents and teachers; and that, in addition to the Bible, the Catechisms be taught in all the schools, and, as far as practicable, in all the classes.

4. That, in securing S. S. libraries, we recommend the U. P. Publishing House, at Pittsburgh, Pa., as the very best source from which to secure safe and judicious selections.

5. That we recommend the holding of conventions and institutes by Presbyteries and neighborhoods for mutual improvement and edification.

6. That we call the attention of ministers, elders, S. S. superintendents and teachers to the importance of attending county and state conventions, and of using their endeavors to have these conventions conducted in a manner that

will make them sources of wholesome Christian influence.

A SABBATH-SCHOOL IN THE OLDEN TIME.

"In the month of July last, a Sabbath evening-school was begun at Penny-cuick. It is at present attended by upwards of 150 children, all of whom are making a very rapid advancement in Christian knowledge, and proving, in addition to this, the great utility of such institutions in a moral point of view, by a decent and orderly behavior, particularly on the Lord's day. It is pleasing to observe the cordiality that subsists between the clergymen of that neighborhood, though of different persuasions, in giving their countenance and assistance to this beneficent undertaking. The children meet alternately at the parish church of Penny-cuick, Mr. Comrie's meeting-house at Haugh-head, and in the summer and harvest months at Mr. MacEwan's, in Howgate. In the winter, Mr. MacEwan superintends the instruction of about thirty children, who, from their distance, cannot attend the school at that season. The minister of the place for the time always opens the meeting with prayer, hears the children repeat the portions of Scripture which have formerly been assigned them, asks questions upon what they have rehearsed, and thence takes occasion to fill their understandings with the knowledge of divine truths, and to impress their hearts with a sense of their infinite importance. After this, two or more respectable and intelligent persons, chosen from among their parents, examine them from Brown's, Muckarsies, the proofs and Shorter Catechism, and hears them repeat their Psalms in metre, hymns, etc. The whole takes up about three hours, and the minister concludes with a few exhortations, prayer, etc. On the last Sabbath of the old year, at six o'clock in the evening, Mr. Comrie preached a sermon principally designed for the instruction of the children, from Eccles. xii: 1. The collection, which was near three pounds sterling, was appropriated to the purpose of buying books, to be given to those of them, in the different classes who should best acquit themselves at the public examination, which accordingly took place the following Monday—the first of the new year—in the church of Penny-cuick, when the children gave such proofs of their progress as were highly gratifying to the numerous assembly of spectators who were present. We have inserted the

above intelligence with the more pleasure, that we think it affords an excellent model for Sabbath evening-schools, which we should be happy to see generally under the joint charge of the ministers of the place and the more respectable of the parents."—*Edinburgh Christian Magazine*, 1798.

RIGHT.

IN Minnesota there is a Sabbath-school of forty scholars in a settlement where there is no other religious meeting. There were only two professing Christians. Neither of them would act as superintendent. A gentleman who sat near, listening to their excuses and refusals, rose and said:

"I am sorry these neighbors will not accept this position. I consider them

the only competent persons in the neighborhood; but a Sabbath-school we must have, and, if no one else will take it, I will. I am not fit for it—I am not a professor of religion; but, with the rest of you, I have children who need a Sabbath-school, and we can and will have a good one. If there is no one to pray, we will recite the Lord's Prayer."

He was unanimously elected.

At Henderson, the teacher of the public school is superintendent of the Sabbath-school, with such a hold upon the children that he has gathered into the Sabbath-school about one hundred and fifty children, mostly from Catholic families. Not yet having taken a stand for Christ in public prayer, he opens the school by their reciting the Lord's Prayer. But he has promised to go to work and read sermons on the Sabbath, and to erect the family altar.

NEW YORK SABBATH-SCHOOLS.

THE following important figures, prepared by Mr. Findlay Smith, of the S. S. Teachers' Reading Room and Exchange, No. 15 Bible House, Eighth Street, near Third Avenue, who has personally visited every school below Fifty-ninth Street, tell something of the Sabbath-school activity of our Empire City:

DENOMINATION.	From the Battery to 59th Street.			Total of Schools on Manhattan Island		
	Schools below 59th Street.	Scholars on Roll.	Teachers.	Schools on Manhattan Island.	Scholars on Roll.	Teachers.
Episcopalian.....	77	18427	1344	89	20373	1542
Presbyterian.....	59	17641	1612	66	18673	1715
Methodist.....	55	14504	1382	61	16581	1631
Baptist.....	38	8878	903	44	9963	1033
Union.....	29	6150	345	32	9392	369
Reformed.....	19	4993	455	22	5731	629
Lutheran.....	13	4743	366	15	5169	416
United Presbyterian..	7	1043	163	8	1118	177
Reformed "	5	1022	99	5	1022	92
Congregational.....	6	1337	123	7	1537	146
Friends.....	5	418	53	5	418	53
Moravian.....	2	260	19	2	260	19
Total.....	309	79420	6847	356	89237	7722
Roman Catholic.....	34	22108	1505	39	24258	1650
Unitarian.....	6	650	70	7	710	78
Universalist.....	5	1019	135	6	1069	141
Hebrew.....	7	1147	47	7	1147	47
Swedenborgian.....	2	225	25	2	225	25
Infidel.....	1	180	6	1	180	6
	55	25329	1789	62	27389	1947
Grand total.....	364	104749	8635	418	115826	9669

ITEMS.

JESUS WHISPERING.—"What is conscience?" said a Sabbath-school teacher one day to the little flock that gathered around to learn the words of life. Several of the children answered—one saying one thing and another and another, until a little timid child spoke out: "It is Jesus whispering in our hearts."

BOOKS IN THE BOOK.—I went into a large Sabbath-school a few weeks ago and asked the scholars: "How many books are there in the Bible?" They could not tell. Then I asked the teachers. There was no reply until the pastor, who was teaching a Bible-class, said: "We don't any of us know. You will have to tell us." It seemed very

strange to me that a man who had been studying the Bible, and preaching from it for thirty years, had never taken the trouble to count the number of books in it. Perhaps there are other good people, both young and old, as ignorant as he was. They ought not to be so. The Bible is in our hands every Sabbath, if not every day, and we should know more about it than any other book. We should know how many separate books or volumes there are in it; what kind of books they are—whether prose or poetry, history, letters, or prophecy. We should know who wrote them, where they were written, why they were written, etc.

It must be apparent to the least thoughtful that the success of Sabbath-school work depends almost wholly upon the capability and Christian faithfulness of the teachers. The best superintendent in the world, the best singing, the best library, the best system of conducting the school, will not supply the lack of good class instruction. It is in the class that the real work is done; all the rest is but secondary business, designed to attract and interest scholars by giving variety to the service. Why is it, then, that so little attention is paid to the matter of competency in the choice of teachers? Superintendents, pastors, and all Christians interested in the cause, would do well to ask

themselves the question. Perhaps a little pondering on it might lead to the reformation that is so greatly needed.

HOW MANY MAKE A SCHOOL.—It takes just three to make a school—one to teach and two to be taught. It must be a very peculiar neighborhood that cannot raise such a school. Hunt up the two children, and make a beginning. There will doubtless be more forthcoming when it is fully put into operation. At any rate, the school will probably be a great success, for three persons will be likely to receive great benefit—the teacher and the two scholars; and better than all, the work will assuredly please and honor the Lord. Try it.—*Baptist Teacher.*

IMPROVEMENTS in method of Sabbath-school work need not interfere with its spiritual effectiveness. The best ordered and best furnished schools we know of, schools following the "new ideas," as they are called, are the most successful in spiritual results. It is a very easy thing to croak, and we have yet to see that schools ignoring the "now fangled notions," as they are ungenerously styled by people who know but little about them, are more spiritual than others. The introduction of commodious and elegant palace-cars on our Western railroads has not injured the locomotives nor diminished what railroad men call the "power" of the roads.

MISSIONARY INTELLIGENCE.

FAREWELL MISSIONARY MEETING.

It is just a year since our Church sent out three additional laborers to our foreign mission fields, and now we have sent out another three, as in the former case, two (Rev. J. and Mrs. M. MacKie) to India, and one (Miss Teresa Campbell) to Egypt. Mr. MacKie studied at Allegheny, and before leaving Pittsburgh, his fellow-students presented him with a very handsome writing-desk, while a few friends in the 2d Church, Allegheny (Rev. Dr. Clark's), of which he and Mrs. MacKie were members, gave him a purse of some \$200. On the evening before sailing, a public meeting was held in Jane Street U. P. Church, New York, when suitable addresses were given by the Rev. Dr. Dales, Revs. R. König (of Pesth, Hungary, who had been for twenty years missionary in Constantinople), D. J.

Patterson, G. D. Mathews, and J. M. MacKie. All our churches of New York, in the neighborhood were represented, and a very considerable amount of interest and feeling manifested. Such meetings must be as pleasant to the brethren that leave us, showing the feelings with which we regard them and their work, as they are profitable to our people by bringing them into personal contact and acquaintanceship with our missionaries. Miss Campbell belonged to Jane St. Church, and a large number of her friends had assembled to bid her good-bye. The whole party sailed in the *Ismaïia* on Saturday, Nov. 5th, for Liverpool.

MISSION WORK.

THE modern missionary enterprise, though beginning its work in the European colonies, from the first turned with

longing eye to the heathen nations. Within twenty years after Carey's sermon at Kettering, in England, and the enthusiastic meetings at which the London Missionary Society was founded, all the churches of England and America had formed their societies, had chosen their fields, and were employing four hundred and fifty missionaries in active work.

The fifty years which have since passed have only extended and consolidated these efforts. There is a fullness, a definiteness, a system about the work in all these missions, and there is a cordial union among the workers of which opponents are little aware. The extent to which the labors of the missionaries have spread, and the degree in which their chosen fields have been occupied, is to be seen in their success. While Protestant churches are the mainspring of enlightenment and progress within the bounds of Christendom, beyond those bounds there is scarcely a kingdom or empire of importance in which their influence is not deeply felt. One hundred missionaries, chiefly American, are laboring among the Copts of Egypt, the Jews of Palestine, the Armenians of the Turkish empire, and the Nestorians of Persia. A hundred more, from all countries, occupy the ports of China and Siam; 560 labor in the provinces of India and the island of Ceylon. In Madagascar and the southern part of Africa there are nearly 300; 130 occupy the slave countries around the Gulf of Guinea, and 220 work for the kindred people in the West Indies. The Indian tribes of North America have 105 missionaries; 200 more instruct the tribes of Polynesia. Nevertheless, compared with the attention which they compel,

and the power which they exercise, these missions occupy a trifling space in the world. Their chief actors are a handful of men; their operations are limited; their friends are few.

CHINESE IN CALIFORNIA.

SCARCELY anything is being done for the women. They are far more numerous than is generally understood. They may be seen at every window and door, from cellar to garret, along either side of some of the cross streets and alleys. They are doubtless, for the most part, of the most degraded and hopelessly vicious class—the product of inbred pagan superstition and habitual criminal practices. But even the blackness of the moral darkness which surrounds these creatures is not impenetrable to Him who is the Light of the world.

Mrs. C. H. Cole's day-school for women and girls is well attended. It is under the patronage of ladies of different denominations, the lady president, Miss Dyson, being an Episcopalian, and the secretary, Mrs. Barstow, a Presbyterian. It is held in a small second-story room in the very midst of the Chinese population. Mrs. Cole said the only limit to the number of little girls was the dimensions of her room. The youthful faces looked bright, and the recitations were given with alacrity in Chinese and in English. Mrs. Cole was for nine years a missionary in China, and has taught this school upwards of a year. The Romanists have a school for Chinese boys in the same neighborhood, started within three months. Chinese have been sent to Rome from Hong Kong to be educated for this field.

HOME MISSIONS.

UNCLE CATO.

UNCLE CATO is a fair sample of the old preachers who rule the colored people of the south with despotic tyranny. They are appropriately called "preachers," their duty consisting in preaching five, six, or eight hours upon the Sabbath, according to the patience of their hearers.

A distinguished divine of New York City once asked me about Uncle Cato with much curiosity and surprise, as if he were a rare specimen, whereas every teacher of the Freedmen has seen his counterpart and been annoyed at his

obstinate resistance to the progress of education and true religion.

He has sense to perceive that intelligent people will not listen to his stale, and often senseless harangues, but is too proud to learn to read and keep pace with his people; so he hates the school and the teachers, and opposes them in all secret and underhanded ways—not openly, for "fear of the people."

Uncle Cato is an orthodox Hard Shell Baptist, immensely popular with his own denomination, and thoroughly respected by the colored Missionary Baptists and Methodists.

The teachers were anxious to discover the secret of Uncle Cato's popularity, and after making it a special study for long months, decided reason No. 1 to be, the well established belief that God had taught him to read in a vision, hence entitling him to rank as an "old prophet." To be sure, his reading was chiefly confined to familiar hymns and all well-known passages of Scripture. It was never clearly proven that he could read unfamiliar sentences of the simplest construction.

Reason No. 2, His strong self-will and determination to rule. His orthodoxy is beyond question. Not that it accords with Westminster Catechism, the Evangelical Alliance Creed, or the written formula of any known Christian Church—but Georgia traditions are the highest law, from which there is no appeal. As repeatedly announced by himself and his church, orthodoxy consists, first, in visions, dreams, and "travels," to warn the unconverted, assure the seeker of acceptance, and fit the soul for the second and main step, Immersion; in consequence of which is reached, 3d, undoubted right to the tree of life without any reference whatever to holy living. These three doctrines are the foundation, main building, and capstone of Uncle Cato's theology.

As outgrowths of these come many other doctrines, strongly insisted on, prominent among which is, that a baptized person can do exactly as he pleases without endangering his salvation. The right to break any or all of the Ten Commandments is perfectly clear to any one who has had a vision and been "under the water."

Uncle Cato is particularly loud in his affirmation of the right and duty to drink whiskey, and can never be outdone in an argument. I have talked with a great many preachers and laymen on the temperance question, and generally could silence, if not convince them. But Uncle Cato and Uncle Dick—a character fit for portrayal by a gifted pen—are proof against any presentation of truth opposed to their opinions. They know it is right to drink whiskey, for didn't God make it? didn't Christ make wine, drink it, and—how can my pen write the blasphemy!—get drunk? Doesn't the Bible say, "Be temperate in all things," and how can a man be temperate if he entirely abstains from drinking? To add to the force of such invincible logic, practice always agrees with preaching.

If I ever talked with this man, and was not made painfully aware of his

having recently taken whiskey, I do not now remember the time. He is one of those cool-blooded people who can drink to excess without reeling. The better class of his church-members—too few for a voice—object to his well-known habits, privately declaring it is a shame, and that he ought not to let his family suffer, as they do, from want of food and clothes.

The third Sabbath in April I saw him baptize a man who was evidently the worse for liquor. During the process of immersion the candidate was unable to control himself, and really dragged the preacher under the water. A bold parishioneer hinted that Uncle Cato himself may have had a drop too much, though there was no special evidence of his intoxication, and he was too far away from me for his own mouth to condemn him.

This incident, horrible as it was to the teachers who witnessed it, passed almost without comment—probably would have received no attention had they not spoken of it to their faithful Christian friends. These same teachers sometimes wish that the Keeper of the Vineyard would remove this man from his place, and they grow impatient and weary that their own work is hindered and crippled by his powerful and pernicious influence. After four years of sowing, the impatient laborers begin to look for harvest. That time has not yet come, but the blades are appearing. Right in Uncle Cato's church the tender shoots are springing up; the people who can read love to take their Bibles to church. Uncle Cato and his brother preachers declare they "have no use for Bible Christians," and want the Bibles all left at home. In vain! The desire to display knowledge and examine texts is stronger than the fear of ecclesiastical authority, and the Word of God appears every Sabbath in one or more hands. Thus has the "irrepressible conflict" between truth and error begun. Uncle Cato, with his leathery frame, powerful voice, unconquerable will, and the prestige of old traditions, is beating against the silent, unseen influence of an open Bible.

HAPPY CHRISTIANS.

Mrs. WHITE had been spending the afternoon with me. She was not very cheerful company. Much of the time was spent with the story of her troubles, which, after all, seemed to me of her own making. She complained of

her husband, of her children, of her pastor, and of herself.

"Oh," said Willy, after she was in the street, "arn't you so glad she's gone?"

"Why, Willy?" I said,

"She is so doleful she makes everything look dark. Is she a Christian, Auntie?"

"She professes to be," I answered, but it was time to go to prayer-meeting and I said no more to Willy then about it. At prayer-meeting we heard two or three men talk in a sad, dreary way, as you have all heard persons talk in your own prayer-meetings—people who make religion seem a gloomy thing. As we walked home, Willy said:

"Auntie, are Mr. French and Mr. Brown Christians?"

"I think so."

"And do they trust in the Lord? Does Mrs. White trust Him?"

"Yes, if they are Christians, they all trust Him. Why do you ask?"

"Because I read in my 'Daily Food' this morning, 'The man that trusteth in the Lord, happy is he.' They don't seem happy a bit, and I thought they couldn't be trusting in the Lord."

Was Willy right?

CO-OPERATION.

If it were a generally understood regulation that one of the conditions of Church membership was service, we might see our Churches rising to a far higher degree of zeal for God than they have ever yet attained. We know by experience that the idle part of the Church is that in which sin has strongest hold. If a farmer should leave one part of his farm uncultivated, it would be a hotbed for weeds, and the garlic, the nettle, and the thistle would from that centre spread all over his estate. The unworking part of the Church, like the mixed multitude that came out of Egypt, falls a-lusting, and brings mischief upon the whole of Israel. In the human body, if a bone should become dead, it becomes the origin and seat of disease. If any gland in the entire system should cease to produce its proper secretion, it begins at once to do mischief by gathering together or producing some foul purulent matter. Even thus, in the Church, if you are not serving God, you are hindering His cause; if you are not contributing to the progress of the Redeemer's kingdom, you are a drag upon its wheels. All Chris-

tians must take their share of holy labor. Sometimes, as the president of a college, I have letters sent to me asking for ministers, in something like these terms: "Dear Sir: Our chapel is very empty; our last minister, who was a very excellent man, but an unpopular preacher—(I may say, by way of parenthesis, that I suppose he was one of those kind of men who make good martyrs—so dry that they would burn well)—and our congregation is very small. Can you kindly send us a minister who will fill the chapel?" On one occasion I replied that I had not a minister large enough to fill a chapel. Of course there came an explanation that they did not expect him to fill it corporally, but to fill it by bringing others to listen to him, and retaining them as seatholders. Then I wrote, and to gain this opportunity my first joke was perpetrated, reminding the friends that it was quite enough for the minister to fill the pulpit well, and that the filling of the pews depended very much upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember when I came first to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of "the young man from the country" that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your places of worship, I would urge you to praise up your minister. There can be no difficulty in discovering some point in which your pastor excels; dwell upon these excellences and not upon his failures; talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and, at the same time, you will do him good, for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him. Believe; then, that the filling up of the church is not alone the pastor's work. Let no one try to find a loophole to escape his duty. All Christians ought to be doing something for Jesus, and to be always doing something. Those who are doing no good are the very ones who create mischief.—*Spurgeon*.

ITEMS.

MY NEW BIBLE.—A converted heathen, after receiving a Bible, said: "This is my resolve: the dust shall never cover my new Bible; the moth shall never eat it; the mildew shall not rot it. My light! my joy!"

ON one occasion, while Whitefield was preaching in the old South Church, a lady, richly dressed, had purposely annoyed the preacher till he could bear it no longer. He shut the Bible. "No more preaching" to-day. We will have an auction. A woman dressed in silks. Who bids? I hear a bid. The world bids. Another—Vanity bids. And hark! I hear Satan bid." The lady was purple with rage, but he changed his voice and said, "From heaven there is yet another bid—Jesus Christ offers His life." The effect was such that the person alluded to burst into tears, and the result was her conversion.

HOW HE STOPPED HIM.—At the late meeting of the Presbytery, Brother W. said that early in his ministry he and another brother were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother H. said to Brother W., "Go stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. Brother H. asked Brother W., "What did you say to the old man that quieted him so promptly?" Brother W. replied, "I asked him for a dollar for foreign missions."

A CERTAIN French physician once asked Sir Astley Cooper if he had ever performed a certain operation. "Yes," said Sir Astley, "I have done so eight times. Have you performed it?" asked Sir Astley. "Yes," was the reply, "about three hundred times. And how many did you save?" asked the Frenchman. "Seven out of eight," was the reply. How many did you save yourself?" "Why, not one of them," said he. But I do assure you the operation was brilliant." How many sermons are of this sort. How many hearts are softened, how many consciences convinced, and souls led to Christ? There may be very few, but oh! the operation has been brilliant. Let us be done with these brilliant operations and come to the simple truth of Jesus Christ.

BOISTEROUS PREACHING.—A celebrated divine who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren, observing it, inquired of him what had induced him to make the change? He answered: "When I was young, I thought it was the thunder that killed the people, but when I grew wiser, I discovered that it was the lightning; so I determined to thunder less and lighten more."

I GUESS THERE'LL BE SOMEBODY.—Said a little girl to her mother, "Shall you live as long as I do?" "Perhaps not, but I cannot tell," was the reply; "I have lived a long while, you know." "Well," said the little one, skipping about the room and singing, "I guess there'll be somebody to take care of me."

Oh, ye who are careful and troubled, groping like the mole in the earth. blind to the brightness overhead, look up, like this trusting child, look up! When you have made provision for to-day as intelligently as you know how, do not be anxiously forecasting the morrow.

DID JESUS ANSWER "YES"?—"Mamma is talking to Jesus," said little Mary to herself as she heard her mother at prayer in the adjoining room. As Mrs. H—— left her place of prayer, Mary ran to her mother, and asked very innocently:

"Did Jesus answer? Did he say 'Yes,' mother?"

When you kneel at your bedside, children, think of the question of this little child. Do you expect an answer to your prayer, or do you only repeat the words as a mere matter of form? If you ask aright, Jesus will answer, for he has said in his Holy Word, "Ask, and ye shall receive."

"MY MASTER IS ALWAYS IN."—"Johnnie," said a man, winking slyly to a lad of his acquaintance, "you must give me extra measure; your master is not in." Johnnie looked solemnly into the man's face, and replied: "My Master is always in." Johnnie's Master was the all-seeing God. Let every one, when he is tempted, adopt Johnnie's motto: "My Master is always in." It will save him from many sins.

EVENING.

FLAMETH in orange and gold the west,
O'er the mountains purple and dun,
Gleameth the windows high in the east,
Gilt with the gold of the setting sun.

Softer sigheth the wind in the trees,
Foldeth the beautiful flowers to rest;
Mellow the robin pipes down the day,
Top o' the elm tree gloweth his breast.

Up the green lane a barefooted lad
Cometh a-singing to fetch the cows;
Out of the fields of clover and daisy
Hasten the kine with murmuring lows.

Under the shade of the orchard trees
Two young lovers are wandering slow;
Timidly twining hand over hand
In a silence sweet with hearts aglow.

Merrily over the villagers' green
Race and rollick the gleesome boys;
Girls in circling waves outstream,
Singing their simple spring-day joys.

Father and mother beneath the maple,
Lovingly gaze on the children's plays,
Bringing them glints of another home,
Dreams of their own bright youthful days.

Grandfather sits in his easy chair,
In the rosetwined porchway dozing;
A mellow life in its evening gray,
Serene and sweetly closing.

Passeth the heat of the day,
Cometh the even of rest;
Out of the noon of the night
Dawneth the morning blest.

JOHNSTOWN, N. Y., July, 1870.

CHURCH NEWS.

OUR OWN CHURCH.

THE newly-organized Synod of Kansas met at Greenwood, W. Mo., and was constituted with sermon by Rev. J. N. Smith, of Garnet, from Prov. xi: 30. Rev. B. L. Baldrige was chosen Moderator. The business before the Synod was chiefly routine in its nature. In the report of the Committee on the Boards of the Churches, was the suggestion that the Board of Home Missions be amalgamated with that on Church Extension—a recommendation adopted by the Synod. The Board of Church Extension was heartily endorsed, the court pledging itself to raise every effort to raise its quota. One evening was spent in an extrajudicial conference on the State of Religion and Sabbath-schools, Judge Martin in the Chair, when the following resolutions were agreed on and reported to the Synod for adoption. (See *S. S. Department*.)

Synod concurred in the action of the Synod of Illinois in transferring the Monmouth Seminary to the care of the General Assembly. Lincoln College, at Greenwood, under the care of Rev. Randal Ross, having been chartered by the State of Missouri, and placed under a directorate of thirty—ten to be elected annually, and six of these by this Synod—the Synod agreed, as requested, to take charge of the filling of these vacancies as they might occur, and adjourned to meet next year at Garnet, Kansas, on the first Tuesday of October.

THE SYNOD OF PITTSBURGH met in the Chartiers Church, Canonsburgh, and was constituted with sermon by the Rev. J. C. Boyd, of St. Clair, from 1

Cor. xi: 22. The Rev. J. C. Nevin, our missionary from China, was, by acclamation, chosen Moderator. A series of earnest resolutions, endorsing the Board of Church Extension, was cordially adopted. The Synod—other Synods concurring—agreed to the transfer of the Allegheny Seminary to the care of the General Assembly, and nominated the Rev. Dr. D. R. Kerr, of Pittsburgh, as Dr. Pressly's successor. Rev. D. W. Collins was appointed a delegate to the Presbyterian Synod of Pittsburgh, meeting next year at Johnstown. Dr. J. S. Easton presented the following report from the Committee on Sabbath-schools. (See *S. S. Department*.)

One evening, Synod had an important conference on "The relation of baptized youth to the Church," discussing the obligations of the children and the rights and duties of the Church. On another evening, Synod went into Committee of the Whole on the subject of Sabbath-schools, Rev. D. S. Littell discussing who should be taught and who should teach, while books, Uniform Lessons, and other matters were also considered. After a very pleasant reunion, Synod adjourned to meet at Turtle Creek on the third Tuesday of October, 1871.

THE SECOND SYNOD OF THE WEST met at Idaville, Ind., and was constituted with sermon by Rev. J. B. McMichael, from 1 Cor. i: 21. Rev. J. N. Buchanan was chosen Moderator. The principal business had reference to the Xenia Seminary, when it was agreed, 1st, to accept of the resignation, as professor, of Dr. Beveridge, tendered because of his advanced age, and, in recognition of his past services, to grant

him a retiring allowance of \$500 a year for life; 2d, To transfer the care of the seminary to the General Assembly. If the Assembly continue it at Xenia, then its Endowment Fund be also transferred; if it be removed to another Synod, then as much of said fund shall go with it as may equal the moneys raised by that other Synod as an endowment. On the complaint of the Steubenville Presbytery against the First Presbytery of Ohio, the following finding was adopted: "That, while there was manifest irregularity on the part of the First Presbytery of Ohio in receiving Rev. J. W. Clokey, yet, taking into account all the circumstances, we do not think the interests of truth and the church require any further action on our part. Therefore—

Resolved, That the complaint be dismissed."

Revs. J. H. Brown, H. H. Thompson, and Dr. Clokey were appointed a Committee to bring the subject of Intemperance before our next Assembly. The Committee on Sabbath-schools reported as follows. (See our S. S. Department.) Synod, having agreed to meet at Cherry Fork, Ohio, on the second Thursday of October, 1871, adjourned after an exceedingly pleasant but rather brief session of two days.

THE SYNOD OF IOWA met in the First U. P. Church, Washington, Iowa, and was constituted with a sermon by Rev. C. T. McCaughan, from 1 Cor. iii: 10. Rev. James Patterson, D.D., was chosen Moderator. Monmouth College naturally received considerable attention, and, in response to a request that Synod should raise \$12,000 to endow a professorship, one member subscribed \$1,000, and fifteen \$100 each. The Synod recommended an issue of five-year scholarships, at \$150 each, and also a subscription to properly endow this valuable institution. The Board of Church Extension was warmly commended to the congregations, and an effort will be made to raise \$5,000 for it. A special collection was ordered for the Chicago Church. Agreed to the transfer of the Monmouth Seminary to the Assembly. The Committee on Sabbath-schools reported as follows. (See S. S. Department.)

One evening was spent in an interesting S. S. Convention, while on Sabbath afternoon a children's meeting, conducted by Revs. R. A. McAyeal, S. S. Ralston, W. S. McClenahan, J. M. Baugh, and Elder Hamil, was held in the First Church, which was crowded to its utmost capacity. After a pleasant and harmonious meeting, Synod adjourned

to meet in Oskaloosa, on the last Thursday of Sept., 1871.

Calls Presented.—Mr. A. H. Rule, Monmouth, from Vinton, Cedar Rapids; Mr. W. J. Gillespie, a licentiate of the Old School Covenanters, has been received into our Church by the Presbytery of St. Louis.

Calls accepted.—Stanwood, Le Claire, by Rev. Wm. Lorimer; Youngstown, Cleveland, by Rev. J. M. Wallace, Rock Island; Canonsburg, Chartiers, by Rev. D. M. B. McLean, Cleveland; Berea, Garnett, by Rev. W. R. Erskine; Sparta, St. Louis, by Mr. W. J. Gillespie.

Calls Declined.—Valley Church, Ma-nongahela, by Rev. J. T. Wilson, Salinas, Kansas.

Ordinations or Installations.—Rev. J. M. Gordon at Fairfax, Cedar Rapids. Rev. J. A. Collins, at Emporia and Americus.

Resignations.—Rev. D. M. B. McLean, of Cleveland; Rev. J. F. Stewart, of Sparta, St. Louis; Rev. H. W. Torrance, of the 6th Church, Phila.; Rev. N. R. Kirkpatrick, of White Oak Grove, Bloomington; Rev. C. Webster, of Rockburn and Gore, and Rev. Wm. Hawthorne, of Henningsford and Covey, St. Lawrence; (these four congregations have joined the Canada Presbyterian Church, and the Pres. of St. Lawrence has been dissolved.) The congregations of Geneva, Caledonia, and Neshonoc, Wisconsin, have joined the Pres. Church. Rev. Dan. Steele, Bloomington Pres., has been certified to the Pres. Church.

At a late meeting of the Second Presbytery of New York, Mr. John Reid represented an Inquiry as to the Lawfulness and Expediency of Electing Elders for a term of years. The Committee appointed to answer the question returned the following reply:

"The question remitted to your Committee to consider has reference to the lawfulness and expediency of electing elders for a limited period of service. The question being twofold, each part will be answered separately.

As to the lawfulness of such a course. The question refers not to the electing to the office of the eldership generally, but to the electing of elders who will discharge the duties of that office for a specified time, be this longer or shorter. Your committee report, that the law of the Presbyterian Churches of the Reformation not only permitted, but enjoined this practice. Specially and unmistakably was this the case in that Scottish

Church from which we have descended. In the First Book of Discipline it is distinctly enacted that elders be so elected; and as that Book is the common law of the Church, and its provisions on this subject have not, to our knowledge, been repealed by our own or by any of the Scottish Churches, but have been observed down to a comparatively recent date, your committee are of opinion, so far as the statute is concerned, that it is still the law of these churches that elders be thus elected, and that any other mode is a departure from and a violation of the constitutional law of the Church.

As to the *expediency* of the practice, your committee would report that, as our Reformed and Covenanted forefathers considered such a course absolutely indispensable for the best interests of the Church, and followed it through all the periods of the Church's purest state—those, namely, of the First and Second Reformations—their judgment and practice in this matter is entitled to our most respectful consideration. Such a course, it is plain, gives a convenient mode for such as feel themselves, from the pressure of business and other reasons, unable to discharge the duties of the office, of quietly retiring by refusing a re-election, while it gives a congregation an opportunity of setting aside such as may be found less adapted to the work. A re-election would naturally follow faithfulness in office, and be to a conscientious elder, who had thus been "counted worthy of double honor," a stimulus to increased activity. Periodical elections would give natural opportunities to the congregation of adding to its members of session, and thus, while widening out the number of those who, by sharing in its government, would be specially interested in its welfare, secure a more perfect harmony between the rulers and the ruled.

Again, it may be thought that frequent elections might cause dispeace in our congregations, and occasion divisions. But such do not result from our annual elections of trustees, nor would they in the case of the eldership, were the term of its service limited in duration. Nor would the practice tend to congregationalism. Such is, and has uniformly been, the custom of the Reformed Church, whose Presbyterianism is of the sturdy type.

Under these circumstances, your committee submit, that while, as the use and wont of our Church has been to follow a different mode, and that, therefore, prudence and caution would be

needful in making any change, yet that it might be found in every sense expedient for such as have departed from the original law of the Church to return to its observance."

THE Réformed Presbyterian congregation of Morning Sun, Ohio, has been received into the First Ohio Presbytery of our Church, on certificate from the Ohio Presbytery of the Reformed Presbyterian Church, N. Y.

ALLEGHENY THEOLOGICAL SEMINARY.—At a recent meeting of the Board of Directors of this institution, the Rev. Dr. Cooper, of Philadelphia, was elected as Professor of Didactic and Polemic Theology, and a committee appointed to confer with him regarding his acceptance. In view of the benefits which would result to the Church from Dr. Cooper's filling this important position, we do trust that our brother may be able to accept the honor that has been offered him.

WESTMINSTER COLLEGE.—The Rev. Dr. R. A. Brown has resigned his Presidency of Westminster College. The Faculty, after seeking, but in vain, that Dr. Brown should act as agent for the college until next spring, was compelled to accept of the resignation.

Our seminaries are this year very well attended by students. Allegheny reports somewhere about 40; Xenia about 13; and Newburgh about 7.

THE BRITISH CHURCHES.

Our Monthly Letter.

THE Union Question still occupies the leading place in the ecclesiastical movements in Scotland—a bitter, though neither numerically nor otherwise, on the whole, influential section of the Free Church, seeking most persistently to create as big a snarl over the matter as they can. The committees of the respective churches hold their meetings regularly, and, without attempting haste, are gradually ripening their business for a harmonious conclusion.

The Free Church have sustained a severe loss in the death of Mr. Murray Dunlop, their leading law-adviser during the pre-disruption conflict. It was he who drew up the famous Protest and Claim of Rights, which are regarded as the Palladium of the Free Church, and an active member of the present Union Committee. Mr. Dunlop was for a long time M. P. for Greenock—and few members of Parliament were held in such high esteem for personal character, sagacity, and soundness of judgment.

The English Synod of the United Presbyterian Church has been a very quiet one. The extension of the Church in England is making steady progress. This portion of the U. P. Church is certain to join the English Presbyterian Church very soon, whether the present churches in Scotland effect their contemplated union or not. The principal topic discussed at the Synod was, whether immediate steps should be taken to effect this union without delay, or whether they would wait the issues of the present deliberations in which the presbyteries of the negotiating churches are engaged. The latter was the course adopted.

The Regius Professorship in Cambridge University is vacant at present, through the retirement of Dr. Jeremie. The salary is £40, but this sum is augmented to upwards of £2,000 per annum through the rectory of Somersham being joined to it. There are two candidates for the office, both men of high University, as well as literary distinction. The one is Canon Westcott, author of the well-known "Introduction to the Study of the Four Gospels," and other works. The other, Canon Perowne, is best known by his scholarly work on "The Book of Psalms," and the Hulsean Lectures for 1863 on "Immortality."

The Committee on the Revision of the Bible having charge of the New Testament portion, have held several meetings, and the work is said to be making satisfactory progress. L.

SCOTLAND.

REVIEWS.

EXPOSITORY THOUGHTS ON THE GOSPELS. By the Rev. J. C. Ryle. John. Vol. I. New York: Robert Carter & Bros. 1870.

Mr. Ryle is one of the most active ministers on the evangelical side of the English Church, and is already well known by his numerous contributions to our religious literature. For some years he has been publishing a Commentary on the Gospels, under the above title. His plan is to present the general topics of a paragraph, and then to follow with an exposition or explanation of obscure or difficult words and phrases. Such a plan is admirable, rendering the work readable and valuable. Every page reflects Mr. Ryle's own life and energy, while the Expositions, as a whole, commend themselves to us as a faithful bringing out of the mind of the Spirit.

WONDERS OF ACOUSTICS; or, The Phenomena of Sound. With illustrations. New York: Chas. Scribner & Co. 1870.

The laws of sound are still very imperfectly known, and hence the many failures our architects make in the building of churches and other public halls. Two buildings of the same dimensions and plan will yet have very different acoustic qualities. Any speaker can be heard in the one, very few can be heard in the other. The present work is not scientific, but popular, and therefore sets before us a large number of interesting and singular facts that have been recorded on this subject, stringing these together with so much scientific statement as enables the reader to understand something of their cause. The illustrations are very numerous, and add greatly to the instructiveness of the work.

A COMMENTARY ON THE HOLY SCRIPTURES. By J. P. Lange, D.D. Translated from the German, and edited with additions, by Phil. Schaff, D.D. Vol. VII. Galatians, Ephesians, Philippians, and Colossians, New York: Charles Scribner & Co., Broadway. 1870.

We have already expressed the opinion we entertain of this commentary, as by far the best that has ever been written. No one man could, in the nineteenth century, write a valuable commentary on the whole Scriptures, and so Dr. Lange has done well in securing the services of a staff of the ablest of modern expositors, that through a division of the labor, the work may be satisfactorily accomplished. Each contributor has thus had time for the most full and careful study of that portion of Scripture assigned to him, and while his interest has been concentrated on that portion, his peculiar gifts or attainments have been occupied with that to which they are most adapted. Such a plan might have yielded simply a library of heterogeneous information, but a general unity has been secured by the laborious supervision of Dr. Lange. The same plan has been followed by Dr. Schaff in preparing this edition for American readers, and so the ablest exegeses of our land have contributed to these splendid volumes. Everything that piety and scholarship could do to expound the Scriptures is exhibited here, leaving nothing to be desired. The present volume contains an important portion of the Pauline Epistles, in which the loftiest themes of Christian doctrine are discussed, and some of the tenderest outpourings of Christian ex-

perience occur. From the passages we have examined, we have every confidence in placing the volume on our shelves as a worthy companion of those that have already been issued.

THE SUNDAY-SCHOOL IDEA: An Exposition of the principles which underlie the Sunday-school cause. By John S. Hart, LL.D. Philadelphia: J. C. Garrigues & Co., 608 Arch St. 1870.

We would make no man an offender for a word, but when "*Sabbath-school*" proclaims a school for the *Sabbath*, and for *Sabbath* work—that is, for religion, for the worship of God—we do wish our friends would use this phrase in place of the religionless "*Sunday*." Most of our Sabbath-school men concern themselves in their writings with the "How to do it" of Sabbath-school work. Dr. Hart mainly considers the "What to do." We thank him for bringing us back to this point, and his book before us we consider, the most valuable contribution to the literature of Sabbath-school teaching that has yet been published. Dr Hart believes the Sabbath-school to be only one of the Church's modes of action in evangelizing the world—to be the Church dealing with souls, young or old. He therefore scouts the idea of the S. S. being "outside," and places it under Church control. "The Church (authority) selects the superintendent, the superintendent selects his secretary, librarian, chorister and teachers; these are responsible to the superintendent; the superintendent is responsible to the Church (authority)." This we believe to be the Scriptural position of all Church Sabbath-schools, and rejoice to count on Dr. Hart as its friend. In a series of instructive chapters we have brought to our notice the great objects of the S. S.: S. S. organization; the Superintendent; the Teacher; the Teachers in Council; the Library; the Relations of the S. S. to other religious institutions. In treating of this topic, Dr. Hart urges very earnestly on the Churches officially to recognize the S.S., and speaks warmly of the re-creation of some Churches in that direction. The action of our Church in the appointment of a Standing Committee on Sabbath-schools seems to have escaped his notice, for no Church except the Methodist and Baptist, has yet taken such formal action in this matter as our own. Under all the heads above-mentioned, the statements are exceedingly practical, such as could have come only from the scholar, the Christian, the worker. We shall frequently enrich our pages with quotations, but at pres-

ent would press on our teachers to study the volume—the whole volume—for themselves.

SISTER ROSE; or, St. Bartholomew Eve. THE SWALLOWS OF LEIGH FARM. OUT IN THE STORM.

LAVINIA AND LILY; or, Life at a Boarding-school.

CHRISTIANA HATHERLEY'S CHILDHOOD. American S. S. Union, 10 Bible House, New York.

The American S. S. Union is doing a great and good work in our land. Away on the ever-advancing frontier line of the far West, where the clearings are few, and the log-homes very humble, where the sound of the "church-going bell" has not yet reached, but where there are souls to be saved and children to be instructed, its missionaries are unweariedly active, visiting those lonely homes, preaching the Gospel when the opportunity offers, but above all, gathering the little ones together, and organizing them into Sabbath-schools under local management. Such is a blessed work. It is a taking possession of the land for Christ. Where the population is too sparse to sustain church organizations, through those schools believers are brought together, and their Christian graces quickened and strengthened by their working together. A character is given to a locality that is conducive to godliness, and the materials gradually collected for future congregations.

Another department of its work is providing religious literature for its children. In this also its work is most beneficial. Its aim is to present gospel truth in such forms as shall be interesting and suitable for those of tender years. Before us are a specimen of its publications. "*Sister Rose*" is a most readable account of the great massacre of St. Bartholomew, giving historic details of that dreadful crime. Wishing our children to know what the Romish Church did, and—as she is unchanging in her policy—what she would do *to-day* if she could, we would put this interesting volume into the hands of each of them. The "*Swallows of Leigh Farm*" tells a not uncommon story of human life attributed to swallows, while impressive teaching runs through the whole volume. The natural history communicated is very attractive. In "*Lavinia and Lily*" we have a contrast of girl-character, not pleasing to read, yet presenting us with the unfolding and issue that inevitably await the sincere and the insincere. Such books we put into the hands of our children.



The New United Presbyterian Monthly,

The Christian Worker,

Edited by Rev. G. D. MATHEWS.

THE CHRISTIAN WORKER has now been before the Church for a considerable time, and received an amount of support that has been extremely gratifying. The aim of its conductors has been to furnish the households of our Church with a religious magazine sustained by the best talent in our communion, and at the lowest possible price. The publisher has the satisfaction of knowing that his efforts have not been unsuccessful, and the warm and friendly letters he so frequently receives have greatly encouraged him. Few periodicals can ever have received such generous and hearty commendation, while the official recommendations by many Sabbath-school conventions have testified to its value.

The support he has received from the Church has been such as to lead him to introduce several new features into the magazine for the ensuing year, which, he trusts, will add to its efficiency. Among these he simply specifies, at present, the publication of a **UNIFORM SERIES OF LESSONS** for our Sabbath-schools, with valuable Expository Notes for our teachers, along with similar Expository Notes on the Shorter Catechism. The issuing of these Lessons will commence on the 1st of January, 1871, and be continued monthly throughout the year.

In view of the efforts he is thus making to improve the magazine, the publisher asks his readers to aid him in increasing its circulation. A very little effort on the part of each would secure such a subscription-list as the CHRISTIAN WORKER deserves, and enable him to introduce other features that would render it still more attractive.

The first number of the CHRISTIAN WORKER was issued on the 1st of March, of the present year. At the suggestion of many friends, it has been resolved that the Second Volume shall date from the 1st of January, 1871; and while our readers will receive it for the full length of their subscription, persons subscribing now will receive it from the present issue to December, 1871, for the usual subscription-price, ONE DOLLAR.

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GREETING.

A NEW YEAR'S GREETING to all the readers of THE CHRISTIAN WORKER and our fellow-laborers in the cause of Christ.

Eighteen hundred and seventy has witnessed events in the ecclesiastical and political worlds without a parallel; in the presence of those stupendous occurrences, we can but stand still, amazed at the past, unable to penetrate the future, and exclaim: "What hath God wrought!"

The signs of the times, "all the more as ye see the day approaching," call the disciples of Christ to renewed diligence, that they may be found to the praise of the glory of His grace, and to increased activity, while opportunity remaineth. Our Church has yet much to learn and much to do. Linked so closely by her history, her Confession, her worship, the nationality of so much of her membership with the Presbyterian Churches of Great Britain, yet, as an American Church, she has to take possession for Christ, of the waste places and populous cities of this our vast continent, and, with ever-increasing energy and faithfulness, must address herself to the task. Bidding God-speed to all who hold the Head, and gladly owning them as brethren and fellow-laborers in the Lord, she has yet her own peculiar mission, and in fulfilling that is answering the special end of her existence. The peace within our borders, the utter absence of irritating controversies or discussions, the general interest manifested by our people, while holding the truth, in doing the work, are all evidences of divine favor, and our earnest prayer is that this New Year may be marked by times of refreshing to every congregation; that young and old may be stirred up to a deeper consecration of themselves, and to increased activity, and so, "all the people praise the Lord."

To take any part, however humble, toward so glorious a result, is our highest aim. That these pages should be helpful to any in this mat-

ter, would be our great reward. We commence a new year with enlarged experience and knowledge, with some perception of the work to be done, and with the earnest hope that, through the Lord's blessings on our labors, we may be able to contribute to its successful issue. We thank our readers for their patient forbearance with us in all our shortcomings, and for their many valued words of encouragement and commendation. Grateful for past sympathy and assistance, both to our many esteemed contributors and our numerous readers, we place our services at their disposal again, and, in the fullest, Christian sense, wish to one and all, **A HAPPY NEW YEAR.**

RALPH ERSKINE.

DYNASTIES may change, nations "decline and fall," monarchies and republics alike cease to exist, but "the memory of the just is blessed." "The righteous shall be had in everlasting remembrance." The story of Christian life and Christian work may be connected with any of the ages of the past, but it is ever fresh to the believer. It may have occurred in any of the branches of the Church, but it has an interest for all, and is read with profiting "whosoever this gospel is preached." Specially should the memories of those whose faithful contendings brought into prominence New Testament truths, that for a season, distinctive principles, have yet ultimately leavened public opinion, and now influence the whole Church, specially should the memories of such be cherished, and so we ask our readers to look with us at the life's story of one of the fathers and founders of the Secession Church.

Ralph Erskine was born in 1685, at Monilaws, in Northumberland, England. His father, parish minister at Chirnside, was connected with the ancient house of Mar, and his mother, Margaret Halero, of Orkney, with the Scandinavian throne itself. By 1705 he had completed the usual course of study, and with considerable distinction; but so deep was his sense of insufficiency for the ministry, and its dread responsibilities, that not till 1709, and only then through the repeated solicitations of his elder brother, Ebenezer, did he apply to the Presbytery to be licensed. Two years afterwards he was ordained at Dumfermline, and forty-one years after that, his ashes were laid to rest in Dumfermline churchyard.

The earlier part of this lengthened ministry was spent amid all the joys of regular pastoral work, and was a happy preparation for the stormy scenes through which he had subsequently to pass. Deeply solicitous about his work, the grey morning oftentimes surprised the

young minister in his study, poring over the theological folios of a preceding century. His sermons were all carefully written out, one of his Sabbath-day services being regularly a lecture or exposition of a portion of Scripture.* A large part of his time was given to examinations or catechizings, when old and young residing within specified bounds, would assemble to be publicly examined by the minister, either in the Catechism or on some scriptural subject previously announced. Such exercises are no longer observed. For reasons avowed and unavowed, they would not be popular with many church-members now-a-days, and yet it was such that laid the foundation and built up the walls of a sturdy religious life in the individual, that bound pastor and people together in almost indissoluble bonds, that secured the progress of the congregation, and enabled the pastors to know the state of their flocks. "People," said Mr. Erskine, "may be more edified at one diet of examination than at ten preachings."

And still this earlier period had at least one eventful passage in connection with the "Marrow," and the controversy that arose about its doctrinal teaching. This little book had been published in 1648, under the special sanction of the Westminster Assembly, and consisted mainly of extracts from the writings of Luther and others on Justification and Sanctification. It had been republished in Scotland in 1718, and at once provoked the fierce wrath of the Arminian section of the Church, so that Principal Hadow, of St. Andrews, obtained from the Assembly a condemnation of its doctrines and of their friends. Twelve of these, and among them Ralph Erskine, prepared a *Representation*, which led to their being rebuked in 1722 by the Assembly, to which, as good Churchmen, the Representers submitted, refusing, however, to subscribe anew the Westminster Confession in the sense of the anti-Marrow men, but doing so as it had been accepted by the Church of Scotland in 1647, and claiming their right to hold, as they had held, and to teach as they had taught—a position with which the Assembly was fain to be content! God's winnowing of the

* What do our readers think of the following entry in his diary for 1737, of a Communion service? "The Sacrament was in Dunfermline, and I preached half an hour before the action (the Supper) began, about half before eight in the morning. The tables began to be served a little after nine, and continued till about twelve at night, there being betwixt four and five thousand communicants." On another occasion he writes: "There being such a multitude of people, and thirty-three tables, the service was not over at twelve o'clock, midnight, and I began to preach between twelve and one, and the congregation was dismissed betwixt one and two in the morning." Nor were the people less zealous than the minister. A story is told of an industrious family who lived at Brownhills, near St. Andrews, and who walked twenty miles going and coming every Sabbath to attend Mr. Moncrieff at Abernethy. All that were in health invariably went. They set out at twelve o'clock on the Saturday night, and it was their practice to make all the needful preparations of dress and provisions, without looking out to see what kind of weather was prevailing. When all were ready, the door was opened, and they sallied forth for their long journey, regardless of whatever was the aspect of the air or sky.

Church of Scotland had commenced, and a little while would see a great separation.

The tide of doctrinal defection, itself a cause and an effect of feeble spiritual life, had now set in. Arminianism, tolerated in a Church whose Confession is Calvinistic, rendered it difficult to deal with Socinianism when it appeared. Rationalism and mere morality soon followed, and the reign of Moderatism had fairly commenced. Disregard of doctrinal truth was accompanied with contempt for the rights of man, and patronage was wielded with an iron hand. Congregations refusing to accept of *Presented* ministers, were dragooned into submission, and many an ordination took place while the Presbytery was surrounded and sheltered by the glancing bayonets of the military. These outrages, ordered by the Assembly, wrought out their own overthrow; and when, in 1733, Ebenezer Erskine, Wilson, Moncrieff, and Fisher were dealt with for refusal to take part in them, denying the power of the Assembly to debar them from the exercise of a gospel ministry, and maintaining their liberty of holding fellowship with whomsoever they had freedom to join,* these brethren set aside the censure, and boldly unfurled the banner of SECESSION.

It is not our purpose to treat of that grand movement—one that, in many of the principles involved, was, in our estimation, second only to the Reformation of the Sixteenth century—a movement that conserved gospel truth, vindicated the rights of the people, developed the life and activity of church-members, and furnished a platform, by whose adoption, the unity of the Presbyterian family all the world over might be most happily exhibited. To us, the duty of that Secession is now as obvious as are its advantages. This, however, was not so evident at the time, and therefore we need not wonder that even Ralph Erskine hesitated to join it, and that men of saintly character, like Willison, never did so. In 1737, however, the decisive step was taken, and Ralph was received as a member of the Associate Presbytery. For two years afterwards he took no farther ecclesiastical action in this direction, and remained in the ministry of his charge. At length, in 1739, he brought before his Session, for its consideration, the propriety of joining with him, when it resolved to withdraw from the judicatories of the Established Church—a step, we suppose, analo-

* That the early Seceders were not the soured, rigid, and self-righteous men their enemies have affirmed is plain from the following passage from an address to his own people by R. Erskine: "Doe our joining with you import an obligation never to hear or join again with any in the present (Church) Establishment, or never to hear or join with any but such as are associate with you? I answer, This would be a very untender, unmerciful, and unreasonable term of communion, and would be justly condemned by all the Christian world. This would be to exclude ourselves and others from all occasional and providential communion with all the churches of Christ upon earth that are not just of our society. This would be as I heard one lately say, to cast off all that have Christ's image, unless they have just our image too!"

gous to our "suspending relations,"—but agreed that before referring any case to a higher court, that a full session* should be called to say whether it should be sent to the Established Church or to the Associate Presbytery. This state of matters was anomalous, but step by step, the Session advanced, utterly opposed to the position of the National Church, yet not fully free to join the Presbytery. At last, in 1740, matters came to a crisis. The Assembly passed an act deposing the whole Presbytery—Ralph Erskine included, whose people adhering to him, immediately proceeded to build another place of worship, and thus finally severed their connection with the Church.

Ralph Erskine was a man far in advance of his age, and of many members of the Presbytery itself. His zeal for the truth of Christ, and the principles of the Secession, did not blind him to the Christian excellencies of brethren, from whom he differed fundamentally, and yet with whom he delighted to have both Christian and ministerial fellowship. In Whitefield's zeal and success he greatly rejoiced—opening to him, a minister of the Church of England, his own pulpit. Toward John Wesley he had feelings of warm affection, and many an entry in his diary, reveals his earnestness in prayer for a blessing on the labors of the founder of Methodism. He had suffered at the hands of the dominant party in the Church not less than any of his brethren, but his piety, his breadth of character, his natural fairness and forbearing disposition kept him from that edge of resentment against their oppressors, or that driving of principles to their extremest length that some of his brethren showed. A separation between him and them was inevitable, nor was the occasion long in arising. In consequence of the widespread disloyalty connected with the Rebellion of 1745, the British Government imposed a kind of test, known as the Burgess Oath, on all claiming to exercise the franchise in Edinburgh, Glasgow, and Perth. In this oath was a clause, held by some to imply a recognition of the Established Church as a true Church of Christ. These, therefore, though loyal to the House of Hanover, refused to take it, and were known as Anti-Burghers. Ralph Erskine did not thus read the clause, and so in 1747, the contention had become so sharp between them that he and many other ministers were on this account cut off from membership, and deposed from office by the Presbytery. Well might the Master complain that he was wounded in the house of his friends!

To Ralph, this was a keen blow—keen, because of the dishonor done to Christ by making a matter of that kind a term of communion;

* The "full session," we presume, would be something like the Larger Consistory of the Reformed Church, and consist of all those who, at any previous time, had been chosen to the eldership, though not then actively discharging the duties of the office.

keen, because of the injury done to the little band of brethren witnessing for Gospel truth; and keen, because his own son was one of the majority that deposed him. He might well write: "You may be sure it was as a sword piercing my heart to see that Johnny was sitting in the midst of them." But it is characteristic of the man, that he at once declares his belief that the majority acted according to their light, and in a sermon preached next year, reviewing the causes of this breach, declares the division to be the result of their own culpable harshness towards the brethren that retained their connection with the Church. Love toward those from whom we differ, at whose hands we have suffered, retains peace among ourselves. Let the spirit of bitterness toward any, under any circumstances, be cherished, and the serpent will soon sting ourselves. The whole history of the Church, and the personal experience of every believer, supports Ralph Erskine's philosophy, and proclaims the Saul-like greatness of his character.

Cast out by brethren he loved, though the separation was a rending of the Church rather than an excising of a disorderly member, he continued his work for several years, but in 1752, he was seized by fever, and in a few days life's battle was over. Saved by grace, he stood a conqueror before the throne, while the handful of corn he sowed, the principles he held, are now bearing richest fruit. Gradually have the churches of his own land been coming to the position he held so firmly. Only under different leaders than those who had been men of war, and fought keenly against each other, could the parted brethren be brought together, or the breach in the Secession be healed; and now that it has been so, it is because all have accepted Ralph Erskine's position of treating the Burgess Oath, and all such non-eccelesiastical matters, as open questions. The rent in the Church of Scotland itself may possibly soon be healed, but only by the churches taking up what was again Ralph Erskine's position as to the rights and duties of the Christian people; and it may be that some of the great problems that Presbytery has at present to deal with, and by her treatment of which her adaptation for a world-wide organization, like the Episcopal, will be tested, may receive a solution only when the positions of this same great master-mind are calmly examined by Christian men, when, in the glorious consummation that would follow, he, being dead, would yet be speaking.

PRAY FOR YOUR MINISTER.

"BRETHREN, pray for us," was the Apostle Paul's appeal to the Christians to whom he wrote, "and for *me*," he adds to the Ephesians, "that utterance may be given unto me, that I may open my mouth

boldly to make known the mystery of the gospel." The appeal so often made, so earnestly put forth, evinced his felt need of the prayers of Christians. He fully believed in the power of prayer. He could heartily endorse his fellow-apostle's declaration that "the effectual fervent prayer of a righteous man availeth much." And as an ambassador of Jesus, engaged in a work, whose magnitude, importance, responsibilities, difficulties, burdens, and claims constrained him to cry out, "Who is sufficient for these things?" he felt that he had special need of that *availing power*. He himself was a man of prayer. He assured the Churches that he prayed for them constantly, and he asked them to remember him in return, to strive together with him on his own behalf. That he was greatly encouraged and strengthened in his labors, and trials, and struggles by the assurance that, in response to his oft-repeated request, earnest supplication was going up to God on his behalf from devoted, loving hearts in all places where his ministry had been successful in turning souls to Jesus, there can be no reasonable doubt. That even apostolic labors were rendered more abundant and successful, in answer to those prayers, no one who believes in the efficacy of prayer will be disposed to question.

Reader, he who is set over you in the Lord is engaged in the same work. He, too, is called to make known the mystery of the gospel. His commission requires him to preach the word in season and out of season, whether men will hear or forbear. He must teach every man, and warn every man. He must rebuke, exhort, entreat. He must rightly divide the word, giving to each soul committed to his charge a portion in due season. He must be able and ready to instruct *you* and all others committed to his charge in scriptural truth, to remove your difficulties, encourage you when faint-hearted, comfort you in trial, counsel you in your perplexities, warn you in your dangers, and rebuke you with all tenderness in your sins. He must be able to feed, and guard, and guide the whole flock in the sphere of spiritual things. And if he has any proper conception of his work, he, too, is ready to cry out with the apostle, "Who is sufficient for these things?" "Brethren, pray for us." And he has a claim upon your prayers. His ministry is to you. He is your servant for Jesus' sake. He is devoting his life, his talents, his time to your service. His very mission to you gives him a high claim upon your prayers. And he has already, by actual services rendered to you, in the execution of his mission, made you his debtor. Perhaps his labors have been blessed to the salvation of your own soul, or that of a beloved child, bringing to your heart a joy that is unspeakable. Or, perhaps, some word at his mouth has lifted a great burden from your heart, or made plain before you the pathway of duty which before was dark, or put you

upon your guard against dangers before unseen, or recalled you to a duty before neglected. And this has increased your obligation to pray for him.

But even if he has done nothing for you as yet, you have deliberately and solemnly agreed to pray for him. In your call to him to take the oversight of you, you have promised him all due support in the Lord. A most important feature of that promise is left unfulfilled unless you pray for him. Your word solemnly given, therefore, unites in his request that you shall pray for him.

And then your own highest interests demand it. Whether his ministry shall be a blessing to you or otherwise, in some measure, at least, depends upon the fact whether you pray for him or not. You certainly can make it a blessing by your prayers. You can secure a message from God to your own soul, at his mouth every Sabbath, if you seek it by prayer. God is ever ready to honor his own ordinance of preaching, and he is ever ready to hear prayer. Let your prayers seek a blessing upon the word dispensed to you, and the blessing shall be yours. There is no surer way to make a good preacher, in the best and fullest sense of the term, than for those to whom he preaches to earnestly and habitually ask, at the throne of grace, for good preaching through his instrumentality. And if the pews had more praying hearers, who habitually sought the blessing of God to accompany the dispensation of the word to them, the pulpit would have far more able, efficient, and successful preachers.

And the same is true of every other feature of the ministerial work. A people that habitually pray for God's blessing upon their minister's pastoral labor among them, will find that labor a blessing indeed. They will have little reason to complain of his inefficiency or neglect. Even if his heart be not in the work, or he have little qualification for it, He, whose he is and by whom he is commissioned, is able to change his heart and give him the qualifications, or else compel him to give place to another. And this, at least, is certain, that He will not long permit a people, who habitually pray for their minister, to suffer through his inefficiency. The truth is, the ministry, to a greater extent than is generally believed, is in the hands of the people. If they habitually ask for an earnest, devoted, and efficient ministry, they get it. If they day by day, and week by week, seek God's blessing upon the labors of him who preaches the gospel to them, they will find that the gospel comes to them in demonstration of the Spirit and of power. If they do not, they need not be surprised to find their own souls famishing for want of bread, the ways of Zion mourning, and spiritual desolation around them. "For this will I be inquired of by the house of Israel to do it for them, saith the Lord."

Reader, if you would be faithful to your own solemn promises; if you desire the blessing of a faithful pastor; if you desire a spiritual feast in the house of God on the Sabbath; if you desire to see the work of the Lord prospering around you; if you desire to discharge one of your most solemn obligations to God and His holy ordinances,—Pray for your minister. B.

THE WORK OF LIFE,

“Do all to the glory of God,” says the Apostle Paul. And how are we to promote the glory of the great God and Savior? By living for the highest good of ourselves and others, for the glory of God consists directly with the well-being of His creatures. In proportion as we promote “peace on earth, good will among men,” we will contribute also “glory to God in the highest.” So the Work of Life has these two main branches.

First, we are called upon to work out *our own salvation*. We should prepare ourselves for a holy and happy immortality. We must make this earth the vestibule to heaven. How may we do this? In the diligent use of the provisions of divine grace. Are we guilty? There is forgiveness with God for Christ’s sake. Are we unholy? There may be sanctification through the belief of the truth, and the influence of the Holy Spirit. Are we weak? There is “grace to help us in every time of need.” We may, therefore, if we will, surmount all obstacles, and “lay hold on eternal life.” And we enter upon the great work of life, just when we commit our souls and all our interests to the keeping of the Lord Jesus, and set out for heaven.

Secondly, we are called upon to seek *the salvation of others*. If charity begins, it does not end, at home. We are to love our neighbor as ourself. If we perform the work of life, we shall endeavor, as we may have opportunity, to do good unto all men. It is the mission of the Church to disciple the nations. Who shall engage in this great work of christianizing the world? The ministry are to “go into all the world, and preach the gospel to every creature,” but the membership of the Church, in detail, have also much to do. All that love the Savior, from the greatest to the least, may, and should be actively useful in winning souls to God and heaven. They should make themselves useful by words of counsel. “A word spoken in due season,” says Solomon, “how good is it!” Let the Christian speak such words to his children, who naturally look to him for advice; to his neighbor or friend, who has confidence in his motives; to all over whom he feels that he has influence. These counsels will be in their minds as

seed sown in a fertile soil, and will be sure to yield blessed fruit. All, again, should endeavor to be useful by their example. There is power for good in a consistently pious life. It may be a silent force, but it will, like gravitation, move all around it. "Many shall see it and fear, and shall trust in the Lord." Thus may the believing wife win over the unbelieving husband, and thus any Christian may move his neighbor, friend or companion to join him in the service of Jesus. Two young men were lodging together at a hotel. One of them, before retiring, kneeled and offered prayer. The other, who, though religiously trained, had been rapidly learning to be a "fast young man," felt a keen rebuke. There and then he resolved that, God helping him, he would lead a better life. He became, in after years, an eminent Christian minister and author, and the world is this day enriched by his services. All, again, may be useful through their worldly substance. Funds to support her institutions and missions, and through these to offer salvation to the teeming millions of earth, are a great necessity of the Church in order to the conversion of the world. For such funds the Church depends upon her membership in detail, and especially upon those whom God, in his providence, has unusually prospered. If professing Christians were generally to give according to their means in support of the interests of charity, education, reform, and Christian missions, how immense would be the service they would thus render for good! Competent educators are not more needed than generous patrons of schools and seminaries. Earnest missionaries are not more in demand than liberal givers. You may not have learning, or fluency of speech, but, in proportion as you have property, you may make yourself a blessing. All should be useful, too, by their prayers. The Bible teaches, and all history shows, the power of the prayer of faith. It prevails with God, and opens the windows of heaven, and calls down blessings "as the showers that water the earth." He who is over all, "God blessed forever," proclaims from His throne of grace, "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you." Let us take Him at His word, and in the closet, around the family altar, in the sanctuary upon the Sabbath—everywhere, pray for such things as we and our sinful, suffering brethren need.

If we perform this work well, we shall be attentive to it everywhere. It will be our constant endeavor to use our time, our energies of body and mind, all the resources of our lives, for the promotion of the glory of God in this highest good of ourselves and others. Our aims, our efforts, and our hopes will centre here, as the rays of light in the sun. Also, if we perform this work faithfully, we shall "do it with our might." It calls for the utmost diligence at our hand. Think of its

unequaled importance! It is a work precious in its results as heaven itself. It is labor momentous in its bearings as an unbounded destiny. It involves the weal of immortal souls, and "what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Religion is that to which all other things should be subordinate, because they are immeasurably inferior.

Salvation is the treasure, compared with which the ore of earth's mines and the gems of the ocean, are very dross. And should we not be intensely in earnest in this work if it involves for ourselves and others such unlimited interests? Think, too, *how short the time is!* It is work which must be done this side the grave. Many things will be done beyond the tomb—some of them in heaven, others in hell. This is not of them. If we now neglect our personal salvation, there will be no remedy for our mistake in the endless future. They that pass the gateway of the grave, with all their sinfulness about them, are lost forever! They "go away into everlasting punishment." Nor beyond this life can we expect to be useful in efforts to reclaim others from sin and ruin. Would pastors serve their congregations? Would parents train up their children for usefulness? Would men acquire property, by which to further the interests of education, reform, or religion? Would earnest Christians win over to the fellowship of the saints, neighbors, friends, companions? Would devout ones prevail with God for His blessing upon men and nature? They must attend to these duties in "the life that now is." And how rapidly this time is passing! It is fleeting as a shadow. We are hastening to the dust. Sinner, would you find mercy? This year, this day, this hour, seek it; you may not have another opportunity. Christian, would you wear a crown full of stars? Work while it is day; the night cometh.

X.

THE BIBLE IN OUR PUBLIC SCHOOLS.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

YOU may estimate the importance of a military position by the fierceness with which it is assailed, or the persistent efforts with which it is held. And even when the conflict is over, and the din of the strife is hushed, and years have passed, the key to the position may be discovered, by noting where the soil is richest, and the trenches deepest, and the rude monuments of the slain most crowded together, for there, the fury of the storm had been wildest, and the strife and carnage greatest.

In the same way we may estimate the importance of the controversy going on between Protestants and Catholics, and find the *key* of this position. That to-day is, *the Bible in our Public Schools!* If we hold this, then, under God, Protestantism is safe; but if we yield, in this country, at least, it is lost! Rome knows this. Not that getting rid of the Bible is her ultimate object. No! She hates our free schools, and free institutions, and free government, and it is at these she strikes, and knows that without the Bible these would wither and die! For who ever heard of free schools and free institutions without a free Bible? You will search the history of the world in vain for such a thing, and hence the persistent efforts of the Catholics to get the Bible out of our schools. But all this ground we have gone over in previous articles. It only remains to answer some of the reasons urged for demanding the removal of the Bible.

The *First*, and perhaps the weightiest, we answered in our last. The *Second* is, that the Bible is a sectarian book, and therefore the reading of it in our public schools infringes upon the rights of Catholics who are taxed to support these schools. This argument is easily answered. If it were true that the Bible was a sectarian book, that it is partial in its translation, and that the designs of those who claim a place for it in our schools is to promote sectarianism, then there would be some reason for the opposition. But this whole matter is easy of investigation, and none *need* be in doubt on the subject through ignorance. The time, place, and circumstances of making our present translation are known. It was not done in a corner. The men who made it, their character, learning, and religion, are all familiar in history. That it is not sectarian in the sense charged, is proven from the fact that it was translated before any of the sects engaged in this controversy were known, save the one making the charge. That it is not a Protestant translation is proven from the fact that Catholics made it; Wickliffe, Tyndale and Coverdale—the men to whom, above all others, we owe our present version—were all Catholics, and Roman Catholic kings permitted it to be printed, and Roman Catholic bishops sanctioned its use. All admitted its faithfulness. Says Bishop Leddes, a noted Catholic, and one who aided in the work, “It is, of all versions, the most excellent for accuracy, fidelity, and the strictest letter of the text.” Says another, “There is none better, and this is good enough to last till doomsday.” While learned critics, of no particular faith, and who cannot be suspected of sectarian bias, have declared it more faithful to the original than any other. Says Selden, “It is the *best* version in the world.” Where, then, is the ground for the imputation that King James’, our present edition of the Bible, is sectarian in its teachings? And where is the honesty and consistency of the

Catholics in decrying so sedulously what they once praised so stoutly? They have learned that it is too *impartial* for their purpose—that it is the Word of God, nothing taken from it, nothing added to it, to make it suit any Church creed, and that it is a Protestant Bible only because used by them.

These things explain the existence of a Catholic version, called the Douay Bible. That is *the* sectarian Bible. The translation was made at a somewhat later period, *exclusively* in the interests of the Catholic Church. It reflects the dogmas and teachings of Rome so clearly, and is so decidedly sectarian, that other churches would no more think of adopting it, than they would the creed of Rome itself. Surely, then, the Papists will have nothing to fear from their own Bible. It is a good Catholic Bible. It hasn't even the *smell* of heresy about it. Then let people have it! Let children read it! Put it into Catholic families and schools! Why not? Aye, the secret is out; the poor priests are betrayed. They are utterly insincere and dishonest in this whole controversy! It is not a question of *versions*; the *Book* itself is obnoxious. They hate the light of truth, and seek to quench it. The Romish Church has always claimed that the Bible is not a book to be in the hands of the people, and on this principle it ever acts.

Some years ago the Bible Society of New York proposed to supply every family in the city, not having one, with a Bible. Knowing that giving Bibles to Catholics without the consent of the priests would only be giving them to be burned or destroyed, the Society consulted the priests in the matter. It offered at its own expense to put a copy of the *Catholic* Bible, without note or commentary, into the possession of every Catholic family. But the priests refused. Such is the spirit still of those who demand the expulsion of the Bible from our Public Schools. It is *agitation* they mean for the purpose of breaking up our national school system, and diverting the public funds to the support of private Catholic schools. And when they have accomplished this, *the bitter end is near*.

But a *Third* reason urged for the removal of the Bible is, that the reading of it violates the Catholic conscience. This is a tender point, and demands candid consideration. We respect every man's conscience, and would not willingly wound any. Man's conscience is a holy thing; too sacred to be trifled with. It sits a king in his bosom. It is the "holy of holies," and it would be sacrilege for any one to enter there save the great High Priest. He alone is Lord of the conscience. His authority binds the conscience. His will is a law to it, and that will is expressed in His Word. That Word declares that the powers or governments that be are ordained of God, and that men are to submit to them not only for wrath, but *conscience*' sake. What

then? The State may never be subordinated to the individual conscience. If the will of the state come in conflict with the will of the individual, each must triumph on its own grounds—the State for time, conscience for eternity; the one for temporal interests, the other for spiritual; the State enforcing its authority, and conscience submitting to the authority of God. The individual may endure penalties, and lay his life upon the altar of conscience, but the State may not yield! These are principles admitted, we think, by all. What then becomes of the question of conscience on the school matter? It finds no place. It is the law of the State that the Bible shall be read in the Public Schools in question. Why, then, should we yield to the claims of the individual conscience? But on what is this Catholic conscience, of which we hear so much, founded? Is it enlightened by the word of God, or is it under bondage to bigotry and superstition? What is its highest authority? The traditions of men! the decisions of councils! the mandates of Popes! They deny the individual right to exercise private judgment on religious matters, so that the whole Catholic conscience is under the despotism of a priesthood. Should the claims of such a conscience have as much weight as of one founded on the authority of God, and enlightened by His Word? and ought a Protestant people yield up their Bible at the demand of a people who never read it, and know nothing of its worth, and who ignore its claims.

Besides, look at the great disparity in numbers and interest. According to statistics, we have in the United States 65,000 schools, with about 7,000,000 scholars. These schools are supported at an annual expense of about \$8,000,000, while less than *one-tenth* of the whole is paid by Catholics. From the recent census we learn that our population exceeds 40,000,000. Out of this number the Catholics claim 7,000,000. Now the question is, shall 33,000,000 or 34,000,000 yield up their rights and interests and consciences to 7,000,000? Shall 5,000,000, that bid the Bible to be read and circulated everywhere, be sacrificed to 1,000,000 that blindly oppose it?

But look still further. From whence does this cry of violated conscience come? Does it come from the masses? Do the Catholic people generally ask for the removal of the Bible? Any one who thinks so is greatly mistaken. Multitudes of Catholics have the Bible in their homes, but secretly. Multitudes more would have it, but for fear! So if all restraint were removed from the Catholic mind to-day, we believe that a majority would be in favor of retaining the Bible in our schools. The whole hue and cry is raised by the priests, while conscience has very little to do in the matter. Doubtless they are *deeply troubled*, but it is about the loaves and the fishes, and not the *peril* of the souls of their people, from reading the Word of God?

We might write much more on this deeply important subject. But we dismiss it for the present. But let not our people dismiss it from their minds. Our chief danger is in *apathy*. The conflict is upon us, and the enemy is alert. Protestants, patriots, and lovers of the Bible, will you give over the institutions so dear to you into the hands of your enemies? Will you betray the sacred trust of your country, and entail a curse upon your children? Will you dishonor the God of nations, and incur His displeasure by casting out His Word at the bidding of Antichrist, and then flaunt the shameless, infidel, impious creed in His face, *Schools without a Bible, and a State without religion*? What a record for a Christian people! May God save us from it!

THE CABINET.

FAITHFUL work pleases God.

THE greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

RELIGION is a personal business, and if all the rest of the world were to forsake Christ, it would be our duty to follow Him.

No physician ever weighed out the medicine to his patient with half so much exactness and care as God weighs out to us every trial: not one grain too much does he ever permit to be put in the scale.

THE best way to oppose the world is to do it as men check prairie-fires—stopping fire with fire. If men of the world are earnest and self-sacrificing, let us be equally so. If they push their way by their popular orators, and preachers, and ministers, and by the press, let us do the same.

AN old legend represents, on the one hand, the arrival before the throne of God of the penitent souls, whom His pity admits into heaven; on the other Satan, who says, These souls have offended against Thee a thousand times—I only once. Hast thou ever asked forgiveness? replies the Eternal.

FULL DRESS BEFORE THE KING.—“In one respect there is some resemblance betwixt the custom of the court of princes and of heaven. No admittance into the latter, as well as the former, unless in *full dress*. Every soul who enters perfect bliss must have on the resplendent robe of Christ's righteousness, by imputation. This is absolutely necessary to have a seat in the court of heaven.”

“MY friends,” said a returned missionary at a late anniversary meeting, “let us avoid sectarian bitterness. The inhabitants of Hindoostan, where I have been laboring for many years, have a proverb that, ‘Though you bathe a dog's tail in oil, and bind it up in splints,

you cannot get the crook out of it.' Now a man's sectarian bias is simply the crook in a dog's tail, which cannot be eradicated; and I hold that every man shall be allowed to wag his own peculiarity in peace."

THE TIME TO PRAY.

WHEN shall I pray to God?

When fulness doth abound, and joys thy home surround,
And flattering smiles,
And worldly wiles,
And pride, are strong.
Then, shalt thou pray to God.

When shall I pray to God?

When Fortune turns her back, and creature comforts lack,
And dismal want,
And vile men's taunt,
Are all thy lot.
Then, shalt thou pray to God.

When shall I pray to God?

When troubles overtake, and earthly friends forsake,
And all is drear,
Nor word of cheer,
Thy heart to greet.
Then, shalt thou pray to God.

When shall I pray to God?

When those thou held'st most dear are thine no longer here;
But thou, bereft
Of them, art left
Lone pilgrim here!
Then, shalt thou pray to God.

When shall I pray to God?

When sickness' withering blight beclouds the sky so bright;
And when thy frame
Is racked with pain,
And earth's balms fail.
Then, shalt thou pray to God?

When shall I pray to God?

When thou art summoned hence, to pass that bourne from whence
No traveller returns,
Nor mortal learns
Its mysteries dark.
Call then upon thy God.

When shall I pray to God?

In every time of need, for He will ever heed
Thy humble plaint,
However faint,
If rightly urged.
Then ever, call on God,

L. R. C., East Boston.

SABBATH-SCHOOL DEPARTMENT.

TO OUR FRIENDS.

IN this number we commence the boldest experiment that has ever yet been made in the United Presbyterian Church. Some have affirmed that our Church is not able either to produce or to maintain a denominational literature. The statement is a slander, disproved by our own experience and success. There are in our midst, men of learning and culture; men of deep interest in Sabbath-school work, and large practical knowledge of its requirements; and now, with the assistance of these brethren, we propose to furnish our Sabbath-schools with a system of instruction in harmony with the doctrinal standards of our Church, and for which we challenge comparison with the Schemes and Helps of any other.

The first instalment of our *Notes for Teachers* appears in the present issue, and we ask our readers and Sabbath-school teachers specially to peruse these, slowly and carefully. Our aim has been to bring out, in as condensed a form as possible, what we believe to be the mind of the Spirit in the passages selected, so that the teacher may thoroughly know the meaning of the Lesson, while the practical reflections will frequently suggest an application.

In the same way, our *Notes on the Shorter Catechism* have been condensed to the utmost, setting forth only, but sufficiently, the point of each Question. It had been an easy thing to have taken up half the Magazine with these *Notes*, and then to have pointed to the great amount of help we furnished. We prefer pointing to the pages we do employ, and asking their readers: Have we failed in our promise? And yet we are very sure that the experience of others may suggest some matters we have overlooked. We invite communications on this subject, and will try to profit by every criticism or suggestion.

To our *Lesson Paper*, for the children, we invite special attention. This is intended to be used at home by both teacher and scholar when studying the lesson. Let the scholars ask themselves the *Questions* proposed, both on the Scripture Lesson and on the Shorter Catechism, and if unable to answer them, let them ask the teacher on the Sabbath. Those *Questions* are based on the *Notes*, so that, with these carefully studied, the teacher will be able to meet any inquirer, while through their

use, the teacher may be aided in acquiring the art of questioning. We now seek for the work of our hands the blessing that cometh from above. Except the Lord do build the house, they labor in vain that build it. We ask the support of our friends. A little personal effort on the part of these would introduce the CHRISTIAN WORKER into many a home and many a Sabbath-school where it is now unknown. The aggregate of these littles would be an important advantage to us. Will not those who are profiting by our toil enable us to receive that return by each one sending us even a few new names from their own localities?

LIBRARY BOOKS.

WHAT books shall we choose for our library? This is the question of the hour in our Sabbath-schools, and doubtless in many others. The difficulty seems to be that the good books are not entertaining, and the entertaining books are not good. I was amused at a couple of boys who were looking over our library some time ago, and commenting, without fear or favor, on the books. Said one to the other, "Here, John, I've got a first-rate one!" "How do you know?" says John. "Why, they're most always good when they're not printed right straight along." I am afraid S. S. teachers will have to confess that the books printed "right straight along" are not in great request with their pupils, and the young critic was probably giving his approval to one of the many fictions so common in our libraries.

Now, what shall we do about it? Shall we send for *Henry on Meekness*, *Sermons to the Young*, *What is Calvinism?* etc.—excellent books, unexceptionable, but which will lie on the shelves from week to week uncalled for—or shall we minister to the growing demand for fascinating stories, religious in their tendency, to be sure—like those of the well-known "A. L. O. E."—teaching some noble lesson, but creating and fostering a taste for fiction. Speaking on this subject a short time ago, a lady said, "My daughter never cared for reading novels until she commenced taking the new Sabbath-school books." This thought "must give us pause." It would surely be a sad reflection to those engaged in Sabbath-school work, endeavoring to lead the youth of our land in the way of

truth and right, that the means employed are having the very opposite tendency. Now, what course shall we take to avoid the Scylla of dulness on the one hand, and the Charybdis of levity on the other. Where shall we find

the golden mean combining the interesting with the instructive, and so illustrating the divine truths as to impress the mind and heart of the child without unduly exciting the imagination?

J. H. F.



SHECHEM.

WHEN Abraham entered Canaan (Gen. xii. 6), Shechem was an oak-grove. By Jacob's time it had become a walled city (Gen. xxxiii. 18, 19.) After the Conquest, it became successively a City of Refuge (Josh. xx : 7), a Levitical City (Josh. xxi : 21), a centre of union for the tribes (Josh. xxiv : 1-25), Abimelech's capital (Judges ix), the meeting-place of Rehoboam and the delegates from the tribes (1 Kings, xii : 10), and capital of the new kingdom (1 Kings xii : 25.) During the Exile, it prospered (Jer. xli : 5), and then became the chief city of the Samaritans. The town, now called Nablous, is built on the watershed of a deep valley, itself not more than five hundred yards wide, the streams on the eastern side of which flow to the Jordan, and those on the western to the Mediterranean. The houses are high, and the streets narrow; through the main one, a stream of clear water rushes. The present population is about 10,000, 300 of whom are Greek Christians, 130 Samaritans, and 50 Jews, with the rest Moslems. (See illustration above.)

OBJECT AND BLACKBOARD TEACHING.

BY CRETA, PITTSBURGH.

MANY excellent people raise their hands in horror at the mere mention of introducing blackboards or objects into the Sabbath-school, and cry out against these things as *modern inventions, new-fangled notions, and secular appliances.*

To these objections we answer, Object teaching is not a modern invention or new-fangled notion, but is as old as God's dealings with men. All the types, and ceremonies, and sacrifices of the Old Dispensation were but so many object-lessons to teach saving spiritual truth; and even the Prophecies have many examples of this method of instruction. In Jer. xviii., God instructs the Prophet through the working in the potter's field: "The nations of the earth are in God's hand as the clay in the hands of the potter." In Jer. xix. he is instructed, as he broke a bottle in the sight of the people, to proclaim "Even so will I break this people, and this city as one breaketh a potter's vessel that cannot be made whole again." In Jer. xxiv. the safety of one part of the

Jewish nations, and the destruction of the other, by the two baskets of figs—one good and the other bad. In the 13th chapter of the same book, we have the well-known object-lesson of the “marred girdle.” In Ezekiel xii. God tells the Prophet to remove his household goods, and thus proclaims to the Jews their removal to Babylon.

When Jesus would impress a lesson of humility upon his disciples, He took a little child, and set him in their midst. A most impressive lesson on lowliness and the nobility of serving others, He taught, by His washing of His disciples' feet. When the Pharisees and Herodians endeavored to entangle Him by asking whether it was lawful to give tribute to Cæsar or no, as a wise Teacher He called for a penny, asks “Whose superscription and image is this?” and then applies the answer by saying, “Render unto Cæsar the things that are Cæsar's, and unto God's the things that are God's.” And that His people might remember His dying love, He left the ordinance of the Supper, in which the two objects of bread and wine speak, as words alone cannot, of His love for a perishing world.

But perhaps some will say, Very well, but where is your authority for the use of the Blackboard? Surely it is a secular appliance. True, we have no example of the use of a blackboard in the Scriptures, but there is something marvellously like one. The Law was written by God on two tables of stone, and the people could *see* as well as *hear*. Ezekiel was directed to draw upon a tile a picture of Jerusalem, and set against it a fort, and camp, and battering rams. Substitute blackboard for tile, and chalk for style, and we have nothing more nor less than a blackboard representation of the siege of Jerusalem. On the wall of Belshazzar's palace, a mysterious hand wrote words of awful import: what shall we call that Lesson?

Surely, then, we have warrant for the introduction of these appliances into our Sabbath-schools. Bunyan, in his “Holy War,” represented the enemy attacking the town of Mansoul through Eargate, Eyegate, Nosegate, and Mouthgate. So let us endeavor to storm the citadel of our scholars' hearts for Christ, not only through Eargate, but also through Eyegate, remembering, however, that these things should never be used merely to display our skill or keep the children quiet, but only to make the lesson clearer to their minds, and to impose its truths upon their hearts.

U. P. & R. P. S. S. TEACHERS' UNION, OF PITTSBURGH.

At a late meeting of this association, held in the 5th U. P. Church (S. B. Reed's), the topic for discussion, “How can Sabbath-schools Promote the Cause of Temperance, and what is their Duty on this Subject?” continued from the last meeting, was opened by Rev. Wm. Fulton, who said: There is no evil in society comparable in magnitude, with that of intemperance. The children are on the side of temperance, and our great work is to keep them there. The Church is responsible for a correct education on this subject, and it is the work of the S. S., as part of the Church, to educate the children. We must, 1st, Teach the *duty* of total abstinence. 2d, Set a proper example, without which we can accomplish nothing. 3d, Get their assent to the duty of total abstinence, and pledge them to it.

Mr. W. H. Knox urged the formation of temperance societies in all Sabbath-schools, and referred to the great work done by means of “Bands of Hope” in England, Scotland, and Ireland.

Rev. S. B. Reed said: The two great questions now claiming our attention are Rome and Rum. Teach the children to avoid the first glass, and preach the duty of total abstinence by our lives as well as by our tongues.

Mr. Morris was in favor of pledging children to keep from doing wrong.

Rev. W. J. Reid said three-fourths of all the pastor's trouble arises from intemperance. Pledges in the S. S. are good, but our duty is not done then. We should never laugh at intemperance, but speak of it as an awful crime.

At the conclusion of the discussion a committee was appointed to prepare a pledge for use in the different schools connected with the association.

WESTMORELAND PRES. S. S. CONVENT'N.

A GOOD “sign of the times” in the S. S. cause is seen in what Presbyteries, as such, are now doing. The Pres. of Westmoreland, prompted by a sense of duty to the youth in her bounds, held a Convention on the 2d and 3d of Nov., at Turtle Creek (Rev. S. A. Taggart, pastor.) The programme was varied and good, the attendance encouraging, and the discussions full of interest. Your space will permit but a brief note of the most engaging topics. These were, *The Devotion of the Teacher*, *Object and Blackboard Teaching*, and *Use of the Catechism*.

Perhaps there is not a Sabbath-school but is crippled by unpunctual teachers. To remedy this, Rev. James Kelso said, Report them to the superintendent. Mr. Fergus: Put new ones in their place. Dr. Easton: Show them the solemnity of their obligations. Rev. T. F. Boyd: They should never be chosen. Rev. S. B. Reed: Select none but *punctual* teachers, and let them have *all* the pupils, however many. Mr. Mahood: Have teachers' meetings, if only monthly.

On the interesting of children, Rev. John Douglass, D.D. (Ref. Pres.), said: A minister never fails to interest a congregation with a well prepared gospel sermon—and it is just so with teacher and class. Rev. R. Carothers (Pres.): We must have our own hearts interested, and that can only be by careful study, with prayer for the Spirit's aid. Rev. W. P. Shaw: The lesson should be stereotyped on the mind of the teacher by preparation. Rev. S. A. Taggart thought Sabbath-schools in the country could be kept open in winter as well as the day-schools. Rev. D. H. Pollock: It takes weeks to start a school in the spring; better never close it.

Mr. T. J. Gillespie handled the subject of *Object and Blackboard Teaching* skilfully. Ezekiel iv : 1 shows their warrant. The types, Cæsar's penny, and the sealing ordinances are a kind of object teaching. The blackboard should not be made a "hobby," but can be used profitably here, as it is in the day-school.

Rev. J. W. Sproul (Ref. Pres.) gave a stirring address on *The Best Means to awaken a more Heartfelt Interest on the part of Teachers*.

By far the most important topic, as all seemed to realize, was *The Use of the Catechism in the Sabbath-school*. Rev. J. A. Marshal, of the Pres. Church, opened the subject. The Catechism gives the truth in a nutshell, and presents a doctrinal basis for Christian life. Those who discard the Catechism are most liable to be "driven about with every wind of doctrine." The proverbial orthodoxy of Scotland comes largely from their study of the Catechism. The S. S. should devote part of its time *specialty* to reciting and explaining a part of the Catechism. Some would call it "old foggyish," but a School so conducted is, nevertheless, a *model*.

It is a good omen to notice that the Presbyterian Churches are waking up to the importance of having the Catechism a text-book in the S. S.

The remarks of Brother Marshall met with most manifest favor, and the Con-

vention endorsed them with evident enthusiasm by the adoption of the following:

RESOLVED, That we consider the Shorter Catechism a scriptural guide to the teacher, and an invaluable means of conveying the teachings of the Bible.

The Convention was felt to be so profitable, that it was agreed to hold another in January. S. B. MCB.

SABBATH-SCHOOL CELEBRATION.

THANKSGIVING is observed as a Sabbath-school Reunion Day in Pittsburgh; and so last November about two thousand children attending the U. P. and R. P. Sabbath-schools, with their friends and teachers, assembled in Library Hall, Rev. J. G. Brown, D.D., presiding. The exercises consisted of singing, under the guidance of Prof. Sherrat, addresses by the Chairman, Revs. A. M. Milligan, S. B. Reid, W. J. Reid, and Major Wm. Frew; a Thanksgiving Ode, written for the occasion, and read by Col. Richard Realf, with exercises by the Franklin St. Deaf and Dumb Mission School. The proceedings were very interesting throughout, and cannot fail of having many pleasant results.

MERCER PRESBYTERY ASSOCIATION held a Convention in Wurttemberg U. P. Church, on Oct. 18th and 19th. The Convention was one of more than usual interest.

The topics discussed were as follows: 1. Sabbath-schools—How to organize, conduct and sustain them. 2. Method of teaching. 3. The art of securing attention. 4. What are the essentials to success in Sabbath-school teaching? 5. The personal benefit which teachers should derive from their employment. 6. Child-power, Shall we use it? 7. Sabbath-school music. 8. What are the qualifications and duties of a Sabbath-school superintendent? What should be the character of Sabbath-school literature? 10. How shall we retain the large scholars?

Each of these topics was opened by a member appointed, and afterwards discussed to the limit of time specified.

The Rev. J. W. Bain addressed the children, and Rev. J. H. Peacock taught a model Bible-class lesson from Luke x : 25-36.

The convention agreed to meet in Lebanon U. P. Church next spring, at the call of the Executive Committee.

J. B. WHITTEN, *President*.

R. T. MCCREE, *Secretary*.

WHATEVER we do in our Sabbath-schools, or in connection with our religious teaching, ought to have a decidedly religious tendency. And when we bring our schools before the public, let it be not to show off the performances of children whom we are training for eternity, as we would exhibit the antics of the trained monkey, the feats of the

dancing bear, or the attainments of the learned pig. Let it be to do something which will have a tendency to elevate our work rather than to belittle it, and to show the public, if we attempt to show them anything, that we are trying to do some good to our children rather than to make fools of them.

MISSIONARY INTELLIGENCE.

SAMOA.

THIS group of islands, called by the natives Samoa, and usually known as the Navigators' Islands, is situated in Central Polynesia, about 1000 miles from Sydney, and populated by about 35,000 light copper-colored natives. The Samoan Bible was the translation work of fifteen missionaries, carried on during upwards of twenty years. The British and Foreign Bible Society supplied them with an edition of 10,000 copies, on condition that they sold the books, and refund, if possible, for the original cost. The sale of the volumes was arranged at seven shillings for calf marbled-edge copies, and nine shillings for those bound in calf and gilt edges. For months there was a rush at all the stations for the book, and especially for the gilt-edged copies, and in less than two years we had sent back to the Bible Society £2,000. The demand went steadily on, and in less than six years the edition was sold off, and the Bible Society had received payment in full.

Commercial Aspect of Missions. Since the commencement of our mission, we have gone on the paying and not on the pauper principle. In the early stages of the missions, the natives generally had never seen a coin or a resident trader, and so we had to receive payment for books in cocoanut-oil, arrowroot, and other produce. This unclerical work of measuring oil and weighing arrowroot, and of selling again to trading vessels for cash, was a most uncongenial business, and exposed the missionary character to the charge of trading for gain. Now, however, advancing civilization has placed us in more favorable circumstances, and in Samoa, at least, we are all but free from these commercial secularities. The natives have now European stores, to which they take their arrowroot, cotton, cocoanut oil, and other produce, and receive

money, or anything they need, in exchange. And so it is that, whether it is a Bible they wish to buy, or a free contribution to the missionary society, they hand us the clean money, and that again we exchange with the merchants for bills of exchange on London, Hamburg, or Australia. And so you see that the large sum which we have sent to the Bible Society represents, I may say, some £5,000 or £6,000 worth of useful produce, which the natives have previously passed into the hands of the merchants. It is just the same with the voluntary subscriptions to the Missionary Society. When you hear that the Samoans have given £1,000 or £1,500 last year to the London Missionary Society, remember that such a fact has an interesting commercial side as well, and means a further addition of £2,000 or £3,000 worth of produce for the stores of the merchants and the holds of the trading vessels.

Native Agency. There are 86 young men in our college, and we send out about 20 a year. In almost every instance, when students leave the institution, they go to some village from which they have had a prior call, sanctioned by the resident missionary, and perhaps ten or twenty native teachers of the district. There are about 200 of these little village communities under the care of the mission. Each has its native agent, who not only conducts schools, but preaches to the people on the Lord's day, and baptizes the children of church members. In many cases, too, they administer the ordinance of the Lord's Supper; and we are gradually transferring to these native agents the entire care of the churches, with the deep responsibility of superintending additions and discipline. The villages support their native agents, and have done so for the last sixteen years; and, in addition to the support of their native teach-

ers, give a voluntary contribution to the London Missionary Society, which, during the last ten years, has amounted to about £10,715, or an average of upwards of £1,000 per annum, in addition to a much larger contribution which they make for the support of the village teachers.

ITEMS.

THE following curious story is told by a writer in the *Calcutta Christian Intelligencer*: "A Chinese of some influence had a sick son. He made costly offerings to a certain god with a view to his child's recovery. But all was in vain, the child died. Hereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. This idol was brought into court. The father pleaded that he had done everything that the ritual required of him, in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled the province!"

MR. BRAYTON, missionary to the Karens, gives a scrap of the experience of a native deacon, Thah-lay. He once purchased a large idol of light material, but very gaudy. Having placed it in the idol temple, he went every morning to worship his own deity. After a time, he one morning discovered that something had been making depredations on his idol, for he saw large holes, as if eaten by rats. So, after having performed his devotions, he knocked on his idol, and behold, two or three large rats ran out! "Then," said he, "I was very angry, indeed, and said: 'Are you a god and not able to defend yourself from rats! Do I worship a god that cannot defend himself from rats? Not a bit of it!'" And he seized a club,

laid him prostrate, and pounded him in pieces. The old priest came out, and exclaimed with horror, "Young man, what are you doing?" "I am knocking to pieces my god, which can't defend himself from rats." He never purchased another idol, and never had any more confidence in them. As soon as he heard the gospel, he embraced it and rejoiced in its truth.

A YOUNG man hearing that his application to go as a native agent to a heathen island had been accepted, went to tell his aged father, and see whether he would consent to his going. "I rejoice," said the old man, "that you have been selected to go as a servant of Christ to these dark lands. Go, and may your work be blessed." "But what about you in your old age?" said the young man. The good old man saw what he meant, and at once replied: "Leave that where Christ put it. Let the dead bury their dead. Go you and do the Lord's work."

"CHECK."—A question which interests all parties just now is that of education, for government schools of all grades are about to be opened, while the Jesuits, who have hitherto monopolized the instruction of the youth of Rome, and are anxious not to lose that privilege, have applied to Gen. La Marmora for permission to reopen their schools, and have obtained it. The result is, that the Jesuits are to give up half their extensive localities in the Collegio Romano for the establishment of a government lyceum, gymnasium and technical school—reserving the other half for themselves to continue teaching the scholars whose parents prefer their peculiar system. This privilege is, however, neutralized by a notice in the *Official Gazette*, informing scholars that, as instruction by Jesuits is inferior to that provided by government, it will not be accepted as a legal preparation for entry into government lyceums.—*Letter from Rome.*

HOME MISSIONS.

"IT WILL DO TO PUT IN THE PLATE."

TRADING with a market-woman one day, I chanced to pay her a bad penny. She examined, and was about to return it, but suddenly dropped it in her pocket, saying, "It will do to put in the plate."

The incident has its counterpart and

moral. When I see a man carefully concealing his gift in the hollow of his hand, and putting it in with the back of his hand up, I feel quite sure he is thinking "It will do to put in the plate."

When I find a man more familiar with the text, "Let not thy left hand know

what thy right hand doeth," than with any other, I cannot avoid the conviction that his right hand must be nearly as ignorant on the subject of Christian beneficence as his left, and that whatever he gives, he supposes "It will do to put in the plate."

When I hear a lady in the richest attire, and with as many hoops on her fingers as a cooper would put on a very weak cask, bemoaning the condition of the poor, while she gives from her wardrobe only the meanest moth-eaten garment, beyond a question she fancies "It will do to put in the plate."

When I hear people talking of hard times and of the wintry condition of the poor, while they are never seen sending them a ton of coal, a quarter of beef, or a barrel of flour, I take it for granted that whatever they may give "will do to put in the plate."

And when, as is sometimes the case, depreciated bank-notes, smooth shillings and outlandish coins are found—the halt, the lame and the blind—it is very strange that sensible people should think of such, "It will do to put in the plate."

A very different opinion is expressed in Malachi, 1-8,

THERE'S ROCK AT THE BOTTOM.

WHEN Willie was sixteen, he accidentally dropped a valuable watch into the well. His father was absent from home, and without consulting me, he resolved to recover the treasure. Providing himself with a long-handled rake, he gave it in charge to his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and, holding fast by the rope, commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie echoed with a wail of anguish, that immediately brought me to the spot. I knew the depth of the water, and shouted to him as calmly as I could, "Stand upon your feet, Willie; the water isn't over four feet deep." "But I shall sink in the mud," cried the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones, "No, Willie, *there's rock at the bottom.* Let go the stones and stand up."

The assurance of a hard foundation, and the impossibility of holding much

longer to the slimy surface of the stone wall, gave him confidence. He felt for the rocky bottom, placed his feet firmly upon it, and, to his great joy, found that the water scarcely reached to his shoulders. I sent Jennie to the house for a strong new rope, and fastening one end of it securely, I lowered the other to him to be tied to the bucket, and we drew him safely up. "Oh, mother," said the dear boy when he was rescued, "those were precious words to me, 'There's rock at the bottom!' I shall never forget them."—*Friendly Visitor.*

ITEMS.

"I OUGHT TO HAVE ANTICIPATED THIS."—A few days have passed over the grave of a noble young man, from whose lips fell these words. He had well represented the grand enterprise of life insurance, but neglected his soul. When the physician informed him that his sudden and severe illness was fatal, and his time on earth very brief, he said, with the deliberation of a deep and awful conviction, "I ought to have anticipated this, but now it is too late."

THE HUNGRY ARAB.—An Arab lost his way in the desert. For two days he had nothing to eat, and was in danger of dying of hunger. He finally came upon one of those water-pits where travellers watered their camels. Here he saw a small leather-sack lying upon the sand. "God be praised!" he exclaimed, as he raised it and felt it; "they are, I believe, dates or nuts. How I will refresh myself with them!" Filled with this sweet hope, he opened the bag, saw what it contained, and said, full of sadness, "O, they are only pearls!"

THE GROWTH OF SIN.—A single snowflake is but a very small thing; so one sin indulged may appear of but little consequence. But a number of snowflakes falling all day long, hiding the landmarks, drifting over the doors, gathering upon mountains, to come down in avalanches, and to cover trees, houses, and even whole villages; each one alone may be small, but altogether they are all but irresistible. So sin indulged grows and increases, until it becomes a mighty power, which, but for God's help, will wreck our immortal souls. We must strive by God's grace to put away all evil from us.

THE OAR.—The servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the helmsman at

the stern is on the lookout, and he steers the boat whithersoever he wills. So in our godly undertakings we sit with our backs to the future. It is all unknown, untried, and impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in His hand. We have only to commit our way to Him, and to pull at the oar of duty. This is *trust*. This is *faith*. This is the way that Paul pulled his boat towards Rome—not knowing or caring what stripes and imprisonments, or what triumphs of the gospel were awaiting him.

A MINISTER who was fully awake to the duties of his calling was one day inspecting the machinery of a large man-

ufactory. He found a man whose business it was to watch and keep in order one particular part or piece of machinery. He said, "Your work requires constant watchfulness."

"Yes," was the reply.

"Do you ever leave your post?"

"Not unless I am relieved."

"You don't seem to have much to do."

"That is so, but I must always be on the watch: I can see if anything is likely to get wrong, and prevent it."

"What might take place if you should neglect to watch?"

"Everything might be thrown into disorder."

"Watch and pray, lest ye enter into temptation. My friend, if you will be as watchful of your soul as you are of your machinery, you will do well."

CHURCH NEWS.

OUR OWN CHURCH.

FROM the Presbyterian Reports we find that the New Psalms sent down in overture are receiving general attention just now, and, on the whole, considerable favor. Not a few presbyteries decline replying to the overture on Papal baptism, and would leave the matter to the judgment of sessions; so that the response to the Gen. Assembly may not be such as to justify any deliverance.

Without referring to this particular case, we should rejoice if this rage for overturning could be checked. So long as they get answers, some presbyteries will send up overtures and memorials, and ask deliverances on many matters on which they should form their own opinions, and act according to their own judgments, accountable of course, to the Assembly. The Assembly should not be asked for its opinion on any matter that is not of fundamental importance and general interest. The local courts should, so far as possible, do their own work, without appealing to the general council of the Church. Many a matter is, as a matter of courtesy to the presbytery asking, sent down to the Church in overture, that ought not to be so. We would suggest that, in future, before a question be so sent down, a prior question be sent down to this effect: Shall such a question be sent down in overture? If a negative response be given by the presbyteries, that settles the affair—matters remain as they are;

while, if an affirmative answer be given, the main question itself may then be negatived.

Calls presented.—Mr. R. R. Atcheson, from Fredericksburg, Mansfield; Rev. W. C. Dunn, from Scroggsfield, Steubenville.

Calls accepted.—Pawnee City, Nebraska, by Mr. McCready.

Ordinations or Installations.—Rev. Wm. Lorimer, at Stanwood, Le Claire; Rev. W. P. McNary, at Bloomington, White River; Rev. J. H. Buchanan, at Huntsville and Roundhead, Sidney.

Resignations.—Rev. J. P. Dysart, of Harrisonville, Wheeling; Rev. J. P. Wright, of Salem, Wabash; Rev. J. Stevenson, of W. Alexander, Wheeling; Rev. William Johnston, Monroe, Des Moines; Rev. J. A. Wilson, of Fremont, Nebraska.

A STEP IN THE RIGHT DIRECTION.—Dissatisfied with our New Version of the Psalms, the 1st Pres. of New York has appointed Rev. R. Armstrong, with R. Harper and I. McGay a committee to prepare a memorial to the General Assembly on the subject of chanting.

THE Pres. of Cleveland has resolved to memorialize the Gen. Assembly for some deliverance as to the duration of elders' service.

LEGACY.—By the will of Mr. John M'Lellan, lately deceased, and a mem-

ber of Session in Jane Street U. P. Church, New York, the residuum of his estate, which may amount to between ten and twelve thousand dollars has been bequeathed to the funds of the United Presbyterian Church. The money will not be available for a little time, and will be divided between the Board of Foreign Missions and that of Education.

THE BRITISH CHURCHES.

Our Monthly Letter.

DURING the past month, the leading presbyteries of the Free Church have been discussing the *remit* of the last Assembly on the question of Union. These debates have been keen and protracted. The report of the speeches delivered in the Edinburgh Presbytery fills thirty-three columns of the daily newspaper. So far, the majority of the presbyteries have decided that there is no objection, in point of principle, to a union with the negotiating churches on the basis of the Westminster standards, difference of opinion being allowed on the questions of Church Endowment and Establishment by the State. The only presbyteries in which the vote has gone the other way are a few in the Highlands, where there are no U. P. churches, and where, under the cover of the Gaelic language, there has been all manner of unfair representations of the principles and practices of this Church.

Prof. McGregor, of the New College, has written a pamphlet, throwing out suspicions of the doctrinal soundness of the United Presbyterians on the question of the Atonement. He hints that the doctrine of a *double substitution* is taught, or, at least, tolerated. This has been very decidedly denied by the professors of the Church accused, and by the *Denominational Magazine*. The curious thing is, that the minority in the Free Church claim to know what the U. P.'s hold better than either their own professors or ministers, and repeat their accusations again and again, as if they had never been denied and disproved. The noblest vindication of this Church from these aspersions was made by Dr. Candlish in the closing speech on the Union debate in the Edinburgh Presbytery.

"I am disposed," he said, "to think, and proclaim, with the deepest gratitude to Almighty God, and to the honor of the United Presbyterian Church; it is due to a Church that has not received fair play at our hands—I say that with all deliberation, I think it is due to a

Church that has been impugned as that Church has been impugned, to bear this public testimony, that I believe we owe to them, to a large extent, what has not been realized in any other, *viz.*: the keeping up of a free and full gospel, in consistency with a Calvinistic creed."

At the meeting of the Free Church Commission, the recent Deputies to America, Messrs. Arnot and Blaikie were assailed for the one-sided view they were accused of giving of the state of parties in the Church at home. Mr. Arnot quietly told them, if they had any fault to find, they could send a wiser man the next time, but time and place convenient, he was prepared to substantiate the truth of every statement he had made.

Dr. MacDuff, of Glasgow, the well-known religious writer, has resigned his charge that he may devote himself entirely to that particular field of religious literature in which he has already proved so acceptable and profitable an author.

As a sign of the times, I quote an extract from a Pastoral issued by the Rev. John McLeod, of Dunse, a minister of the Church of Scotland. In speaking of the difficulties which attend pastoral visitation, he speaks of "too little faith in an ordained ministry as a channel of the grace of God," as a chief obstacle, and goes on to say, "I cannot be held responsible if the sick *perish*, without securing any ghostly counsel, blessing, warning, opportunity of confession, and, if there be special need for it, *absolution at the hands of an ordained minister*, if you will not take the trouble of distinctly and directly informing me of your wishes." Another minister of the same communion, in a church in Glasgow, tried to introduce solo-singing into the service of praise, and had the communion table covered with a cloth having an I. H. S., with a cross, worked into the texture. All this in the Presbyterian Church of Scotland, and no Jenny Geddes to lift either her stool or voice against it! L.

SCOTLAND.

WEEK OF PRAYER—1871.

THE Executive Committee of the Evangelical Alliance of the United States of America have caused to be prepared and issued the following programme for the annual Week of Prayer, beginning with Sabbath, New Year's day, Jan. 1, 1871.

SABBATH, JANUARY 1.

Sermons.—Subject: Inspiration of Holy Scripture; its sufficiency and sole

authority for religious faith and practice.

MONDAY, JANUARY 2.

Prayer.—Grateful review of the past; calling for renewed confidence and for increased devotedness; humiliation for the worldliness of the Church, and for national sins provoking divine judgments.

TUESDAY, JANUARY 3.

Prayer.—For nations; for all in authority; for soldiers and sailors; for all who have suffered in recent war; and for the blessings of peace.

WEDNESDAY, JANUARY 4.

Prayer.—For the conversion of children; for Sabbath-schools, and all seminaries of learning, and for the raising up of more laborers in Christ's service.

THURSDAY, JANUARY 5.

Prayer.—For the outpouring of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity, and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

FRIDAY, JANUARY 6.

Prayer.—For the circulation of the Word of God; for a blessing on religious literature; for an end of religious persecution, and for the removal of all hindrances to the spread of the gospel.

SATURDAY, JANUARY 7.

Prayer.—For Christian Missions; for the conversion of the world, and for "the glorious appearing of our Lord Jesus Christ."

SABBATH, JANUARY 8.

Sermons.—Subject: Faith, Hope and Love—essential witnesses for the truth.

REVIEWS.

LIVES AND DEEDS WORTH KNOWING ABOUT. By Rev. W. F. Stevenson. New York: Robert Carter & Bros. 1870.

Whoever has rejoiced in those delightful glimpses of German inner life given in *Praying and Working*, will take up with interest another work of a kindred character by the same author. Mr. Stevenson has made a specialty of this field, and his sketches of the many types of varied, faithful, Christian servants, will be read with pleasure. From such books we learn something of how much cause men have to praise the Lord, and

Christians to love one another. Reading how love for Christ leads to abounding in works, and how faith showed itself by its fruits, we are lifted up out of that selfishness and isolation into which we are all so apt to fall, and led to see that the fruit we are expected to bear should be not only pleasant to the eyes, but be good for food to others. "Faith, without works, is dead."

WITCH HILL. A History of Salem Witchcraft. By Rev. Z. A. Mudge. Three Illustrations. New York: Carlton & Lanahan.

One of the strangest, saddest chapters in the history of New England is brought before us in this book. We would gladly veil over such deplorable transactions as those recorded here, but the story has its message. What man has done, man may do, and for deliverance from all such terrible delusions, there is no help save in an intelligent piety. The Bible must not only be read, but understood, and after that, spiritual adversaries, whether invisible beings or thoughts and beliefs, must be combated by arguments and prayer, and not by pains and penalties. The weapons of our warfare are not carnal but spiritual.

HEROES OF HEBREW HISTORY. By S. Wilberforce, D.D., Lord Bishop of Winchester. 2d edition. Robert Carter & Bro. 1870.

Here are stately thoughts, expressed in stately, leisurely English. Bishop Wilberforce writes with a calmness and a finish of style that is most enviable, while his life-like portraits reveal the knowledge of human nature necessarily possessed by one who has for so long occupied his influential position in society. The "Studies" will be read with very great pleasure, and, from their fulness, they greatly help us to correct conception of the times, character and surroundings of these Old Testament worthies.

THE IRON AGE OF GERMANY. From the German of F. Hoffmann. With an Historical Sketch of the time by C. P. Krauth, D.D. Philadelphia: Lutheran Board of Publication. 1870.

America owes a heavy debt to Germany, and to those heroes of the Reformation and post-Reformation times that defended the gospel with their lives. And yet how few know much about the sufferings of the German Protestants? The Huguenots of France, the Puritans of England, the Covenanters of Scotland, have had their historians, and we shall rejoice if the labors of the Luther-

an Publication Board secure a deeper interest for Germany and the Germans in the American heart. *The Iron Age* is an episode in the dreadful Thirty Years' War, and contains a very vivid account of the siege and destruction of Madgeburg, while Dr. Krauth's sketch is an

admirable epitome of the great struggle between Rome, through her vassal, the Emperor of Austria, with his famous generals, Tilly, Wallenstein, and others, and the Protestants, whose great leader, Gustavus Adolphus, fell at Lutzen. The book should be in all our S. S. libraries.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, JAN. 1ST.—First Lesson, John iv. 19-26.

Sayings of the Lord Jesus concerning *The Worship of God*.

To be free from the Pharisees, our Lord left Judea to go to Galilee. Travelling northward, He "must needs" go through Samaria, the road lying through that country. Resting at Jacob's Well, near Sychar, He had a long conversation with a Samaritan woman. He sought to benefit her, and so guided their talk, that at length she saw and felt that the stranger before her was more than man. What followed is told us in the lesson.

The Earnest Inquiry. Vs. 19, 20. *Prophet*, literally one that speaks in the name of another, Ex. iv. 15, 16, but usually a divinely-commissioned teacher, like Moses, Samuel, Elijah, etc., etc. Christ had told this woman the story of her past life; hence this address, and the question she puts. *Our fathers*; Samaritans were not Jews by blood (read 2 Kings, xvii., 24-33), but at times claimed to be such. *This mountain*; Gerizim, in Ephraim, which the Sam. claimed to be the Ebal mentioned in Deut. xxvii. 4, and Josh. viii. 30. *Worshipped*; built a temple and offered sacrifices there, etc. (The ruins of this temple still visible, and the site very holy in the estimation of the modern Samaritans.) *Ye*; You Jews. *Jerusalem*; the Metropolis of Canaan, and where Solomon's Temple stood. *The place*; see Deut. xii. 5. *Ought*; the divinely-appointed place, and, therefore, its worship and beliefs alone acceptable to God, thus debaring the Samaritans from any share in the divine favor or blessing.

The woman was now anxious to do what was right, but how was she to know which spoke the truth—which she should believe; her "fathers" or the Jews? Hence her question. *Note*, 1st, The deep ignorance of divine truth shown by all unconverted persons when wakened up to a sense of sin. 2d, The greater readiness to adopt the views of "our fathers," our Church, than the Scriptures, as the rule of faith and practice.

The Question met. V. 21. *Believe me*; a solemn assurance as to the importance and truthfulness of what He was about to state; used by Christ only here. *The hour*; the time—of the Christian Dispensation, under which there would be no special holy places, every place being open for worship, and no laws in force to require peculiar observances. (Three times a year the Jews required to go up to the temple.) In view of this, Jerusalem and Gerizim would both lose their importance, and so it was needless for him to discuss their respective claims just then. *The Father*; how significant and tender a name! Used in the Old Testament, but more prominent in the New. The Father of all men by creation. "Our Father," through Christ Jesus. Men can say naturally "We also are his offspring" (Acts xvii. 28) but we must each one be "born again" (Titus iii. 4) if we would say it spiritually. "My Father and your Father." See 2 Cor. vi. 18.

There is something, however, more important than the place where we worship, namely, the character of our worship; V. 22. *We worship*, etc.; not following the divine directions, the Samaritans used images, built an opposition temple, rejected a large part of the Scriptures, so that, though there might be individual exceptions, as a people, they showed themselves to be ignorant of God, His character and will. The Jews, with all their deficiencies and faults as individuals, as a people revered the Scriptures, and so knew what they worshipped. *Salvation*, etc.; 1st, That Gospel Dispensation, whose distinctive blessing was salvation, grew out of, as it was the fulfillment and substance of that under which the Jews had lived. 2d, Christ Himself personally, Rom. ix. 5. *Note*, 1st, Men should worship intelligently. 2d, The Jewish creed was correct, yet the men themselves were wicked. A true creed does not always secure a holy life. We must watch ourselves. 3d, Salvation comes to men through an appointed channel. V. 23. *The true worshippers*; not such as worship merely at the proper place, and under the required outward circumstances, but such as worship *In spirit*; 1st, With the understanding, knowing what they are doing, and why they do it; 2d, With the heart, their feelings interested in the service—(this in opposition to that bodily or external service that even the Jews so largely offered.) *In truth*, worshipping the true God and in the true way, neither through forbidden modes, nor through symbol, but through Christ, as the Way unto the Father, and this in opposition to every other way of worshipping or of approaching Him. *The Father seeketh*, etc.; giving men religious privileges and opportunities, and thus seeking after them to draw them to His service. See Luke xv. 1-10, xix. 10. V. 24. *God is a Spirit*; "Infinite, eternal, unchangeable" (Short. Cat. Q. 4); "Dwelling not in temples made by hands." Read 2d Commandment.

They that worship Him must, etc.; Such service as He, a Spirit, desires, can come not from our bodies, but only from our spirits; to be accepted, therefore, ours must be spiritual services, and be rendered in the way which He requires. *Note* 1st, Modes of divine worship may vary, as in the Mosaic and Christian Economies. (The value of worship not dependent on the mode of its presentation.) 2d, Heart service, resulting from a knowledge of the truth, is alone essential to acceptable service.

The Great Announcement. V. 25. The woman is unable to follow fully these new words, but looks for the coming of One that will enable her to understand, and add much to her present information. The Jews looked for a warrior-king (John vi. 15); she looks for a prophet, a teacher of spiritual truth. V. 21. *I am He*. The first and most explicit statement in the Gospels of our Lord's character. The Jews looked for a political leader, and hence our Lord's reserve towards them. *Note*, 1st, The earnest seeker found Christ. 2d,

Christ's condescension in showing such mercy to this woman. 3d. We need never despair of being saved. 4th. We need never despair of others. 5th. Wisdom is needful for winning souls.

NOTES ON SHORTER CATECHISM, QUES. 1.

End, the purpose why anything is made or done. *Chief end*, the main purpose. *Man's*, not the beasts or inanimate world, Ps. cxlv : 10. This end twofold : *Glorify*, by praising, that is, speaking of his character and works and wishes, Luke 1 : 6 ; by serving, that is, doing his will, fully, heartily, constantly. *Enjoy*, to be happy in serving him, loving to think of him, to pray to him, to hear his word, and wishing to be with him, Ps. cxxxiii : 3, 4 ; a child enjoys the society and favor of his father. Man was made to do both of these. *For ever*, beginning here, lasting through eternity.

SABBATH, JAN. 8TH.—Second Lesson, Mark xii : 1-8. Sayings of the Lord Jesus concerning *Man's Sin*.

What we read here was uttered on the Tuesday before our Lord's death, and is part of the conversation commencing in the 27th v. of the preceding chap. The Sanhedrim, or Great Council of the Jews (consisting of the chief priests, scribes, and elders), had asked Christ about His right to teach. This they were bound to do, Deut. xiii : 1. In reply, our Lord promised to tell them if they would first answer a question he would propose. They tell Him a wilful untruth, vs. 31, 32. So He refuses to heed them, and turning to the people gathered around, utters this and other parables.

HOW THE LANDOWNER ACTED. **V. 1.** *Parables* : a common Eastern mode of instructing, by which men's minds were prepared for receiving some truth not at first openly announced ; used in the Old Test., 2 Sam. xii : 1-6, and often in the New. In this parable our Lord shows how much God had done for the Jews, in giving them what religious privileges they had, and how wickedly they had acted in rejecting the messengers that, one after another, He had sent, at last killing even His Son Jesus. All would thus see that no punishment could be too severe for them. *Planted a vineyard* : an ordinary but important piece of farm-work ; such a plantation valuable because of the fruit. *Set an hedge* : fields in Palestine not fenced in, but separated from each other by rows of stones, Deut. xxvii : 17 ; hedge would keep out the foxes, Sol. Song ii : 2. *Wine-fat* or mill : the mill or press for squeezing the grapes, and the trough into which the juice would run. *Dugged* : the press would be on, and the trough below, the surface of the ground. *Tower* ; some elevated scaffolding, from which the workmen might watch against thieves or wild animals ; a tree was often used for this purpose. *And let it out* : placed it in the hands of *husbandmen*—farmers. *Went into a far country* : withdrew himself for a time from the place, leaving its care altogether in their hands. For explanation read Isa. v : 1-7, Ps. lxxx : 8. The vineyard is the Church planted among the Jews ; the points mentioned about the vineyard need not be pressed ; their general purpose is to show how adapted was the vineyard for being very profitable : the going away into a far country is God's leaving the Jews to the ordinary use of their privileges. *Note*, 1st, The compassion of God for men ; 2d, The abundant provision he makes for them ; 3d, The completeness of His arrangements for their welfare. **V. 2.** *At the season* : when the fruit would be ripe. *To receive of the fruit* : His share of it ; it was customary, as it still is, in some European countries, to pay rent in a portion of the produce ; spiritually, *fruit* means love, service, gratitude, personal holiness, everything that he desired them to obtain through their use of those privileges. The servants mean

the prophets, or any messengers that reminded men of Himself.

HOW THE HUSBANDMEN ACTED. **V. 3.** *beat, scourged* ; John xix : 1, Acts v : 40, 2 Cor. xi : 24, Heb. xi : 36 ; *empty* : in place of being full. **V. 4.** *cast stones* : stoning, a death punishment (Lev. xx : 2) among the Jews, hence John viii : 59, Acts vii : 58 and xiv : 19. *Wounded* : shows how nearly they had taken his life. These different sendings simply show God's long-suffering—how unwilling to punish. *Note*, 1st, Sin begins in littles ; 2d, Sinners go from bad to worse ; 3d, Great ingratitude of men. **V. 6.** *one Son* : the relationship shows the dignity, the others were servants ; *reverence*, treat with all respect as myself. *Note*, 1st, The greatness of God's love for men ; 2d, God's desire that men should be saved ; 3d, All He has done to secure it ; 4th, The honor due to Christ : He is God. **V. 7.** *heir* : Heb. ii : 2, who will one day succeed to the property. *Will be ours* : might does not make right. *Said among themselves* : sinners take counsel together. Some of the Jews—Nicodemus, John iii : 2, Caiaphas, John xi : 62—suspected Jesus to be Messiah. **V. 8.** *cast Him out* : insulted the very body, to show how completely they rejected the claims of Christ. *Note*, 1st, What wickedness men will commit through selfishness ; 2d, Privileges bring responsibility ; 3d, Privileges despised entail punishment.

NOTES ON SHORTER CATECHISM, QUES. 2.

Rule, that which guides us, rules of a society. We need a rule to direct us about our chief end. *Only*, none but, all of, the word or message that has come from God. *Contained in*, consists of. *The Scriptures*, so called because formerly written. *The Old Tes.* was written in Hebrew ; its first book, Genesis, was written by Moses 2500 after the creation, and 1500 B.C. ; its last, Malachi, was written about 400 B.C. The N. T. written in Greek.

SABBATH, JAN. 15.—Third Lesson, John iii : 14-21. Sayings of our Lord Jesus concerning *Salvation*.

Nicodemus, a Pharisee and member of the Sanhedrim or Chief Council of the Jews, a religious man, anxious to know the truth, visits Jesus by night. Christ at once affirms that Regeneration was indispensable for admission into heaven. This work He ascribes to the Holy Spirit, saying, that like the wind, its presence will be known by its fruits. Nicodemus is perplexed, when Christ, chiding him for his ignorance and unbelief, shows that the way of obtaining this new birth, and of being upheld in the new life it leads to, is by faith in the Son of God.

THE FORESHADOW. **V. 14.** The fiery serpents (read Numb. xxi : 6-9) told of sin and death, as among the people ; the brazen serpent, made in the likeness of the living, told of the Destroyer as destroyed ; looking to the brazen figure was an act of believing obedience to God, of faith, and secured health ; that lifting up brought body-healing. So, after the same manner, for the same purpose. *Son of Man*, Ps. lxxx : 17, indicates that Christ stood in the most intimate relation to man—was man, and yet more than man ; *Must* : because of the purpose of the Father. *Be lifted up* : first on a tree, be crucified, then to a throne exalted (see Gen. xi : 13-19) through the Cross to the Crown. **V. 15.** *Whosoever* : Jew or Gentile. *Believeth* : taketh Him to be what God has made Him, both in His sufferings and exaltation, and taketh Him to be that to himself. *Should not perish* : under the sufferings, spiritual and eternal, to which men are exposed, 2 Thess. i : 9. *Have* : not merely as a future, but a present possession. *Eternal life* : soul-healing—eternal, not temporal, spiritual, not bodily, blessedness, not mere relief. *Note*, 1st, The wages of sin ; 2d, The dimness of former light as to the way of life, and the

brightness of ours ; 3d, Faith always needed ; 4th, Jews were healed in the midst of sickness, sinners are saved in the world ; 5th, Whosoever looked was healed.

THE ASSURANCE. V. 16. *So : So greatly, so much, so dearly. Loved : Pitied and yearned over. World : as summed up in and represented by man. Gave : gave up, Rom. viii : 32 ; to be Savior, Redeemer, Friend of sinners, gave Him to be made sin for us. Only begotten : Ps. ii : 7, Gen. xxii : 2, Heb. xi : 17. That : the lifting up and the giving amount to the same thing. Note, 1st, God's love the cause of Christ's coming to save sinners ; 2d, Christ's love in agreeing to come and die for us ; 3d, God's love wonderful, this world, little, guilty, sinful, rebel ; 4th, Man's need wonderful—the world, every man a sinner ; 5th, Christ to be believed on as Son of Man and also as Son of God. V. 17. Sent : authorized and commissioned Him to act as Savior. Condemn : Jews thought that Messiah's main work would be to destroy the Gentiles and exalt themselves. A Rabbi said, "When the Messiah comes, He shall be as the morning light to Israel, but He shall be as night to the nations of the earth. This not Christ's mission at all, Luke ix : 56. Might be : salvation provided, possible, brought near—but men must take it.*

THE DECLARATION. V. 18. *Believeth : hear going out towards Christ ; whether his faith be weak or strong, his knowledge great or little, his eyesight good or bad, himself, young or old. Condemned already : men are so by the Law, Rom. iii : 20 ; to neglect Christ and His salvation leaves a man in that condition, in his sins, and so he is condemned already ; believing takes him out of that state by connecting him with, merging him in Christ, the Righteous One ; One body. The name : Matt. i : 21 ; take it and all it means as a banner, under which he lives and fights. Note, 1st, Condemnation man's natural state ; 2d, Christ the only Savior ; 3d, Faith the only way of salvation. V. 19. Condemnation : the ground or cause of it. Light : Christ, ch. i : 7, His salvation, His Spirit, His truth. Men : mankind. Darkness : sin and unbelief ; Deeds : habits, customs, beliefs, conduct. Note, 1st, Man's deepest ruin is when he loves what is sinful ; 2d, God gives men over to their own ways when they will prefer what is sinful ; 3d, Such a condition is part of their present punishment ; 4th, The more men sin, the more they will sin. V. 20. Description of the unconverted man ; Doeth evil : literally practises, as if to perfect himself in it. Hate : resists ; if the light of conscience, of Scripture, of Christianity around him, attack a man and press him hard, expose his sins, he strikes back and hates it because he feels its power. V. 21. Doeth good : accomplisheth, performeth, bringeth forth good (the word "doeth" in these verses is different in the Greek, and has this difference of meaning), following the light he has ; Nathaniel. In God, in communion with God, under His teaching, and strengthening, and guidance. Note, 1st, If a man be in earnest in religion, he will be always going forward, trying to learn more of God's Word and Will ; 2d, If in earnest, he will be always willing to unlearn as well as to learn ; 3d, If in earnest, he will confess Christ, John vii : 50, xix : 39.*

NOTES ON SHORTER CATECHISM, QUES. 3.

The Scriptures fully, authoritatively, intelligibly, correctly teach us, 1st, What we are to believe, receive as true about God—his existence, attributes, character, action, law ; 2d, Our duty, what we are to do towards God and all other beings. This they do *Principally*, along with many other things not so important, such as the conduct of Ahasuerus, Esther, etc. Without the Scriptures, men know nothing about God. Look at the heathen.

SABBATH, JAN. 22.—Fourth Lesson, John xvi : 7-15. Sayings of our Lord Jesus concerning *The Holy Spirit.*

The disciples had been expecting that Christ would set up a kingdom and give them thrones. His going away, overthrows all those hopes. They are cast down. They know not what to think or look for. Christ promises a substitute for himself, who would do great things in them and for them.

CONSOLATION. V. 7. I : myself, the True Witness. The truth : the real state of the case. Expedient : better for you personally, for the Church, to have an ever indwelling, omnipresent Spirit, than a Savior in the flesh, whose presence could only be local. Go away : leave you and go to my Father. The Comforter : the friend who stood by one when in difficulties, to sympathize and assist by speech or counsel was, in ancient times, called Paraclete, the word here. Such a living, active Friend or Comforter, a Person, such as all believers have in Christ (1 John ii : 1), the apostles would greatly need, and would have in the Holy Spirit, 2 Tim. iv : 16. Come : manifest His presence more powerfully, more graciously than He had yet done ; He came miraculously, Acts ii : 1-6, Heb. ii : 4—savingly, Acts ii : 37. Note, 1st, Outward losses often our greatest gains ; 2d, the Holy Spirit, Christ's gift.

THE COMFORTER. V. 8. *He : directly working on men's minds and hearts. Reprove : convince and convict. The world : first the Jews, then other men, Rom. ii : 9, Acts xiii : 46 ; no one can know these things but by the Spirit. V. 9. Sin : guilt and wickedness in that knowing about Jesus, yet they refused to believe on Him. Ignorance may keep men from believing, but disbelief, unbelief, is a rejecting of Christ—the sin of the Jews. Note, 1st, The Holy Spirit reminds us of all our sins ; 2d, He shows us the great wickedness of not loving Christ, Heb. ii : 2, x : 29, Mark xvi : 16. V. 10. Righteousness : the unrighteousness of their own righteousness, and the righteousness of His righteousness whom they called a deceiver, but who, as proved by His ascension to His Father—for they saw Him no more, His body not lying in any grave—was the Righteous One, through whom alone men could possess righteousness. Note, The excellence of Christ Jesus, Heb. vii : 25, 26, Rom. viii : 33, 34. V. 11. Judgment : condemnation. Prince : Satan, who, through man's sin, has power in this world, power over it, man having placed himself under his rule. Satan was condemned, cast down by Christ, ch. xii : 31, xiv : 30, Heb. ii : 14, and with him must go his subjects. His rule brought death to men ; that power being broken, there is now, for all who will avail themselves of it, an opportunity of obtaining liberty and life. Note, 1st, The power of Jesus ; 2d, The love of Jesus. V. 12. Many things : Christ had taught them truth, nothing but truth, but not all the truth, only the outlines, the leading features of the gospel system—the Epistles give us many details. Ye cannot bear : their Jewish prejudices were still too strong.*

THE CONFIRMER. V. 13. *Spirit of truth : the one who knows, reveals, loves the truth, does not deceive, cannot be deceived ; a teacher competent from his own knowledge of the truth, credible from his own love for it. All truth : needful for your souls or the good of the Church, Ephes. iv : 7-16 ; Not of Himself : not merely on His own authority. Hear : from God, Isa. xli : 10. Show : reveal the future course of the Church (Book of Revelations), and help to understand things that take place. V. 14. Glorify : give you more exalted views of my Person, work, truth, cause, claims, than you had. Receive of mine : shall take the facts about me. Note, The Spirit gives no new revelations ; tells us only about*

Christ. **V. 15.** *All things Mine* : Christ's domain co-extensive with the Father's, John x : 30, xvii : 10. *Therefore said I* : the O. T. always claimed knowledge of the future as God's prerogative, so Christ here claims this for Himself. *Note*, 1st, That the Holy Spirit is God (Short. Cat. Ques. 6) ; read Matt. xxviii : 19, Acts v : 3, 4, 9, Rom. xv : 30 ; 2d, That Christ is God.

NOTES ON SHORTER CATECHISM, QUES. 4.

Spirit, a thinking person like an angel or our own souls, without any material body. *Infinite*, that which we cannot measure. *Eternal*, which always has been and always will be. *Unchangeable*, that does not alter, that cannot be altered—the same yesterday, to-day, and forever.

God is Infinite in his *Being* or nature ; *Wisdom*, or power of thought ; *Power*, or strength ; *Holiness*, or purity ; *Justice*, or impartiality ; *Goodness*, or kindness ; *Truth*, or reliableness.

God is *Eternal* in reference to each of these.

God is *Unchangeable* in reference to each.

SABBATH, JAN. 29TH.—Fifth Lesson, Matt. xxv : 24-30. Sayings of the Lord Jesus concerning *The One Talent*.

This, the last parable our Lord uttered, teaches the great fact of divine retribution ; God will render to every man according to his deeds. In its first part we have the reckoning with one section of the servants—each receiving not according to their success, but their faithfulness and diligence. Our Lesson gives us an account of the reckoning with another.

V. 4. *One Talent* : means few advantages or opportunities ; men not equal or alike in respect to these. *Hard man* : exacting or extorting all he could. *Reaping* : taking advantage of other men's labors, and even defrauding them of the fruit of their toil. *Gathering* : gathering up the wheat that had been winnowed out from the chaff, though not having *strawed* or strewed, scattered about the straw ; the figure is taken from the old mode of separating the grain from the chaff.

V. 25. *Afraid*, to have anything to do with such an one, lest he also should be defrauded or led into difficulties. *Hid*, for safe-keeping—a common mode in the East of keeping money or jewels, Matt. xiii : 44. *Lo there* : and now you have no farther claim on me. *Note*, 1st, God is sovereign, giving differently to different men, but doing all righteously. 2d, Men have no responsibility for the number of their talents, but have for their use. 3d, Here was a *servant*, who yet did not *serve* his master. 4th, To excuse himself, he slanders his Lord. 5th, Yet he feels that he ought to have rendered service, for he tries to justify himself.

THE MASTER. **V. 26.** *Thou knowest* : spoken ironically ; admitting that I am what you say, you so able to discern what is right and what wrong—so outspoken in censuring me—you should have acted honestly, and not defrauded me of my right. He did place away the money, and it had been as easy to have put it to interest as to hide it in the ground. *Note*, 1st, Wicked men always inconsistent in their wickedness. 2d, Such always try to excuse their misdeeds. 3d, One sin leads to another ; negligence led to falsehood. **V. 27.** *The exchangers*, bankers. *Mine own*, the one talent. *Usury*, interest to which I had been entitled, but of which your negligence has defrauded me. The servant was doubly to blame—in not securing this for his master, and in not doing so when he knew he should have done so. **V. 28.** *Taken*, righteously, finally.

THE PRINCIPLE. **V. 29.** *Every one that hath* : hath as I wish him to have—not merely in outward possession, but prizing and using his privileges wisely. *Given, abundance* : greater and more numerous advantages will be bestowed on such, and their desire to profit by them, and their

ability of doing so increased. *Hath not* : neglects to use faithfully what advantages he has. *Taken away* : he shall fail of profiting by, he shall lose the outward ordinance. A Sabbath-breaker, for instance, fails to profit by the day of rest when it does come round, and has already lost, in a sense, the day itself. So with every other privilege.

V. 30. *Unprofitable* : not the unsuccessful, but the useless, the unfaithful, that gave me no increase, John xv : 4-6, Luke xiii : 7. *Outer darkness* : where the Master is, is light, Matt. viii : 12, xxii : 13 ; gnashing, shows the intensity and keenness of his remorse. *Note*, 1st, This man called a servant throughout ; his negligence did not alter his relationship to the Master. We may sin, but are still servants. 2d, God will hold us each strictly to account.

NOTES ON SHORTER CATECHISM, QUES. 4.

There is One. This is certain ; His works, His Word, His Spirit, prove this. There is *One* ; the unity of His works and purposes prove this ; not possible that there could be two or more *supreme Gods*, but one *only*—not more than one. Heathen believe there are an immense number of gods, but they are in error ; there is only one. *The Living*—the One that lives, has life in Himself and of Himself ; that gives life, that sustains life ; in whom we live, and move, and have our being. *The True*, the real, actual God ; not like the deities of the heathen, that are simply imaginary beings.

BLACKBOARD EXERCISE

ON JOHN IV : 24.

RIGHT WORSHIP.

Whom ?

God.

Where ?

Home—Church—Everywhere.

When ?

Morning and Evening.

Sabbath—Always.

How ?

In "Spirit"—Heart—Love.

In "Truth"—Sincerity—Faith in Christ.

Why ?

He commands it—He deserves it—We need it.

Before school-time, the superintendent should put the heading of the exercise on the board, and the questions, and can in two minutes call the attention of the scholars to the nature of the subject to be studied. Then at the close, by questions, he can draw from the children answers like those presented above, which should be written in their proper places.

A good blackboard exercise implies certain things : 1st, A board suitably painted, having paint made with turpentine instead of oil, or better still, slate paint. 2d, Crayon, not chalk. 3d, A definite plan. 4th, Legibility. 5th, Life. 6th, Brevity. J. A. W.

LESSON PAPER FOR JANUARY, 1871.

1st Quarter.—Sayings of the Lord Jesus.

LESSON 1, JAN. 1.—Bible Lesson, John iv : 19-26. Concerning *The worship of God.*

Explanations.—Palestine had three great divisions west of the Jordan: Judea in the south, Samaria in the middle, and Galilee in the north. The direct road from Jerusalem, in Judea, to Galilee, runs through Samaria. Sychar or Shechem (Gen. xii : 2), now called *Nablous*, is about 34 miles north of Jerusalem, and lies in a valley between the two high mountains, Ebal and Gerizim. Its people are very bigoted against Christians; even the boys will abuse and throw stones at such. In the East, the women carry the water from the wells, Gen. 24 : 16; and as there are generally shade-trees and grass growing near these, travellers stop and rest at them. This well, it is believed, had been dug by Jacob; it is nearly 100 feet deep, and about 9 feet wide.

QUESTIONS.

Where was Jesus at this time? Why did he leave Judea? Why must He pass through Samaria? Who were the Samaritans? What feelings had the Jews towards them? What is a prophet? Name some? Why did this woman think Jesus one? What did she ask him? Why did she do so? Where did the Samaritans worship? Was this wrong? Why? What else was wrong about their worship? What is our only true guide in the worship of God? Where may we worship? What is meant by worshipping in spirit and in truth? Is any other worship pleasing to God? Who did Jesus say He was? What kind of a Messiah (Savior) did the Jews look for? What did the Samaritans expect him to do? What did He come to do?

Shorter Catechism, Ques. 1.—What is the chief end of man?

What is meant by "end"? By "chief"? By "man's chief end"? By glorifying? By enjoying God? Where should we begin to serve God? How long shall we do so?

Sing Ps. lxxvii, Selection No. 21.

LESSON 2, JAN. 8.—Bible Lesson, Mark xii : 1-8. Concerning *Man's Sin.*

Explanations.—We have vineyards in this country; in Judea they are very common. They require a great deal of care, that the fruit may be good, and must be watched lest wild beasts, like foxes or boars (Ps. lxxx : 13) destroy

them, or thieves rob them. The Arabs are very lawless, and oftentimes will rush into a district, and, cutting the vines, do great mischief; but the tower, being sometimes 80 or 100 feet high, enables the watchmen to see them approaching, and to alarm the farmers, while the hedge, sometimes of thorn trees, sometimes a dry stone wall, helps to keep out the wild animals.

QUESTIONS.

What had the chief priests asked Jesus? Had they any right to do so? How did he answer them? What is a parable? Mention some? Why did Christ tell this parable? What is a vineyard? What was done to put this in good order? What does Jesus mean here by the vineyard? How were the Jews favored above all other people? Have men to account for privileges? What is meant by fruit? Who were the servants? Name some of them? Why were these sent? Was it fair to send them? How were they treated? What kind of a punishment was stoning? Who did God send at last? What does reverence mean? What did the husbandmen do to Him? What privileges has God given you? What fruit does He want from you?

Shorter Catechism, Ques. 2.—What rule hath God given to direct us whereby we may glorify and enjoy Him?

What is a rule? What is the Word of God? Where do we find it? What other name has it? What does it do to us? When was it written?

Sing Ps. li : 9-12, Selection No. 17.

LESSON 3, JAN. 15.—Bible Lesson, John xvi : 7-14. Concerning *The Holy Spirit.*

Explanations.—The Holy Spirit is sent by the Lord Jesus to make men think of and feel their condition. Without Him, ministers and Sabbath-school teachers could be of no service, for people would not heed what they might hear, nor do what God tells them. Children, as well as others, need Him, and so we should be always asking God to send that Spirit into our hearts, that we may become inclined and able to love and serve the Lord Jesus. When He comes to us, He will help us to understand many things in the Bible we do not know at present, and lead us to love to read it, that we may learn more of what is in it. The Holy Spirit is thus the Helper of the teacher and the Helper of the scholar.

QUESTIONS.

Why were the disciples cast down? How does Christ encourage them? Who was to be their Comforter? How would He help them? What should He do to the Jews? What was *their* greatest sin? What is meant by righteousness? Who is the prince of this world? How does he rule men? What did Christ do to him? What had Christ taught his disciples? Why had He not taught them more? Why is the Holy Spirit called the Spirit of Truth? What should He tell the disciples about the Church? about Christ? What proof have we that Christ is God? How do we know that the Holy Spirit is God? Has the Holy Spirit shown you your sins? Do you trust in Christ's righteousness? Do you seek his help to be saved from sin? Do you seek to be taught by the Spirit? Unless you think highly of Christ, the Spirit is not leading or teaching you.

Shorter Catechism, Ques. 3.—What do the Scriptures principally teach?

What are the chief things taught us in the Bible? What do you mean by "believing"? What are we to believe about God? What do you mean by duty? How should we learn these things without our Bibles?

Sing Ps. cxix : 33, 34, Selection No. 39.

LESSON 4, JAN. 22.—Bible Lesson, John iii : 14-21. Concerning *Salvation*.

Explanations.—God teaches His truth at different times, and to different people in different ways, and what He says and does at one time is meant to prepare the way for something else at another. The Israelites were just come out of Egypt, where they had lived for 430 years, surrounded with idolaters, and had to be taught that obedience to God leads to happiness. However strange may be His commands, our place is to obey exactly as He commands (2 Kings, v : 10). Looking to a brazen image was a strange way of being healed, but God told them to do so, and those that obeyed, recovered; those that disobeyed, died. In the same way, we must look to and believe on the Lord Jesus to be saved. If we do so, our souls will be saved from guilt, and sin, and ruin; if we do not, we shall be lost forever.

QUESTIONS.

What office did Nicodemus hold? Why did he visit Jesus by night? What did he want to know? What did Christ tell him? What is the story of this serpent? What is meant by Eternal Life? How do we get it? How has God

shown his love for men? What did the Jews expect Christ to do? What does He do? Why are those that do not believe in Jesus "condemned already"? How do unconverted men live? Why do these hate Jesus Christ? How does the good man live? Where does he get strength to do right? Which of these do *you* resemble? Are you looking to God for help? Are you serving the Lord Jesus and confessing him?

Shorter Catechism, Ques. 4.—What is God?

What is a Spirit? In what is God infinite? In what eternal? In what unchangeable? What is meant by infinite? By eternal? By unchangeable?

Sing Ps. xxiii, Selection No. 7.

LESSON 5, JAN. 29.—Bible Lesson, Matt. xxv : 24-30. Concerning *The One Talent*.

Explanations.—A master has always to trust many things to the care of his servants, and as he pays them for their time and labor, he has a right to expect they will do the best they can for his interests, whether he is present or absent. A just master will always make allowances for the circumstances of the servants, but a just servant will always remember that, whether there is much or little in his power, he must exert himself as much as he can for his master. We have all had something entrusted to us by God, and ought carefully to use that for Him. The faithful or diligent servants in this parable were praised by the master; the idle one was terribly punished. We must not think of God as hard. He is loving, but he is also just, and expects that we will always act as faithful, trusty servants. He will deal with us according as we act toward Him.

QUESTIONS.

What is meant by talent? What did this man do with his talent? Why so? What character did he give his master? Why did he call him that? What fault did the master find with him? Did this man act rightly? Why not? Who were the exchangers? What is usury? Who were to receive more than they previously had? Why were they to do so? Who were to lose what they had? Why so? What was done with this servant?

Shorter Catechism, Ques. 5.—Are there more Gods than one?

Why do we say there is *one* God? Why could there not be more than one? Heathen worship many gods—why are they many? Why called the Living God? Why the True?

Sing Ps. cxxi, Selection No. 77.

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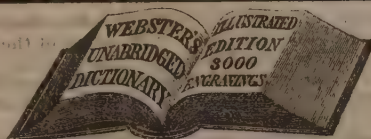
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CHRISTIAN WORKER S. S. LESSONS FOR 1871.

First Quarter.—Sayings of our Lord Jesus.

- | | |
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| <i>Jan. 1.</i> —About Worship... John iv: 19-26 | <i>Feb. 19.</i> —Hatred... Matt. v: 21-24 |
| " 8.—Man's Sin... Mark xiii: 1-8 | " 26.—Kindliness... Matt. v: 43-48 |
| " 15.—The Holy Spirit... John xvi: 7-14 | <i>Mar. 5.</i> —Character... Luke vi: 41-49 |
| " 22.—Salvation... John iii: 14-21 | " 12.—Trusting God... Matt. vi: 25-37 |
| " 29.—The One Talent... Matt. xxv: 24-30 | " 19.—The Unknown Hour... Matt. xxiv: 36-42 |
| <i>Feb. 5.</i> —Covetousness... Luke xii: 15-21 | " 26.—Heaven... John xiv: 1-6 |
| " 12.—Prayer... Matt. vi: 9-15 | |

Second Quarter.—Lessons about Joseph.

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| " 9.—The Shadow of Death... Gen. xxxvii: 18-36 | <i>June 4.</i> —A Happy Meeting... Gen. xlvii: 26-34 |
| " 16.—Perplexity... Gen. xli: 1-16 | " 11.—Gray Hairs and Royalty... Gen. xlvii: 1-12 |
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| <i>July 2.</i> —The Persecutor... Acts xii: 54-60, viii: 1-4 | <i>Aug. 20.</i> —Macedonia... Acts xvi: 9-18 |
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| " 16.—Persecuted... Acts ix: 23-31 | <i>Sep. 3.</i> —Scripture Readers... Acts xviii: 1-12 |
| " 23.—Early Triumphs... Acts xiii: 1-13 | " 10.—The Unknown God... Acts xvii: 22-34 |
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Fourth Quarter.—Lessons about Solomon.

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| " 12.—Idolatry... 1 Kings xi: 5-13 | |
| " 19.—Wisdom... Prov. iii: 11-18 | |

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Vol. II.

No. 2.

THE
Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

FEBRUARY, 1871.

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The first number of the CHRISTIAN WORKER was published on the 1st of March, 1870. A large number of our subscriptions, therefore, run out with our present number.

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We hope our friends will see the force of these statements, and just so soon as they read them, forward us their subscriptions for the current year.

In asking those who rendered us great service last year, in collecting the subscriptions of their own localities, for similar assistance now, we feel, while taxing their kindness, that the volume just completed is a pledge of what we purpose doing this year, and hope to justify the warm reception we have met with from all parts of the Church.

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In our March number we shall have two handsome illustrations.

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SABBATH-SCHOOL CONFERENCE.—A Sabbath-School Conference will be held at West Delhi during the meeting of the U. P. Pres. of Delaware, Jan. 31, 1871. The following are the arrangements for the Conference: Rev. James Bruce to preside. *The design of the Sabbath-school*, to be opened by Rev. Robert Stewart; *The best mode of teaching*, to be opened by Rev. R. B. Taggart; *Question Drawer*; *The propriety and utility of blackboard exercises in Sabbath-schools*, to be opened by Rev. A. F. Ashton; *Teachers' meetings*, to be opened by Rev. R. T. Doig. The Conference to be interspersed with devotional exercises at the discretion of the Chairman.

THE CHRISTIAN WORKER.

VOL. II. FEBRUARY, 1871. No. 2.

THE CHILDREN'S CRUSADE.*

ONE of the most remarkable periods since the Christian era, is perhaps that distinguished by the romantic and chivalrous Crusades, and reaching over nearly three centuries. That period was the birth time of much, if not all, of our modern progress and civilization. It brought the West, just emerging from its barbarism of a mere physical development, into direct and closest contact with the culture and traditions of the East, there to receive impulses and impressions which would shape its future course and history. The great outstanding feature of this whole period is that of the Crusades, those extraordinary expeditions when armed nations under the influence, not of knowledge nor of traditional policy, but of religious natures violently stimulated to action, marched eastward, crossing sea and land to recover the Holy Sepulchre, and to regain possession of the early home of their faith.

At that time Jerusalem was in the hands of the Moslems, yet Christian pilgrims were allowed to visit what were known as the Holy Places. In the eleventh century, this liberty was burdened by so many exactions as to be practically abolished, when the Greek Emperor appealed to the Romish See for help to maintain this right. Europe rang with the Papal appeals, and at last, the popular enthusiasm, to go forth and redress the wrongs of peaceful pilgrims, and to rescue the Holy City from its defilement of captivity in the hands of the Turk, awakened by the fiery eloquence of the half-crazed Peter the Hermit, found relief in 1096 A.D., by the First Crusade, when, after two years fighting a Norman noble was crowned king in Jerusalem.

That First expedition was a grand outburst of genuine, though unenlightened, religious life. The heart of Christendom had been deeply

* *The Children's Crusade. An Episode of the Thirteenth Century.* By J. Z. Gray. New York : Hurd & Houghton.

stirred, and under a profound sense of allegiance to a crucified Redeemer, men placed themselves and theirs at the disposal of the enterprise. Granted that there was much of a questionable character about many of the actors, there was yet undoubtedly much in the movement that was noble. It was the first manifestation of moral, religious life, —wild, irregular, in its beatings, but still, *life*. It was a movement in a religious direction, toward a religious object, and in which was displayed the utmost unselfishness, men thinking not of themselves, but surrendering *everything*, that the expedition might be aided. The early purity of such a movement could not be long maintained. As the impulse under which it had commenced subsided, as the holy enthusiasm faded away, to bring money to her coffers and keep rallied around herself, as the centre of power and influence, the religious life of the Western world, the Church of Rome, from time to time proclaimed those later Crusades, which, forced and unreal in their origin, resulted only in disastrous defeat.

The course of these later expeditions strikingly foreshadowed the history of those religious movements of after-days, in which the cries that had been spells of power to one generation, were used to evoke the sympathies, or to declare the creed of another. Such movements could only come to naught. The memories of the past will not answer for its actual circumstances with their convictions and necessities. Each age has its own forms and modes of social and religious life and thought, and men can no more control the living by means of the dead, than they can check the progress of the sun noonward, or by words stay the waves of the incoming tide.

We are not, however, at present writing so much of these marvellous Crusades generally, as of one of their most singular episodes; a movement indeed, without a parallel in history, resulting from a strangely confused religious life, yet presenting features that almost require it to be classed with the epidemics of the Middle Ages; a movement full of warning to parents, and yet so utterly barren of result, save in its waste of life, and the broken hearts of tens of thousands of parents in every condition of society, as to have fallen aside as it were, and been greatly unrecorded by historians. Another reason for this general silence is the paucity of details respecting it. The fullest account that we have ever met with, is in the interesting and beautiful Monogram at the head of this article; and while to its pages we are indebted for our outline sketch, we must refer our readers to the volume itself for many touching details and much general information presented in an instructive and graphic manner.

About the year 1200 A.D., there lived in the village of Cloyes, near Orleans, in France, a shepherd boy named Stephen. As he grew up,

he gradually revealed himself as not only of a marked religiousness of character and a quick imagination, but of a sympathetic power that gave him an almost irresistible influence over those around him. As he brooded over the sufferings of the Christians in Palestine, the reappeared to him a stranger, who announced himself as from Palestine, and having by his wondrous tales excited the boy's interest to the utmost, affirmed that he, the speaker, was the Divine Master himself, who now conferred on Stephen a commission to proclaim a Children's Crusade, on whose banners it was his purpose that victory should rest. With soul on fire, Stephen joyously accepted the task, and entered on his work with an enthusiasm that carried all before it. Proceeding to St. Denis, a little town five miles north of Paris, and the reputed burial place of St. Dionysius, a national shrine like that of Mecca, at a season when unusually large crowds from all parts of France would be there, he preached the new Crusade with marvellous power, and skilfully pointing to the shrine of the Saint before him, contrasted its honored condition with that of the sepulchre of the Master, then in the hands of the infidel, with access to it even refused to his followers.

As the pilgrims returned to their homes they everywhere spoke of the things they had seen and heard. The matter spread like wildfire; parents repeating to their children, the exhortations addressed to them by Stephen. Aroused by these appeals; exhorted by their parents and the priesthood; emboldened by every assurance that the path of duty was before them; children streamed together from hall and hamlet; the bearers of the noblest names in France equally with those of the unknown toilers of the land; girls as well as boys, and all of the tenderest years, constrained by a simultaneous and resistless impulse, left their homes, severed every tie, renounced every comfort, and addressed themselves to the facing of unheard of dangers and to the enduring of unknown suffering at the call of him whom they named their "Prophet." Vendôme, in the Department of Loire et Cher, and between the towns of Tours and Orleans, was the place for the general rendezvous, previously to the march to Palestine, and thither, in early summer of 1212, a host numbering, it is said, about thirty thousand children, gathered for the strangest future that man has ever yet experienced.

Among the worshippers at St. Denis were, however, not only French, but German, devotees. These also carrying back tidings of Stephen's work, were soon instrumental in awakening a like fire among their countrymen. Nor was an agent fitted to carry on the work wanting there. At Cologne there lived a boy named Nicholas, of somewhat similar temperament, endowment, and age, as Stephen of Cloyes. Incited by his father, Nicholas assumed the same *role*, alleged a similar

supernatural commission, pointing also to a sacred shrine, that of the "Three Wise Men," soon excited an enthusiasm among the Germans not inferior to that already swaying the French. In a few weeks there assembled at Cologne a host of upwards of twenty thousand mere children—boys and girls, not one of them over fifteen years of age. Onward that strange procession marched, led not by men who had grown grey in war's hard toil, nor heralded by banners proclaiming the presence of some puissant prince, nor even subject to the control and supervision of natural guardians, a host of unarmed children guided by a child, bearing aloft the banner of the Cross, and sustained by the assurance of their leader, that they were the destined recoverers of the Holy Sepulchre, and this, not by deeds of war but by a spiritual conquest of the Moslems themselves, and a converting of these to the Christian faith. This was the children's mission, this, their hope.

Naturally, many, both in France and Germany had asked, How was Palestine to be reached? In both cases the leaders had the ready answer, That as Jordan opened for the Israelites, so would the Mediterranean afford a dry-foot passage to these new armies of the Lord. A seaport town was therefore sought for in both cases, Genoa by the Germans, Marseilles by the French. Of the terrible sufferings of the German children in crossing the Alps, shoeless, foodless, shelterless, we cannot speak. Freezing to death amid those everlasting snows, falling among the crevasses and down the precipices, sinking from hunger, they perished by thousands, but still the host pushed on till at length when the summit of Mont Cenis was reached, and the sunny slopes of Italy were seen, hope once more took possession of every heart, and *Genoa, Genoa, the sea, the sea, Palestine, Palestine*, were the only cries that filled the air.

After a march of seven hundred miles, an army of seven thousand children approached Genoa, asking for but a night's shelter, as on the morrow, the sea was to open up and give them a pathway onward!

At the earliest dawn of the next day the great host rushed jubilantly toward the shore. The sea, that proud Genoa had failed to curb, was to withdraw at their approach, and the beating waves subside.

But the sea was still there. Far out, the blue ripples danced as ever in the morning sunlight, and the wavelets spent themselves as usual upon the rocky shore.

The children waited till the sun was fully up. Then, hour after hour, they watched the surgings of that sea so responseless to their wishes. Then evening came on. And the waves still rippled, and then, amid the darkness of the night, the reality of their position dawned upon their minds, and they understood, that their weary march had been all a mistake, and their great hope all a delusion.

Next morning, a few started homeward. Others accepted the offer of the Genoese to remain and make that city their home, while others, ashamed to return, marched still eastward in hope of finding somewhere a way to Palestine. City after city was thus visited in turn by ever-diminishing bands, till at length at Rome, Innocent absolved them from present obligation to seek the Holy Land, instructed them to return home, but held them bound to complete in after years their youthful vows.

We have already used more than our permitted space and must very briefly note the experience of the main French band under Stephen. Starting from Vendôme at the head of thirty thousand children, Stephen reached Marseilles by August with only twenty thousand, the ashes of well-nigh ten thousand, strewing the path along which they had travelled.

Here a terrible disappointment awaited them. The waves rolled on as they had ever rolled, and the hopes that a pathway would be opened through the mighty waters, were found to be all in vain.

And yet a break unexpectedly appeared in that sky lately so dark. Two merchants in the town touched by the earnestness of the little ones and moved by the love of God, placed at their disposal, free of charge, no less than seven vessels to carry them to the Holy Land. Marseilles rang with joy at this benevolence. The priests blessed over and over again, the kind-hearted men. The children said that here was the pathway they had looked for, and five thousand set sail in the ships for the land they so keenly sought. Eighteen long years passed by, before any tidings ever reached France of that precious flotilla. Then an aged priest arrived in France and unfolded a tale of sad, sad woe. Two of the ships had been wrecked on a little island near Sicily, now called San Pietro, and every soul on board had perished; the other five escaping, sailed across the Mediterranean and their future had been this:

About one hundred miles east of Algiers is Bujeiah, the finest harbor on the African coast. In 1212, this harbor belonged to the Moslems, and as the Marseilles ships entered the harbor, the children learned their doom. The traders, who had so piously furnished the ships for the love of God, to convey the youthful Crusaders to Palestine, were slave merchants, the agents of the Caliph of Bujeiah, and the children awoke from their dream, to find that *slavery* was their lot.

Not one of that host ever saw Europe again. Some died at Bujeiah; others were taken in Moslem ships to Alexandria, onward through Palestine, right past Jerusalem where the banner of the Cross was in mortal conflict with the Crescent, hearing possibly the Christian songs of praise, as well as the din of battle, but compelled to march onward

and eastward, till at last at Bagdad, and along the Tigris, the captives wore out the miserable years of a disappointed life.

And so ended the Children's Crusade.

JESUS, THE MODEL PREACHER.

CHRIST had not only a clear conception of the truth, but also an unwavering confidence, like that expressed by Isaiah, ch. lv : 1-10, in its power to perform its work. This element runs through all His teachings, public and private, that we find on record. He showed that He always felt this confidence in the active and undying nature of the truths He taught. "Heaven and earth shall pass away, but my words shall not pass away." "The words that I speak unto you, they are spirit and they are life." What calmer, sublimer confidence was ever expressed in the coming victory of truth over falsehood?

Look at the preacher as He goes about on His errand of instruction. He makes no effort to gather a crowd, to "get up an excitement" and to have a grand revival at once. He does not strive for immediate success; neither is He discouraged because of the moral blindness and spiritual deadness of His hearers. He casts His bread upon the waters, confidently expecting to find it after many days. "Work and wait," seemed to be His motto. Fully conscious of the fact that the world was against Him, scoffed at, despised, hated, alone too in His cause, and without partisans that had any public influence, yet no man has ever been able to detect in Him the least anxiety for the final success of the Gospel.

Now, what but the consciousness of power to overthrow the works of darkness, and the confidence that His words would live and abide forever, and would accomplish the work in His own time and way, sustained Him in the midst of the most cunning, relentless, and persevering opposition, and with so little apparent success attending His personal ministry? Hence He condescends to no arts or tricks to make friends and to multiply the number of His followers. He preaches no "sensational sermons." He never coaxes men to believe the truth. He issues no "passes," no "half-fare tickets" over the road to heaven. He does not encourage "sleeping-car" passengers, but proclaims "self-denial, cross-bearing, and Christ-following," as the way of travel for all His disciples. The truth is not softened down and shaded off in various artistic ways, and sweetened with honeyed phrases to suit the prejudices and education of the hearers.

The truth in love is His message to all, whether they will hear or forbear.

He proposes to save the world by the preaching of the Gospel. He proposes to regenerate, reform, and elevate mankind by its power; to reclaim the race from the dominion of ignorance, error, and sin, to cleanse the earth of crime and misery, and to introduce a peaceful, happy, and universal reign of truth and righteousness. He proposes to do all this, and yet there is no fiery and lawless enthusiasm about Him. There is no unthinking fanaticism in His composition. Calm and self-poised, He sows the seed with a liberal hand and looks confidently for the coming harvest. He has within Him the secret of success, the truth and spirit of God, and in faith and patience He sets the agencies at work that shall fill the earth with the knowledge of the glory of the Lord, and subdue all things unto Himself. R. B. E.

"BE NOT WEARY."

A TEACHER'S EXPERIENCE.

I HAD in my class a bright little boy of seven years, who was possessed of such an extremely sanguine-nervous temperament, that his constant restlessness was a source of continual annoyance to me. I resorted to, and almost exhausted, every means of remonstrance and expostulation, always receiving promises of amendment, but the promises were rarely fulfilled. I was discouraged, and felt that I could not reach his heart. One afternoon Georgie was absent—an unknown occurrence heretofore; and now I confess, with many regrets, that I felt relieved at his absence.

After dismissal, a lady came and introduced herself as Georgie's mother, and astonished and saddened me by saying that he was buried on Saturday. He had been ill but three days. The little fellow wanted to see me, but they were ignorant of my residence. Shortly before he expired, his mother asked him if he felt badly. He replied:

"O no, mama, I am very happy. I am going to Jesus."

He then requested her to visit his teacher, and made her promise that she would go to church. "And now," she said, "this is the first time that I have been in a church for six years, but now I am resolved to do better, for my Georgie would have been a good boy if his mother had been a good woman." Terrible confession, wrung by compunction from her inmost soul! Our tears coursed in sympathy, while she sat there, all contrition, sinking under the weight of her twofold grief—her maternal heart hungering for the presence of her child,

while conscience pointed in merciless mercy to neglected duties and a wasted life.

Earnestly I prayed, that from this affliction might gush a fountain of joy and peace, and my petitions were answered. Ere long this stricken mother drank freely from the Fountain of life.

“There had whispered a voice—
’Twas the voice of her God,
I love thee, I love thee, pass under the rod.”

Then, teachers, be not weary if you see no evidence of the seed you are sowing and watering with your fervent prayers. In God's own good time your answer will come. Do not be disheartened, for Hope stands pointing with rosy fingers to the far-off haven-land, crying aloud, “Look thou aloft. Keep your head above the waters of Grief, and your heart from the rocks of Despair, for ye shall soon fly from the base to the mountain-top, and there, O there, shall the faithful teacher receive his reward and wear the crown of glory. H. F. N.

THE ASSEMBLY'S CATECHISM.

How shall we teach Bible truth to the young? By what method can we most effectively instruct them, in the great truths of our holy religion? This is an important question, one in which the Church at the present day should feel the deepest interest. Indeed, as a matter of fact, there is scarcely any question in which pastors, parents, and Sabbath-school workers do feel a deeper interest than this. We take our little ones to the Bible, and at once we are perplexed as to how we shall proceed. Where shall we begin? What line shall we pursue? What method shall we adopt? A vast and varied field is before us. A thousand divergent paths start out at every point. We cannot pursue them all. Each presents some advantage over all others. None are exhaustive. None promise satisfactory results. If, for instance, we commence with some particular book, and follow it up in regular course, we soon find that we must skim over the surface with a rapidity that precludes profit, or else find our youth passing into middle life, and away from our reach, before we have more than begun to explore the mine. If we choose some other course—some arbitrary line of study, we find that we must entirely neglect some of the most important truths of the Bible.

But even though we might be able thus, in a reasonable time, to pass over the entire circle of Bible truth, we will get but little conception of the great *system* of truth—of truth in its grand relations to the divine plan. We fail to indoctrinate our youth—to acquaint them

with the great plan of Redemption through a crucified Savior. And the natural, almost inevitable, result of such teaching is a *doctrineless* religion. The young, with the Bible in their hands, with many portions of it committed to their memories, are yet ignorant of Bible truth. And we wonder why it is !

“The children of this world are wiser in their generation, than the children of light.” The Christian teacher may learn a lesson from them in this respect. In teaching *their* young and ours, too, the truths contained in their Bible—the other Book of Revelation which God has given us, the Book of Nature—the secular teacher pursues a different course. He does not take them directly at first to the book itself, and say, Here are all the facts, and principles, and laws, and relations of things. Here are all the elements of all the sciences spread out before you ; we will begin at some geographic point, and adopt some line of investigation, and study nature’s book in just the order in which it is written. He does not take them to the written page and say, Here is all there is to be known of language. Here are its elements, laws, and principles. We will begin at a given chapter and verse, and study it just as it is written. Instead of this he puts text-books into their hands—books that have been carefully prepared for this very purpose—containing statements and definitions of those facts, and phenomena, and laws arranged in their natural relationships and proper order, beginning with those which are elementary, and passing on, step by step, to those which are final. And thus, instead of leading his pupils almost aimlessly over the face of nature in order to teach them its truths, or compelling them to wade through pages of written language to find what language is, he puts a geography, a botany, a chemistry, a grammar into their hands that they may learn first, in summary and in systematic statement, what others have, with patient toil and life-long study, discovered and arranged, and then going with them to Nature for verification, to ascertain whether it be indeed the truth which they have been taught.

This is the manner in which our youth are taught in secular things. It has long since been decided, as the result of long experience, that this is the best method of secular training, the most effective—indeed, the only feasible method. Why not try it in teaching the truths of the Bible? Might it not work equally well here? Why not? A text-book is provided. The Assembly’s Shorter Catechism was prepared for this very purpose. It professes to give, in a summary form, the teachings of the Bible. It was designed to be a text-book for instruction in Bible truth. It was prepared with great care by men well qualified for the work. “There were giants in those days.” The Church has again and again endorsed it as presenting with great sim-

plicity, clearness, accuracy, and fulness the doctrines of the Bible. Two centuries have passed away since it was first given to the Church, and yet nothing better for this purpose has been prepared.

It still stands approved as the best text-book of doctrine that the Church has found. It has written its own history in the lives of whole generations of sturdy, God-fearing Calvinists, who have made Presbyterianism almost a synonym for loyalty to the truth. And, as a matter of fact, it ever has been, and still is, found that they who have been well instructed in youth, in the Catechism, have obtained clearer views of religious truth, have become more firmly attached to it, have held it with a more unyielding tenacity, and have exhibited a more manly type of piety than they who have not.

It is a significant fact, and one that has been more than once remarked, that so long as the Assembly's Catechisms were taught in New England, she continued to be the stronghold of orthodoxy in this land. So long as these text-books found a place in the instruction of the young, they stood as a wall of iron against the incoming flood of error. But the day came when New England permitted her youth to lay aside the Catechism, and go directly and unassisted to the Bible for instruction. And the result is, New England theology is to-day a "cage of unclean birds" indeed.

The truth is, the young must have simple, plain statement. They require, also, definition. The Bible tells them of God. They must know who and what He is. It speaks of sin. They require a definition of the term. It presents a Savior. They must know who He is, how He saves, what He has done, where He is now. "They would see Jesus." It speaks of faith, of justification, sanctification, death, and judgment. They have no conception of the meaning of these terms until they are defined. It lies, therefore, in the very nature of the case that, just as truly as in secular instruction, a text-book is a necessity in religious instruction.

The Shorter Catechism is by far the best text-book yet given to the Church. Is my reader a teacher in the family or in the Sabbath-school? If so, insist upon your right to the help of the Catechism. See that your pupils have the benefit of this summary of Bible doctrine. Teach the Catechism, and go, with it upon their memories, to the Bible for proofs. In this way, you will teach more of the Bible in a single lesson, than you can teach in ten without the Catechism. Listen not to the popular sneer at your old-fashioned notions. The Catechism is old-fashioned, no doubt, but so is the Bible itself; so is wisdom; so are the foundations of the earth. But still they stand. Old-fashioned as they are, it is not safe to cast them aside. The Cat-

echism lies among foundation-stones in the matter of religious instruction. May it never be laid aside as useless in the United Presbyterian Church.

B.

REVIVAL THOUGHTS.

It has always been a mystery how one, Bible in hand, can doubt the sovereignty of God in the revival of His work. That the work of building up Zion pertains to Him only, probably none will squarely deny. But if the work be God's, is not the time in which He will work, the manner of the work, its place, extent, and objects also His? Can *man* make the Almighty hurry up His work? Can he wrench open the hand of blessing before it is God's time to bestow? May he by any ablutions or arts introduce a sinner into the divine family when God has not opened the door? Must it not be daring presumption for men to vociferate in the ears of Jehovah, as if He were deaf, that He might arise and work, and then vociferate at sinners to do the same thing, as if they possessed all power in their own hands? Can there be two sovereigns upon whose omnipotent fiat the salvation of sinners depend? Impossible; and we have but to look at the nature of the work to see where the sovereignty lies.

Place the subject before our view—an unsaved sinner. Now shed divine light on his mind; renew his heart; cleanse his polluted conscience; put the life of heaven into his dead soul; and create a new creature in Christ Jesus. You shrink from the undertaking and say, "Who can do this but God only." Can the sinner do it? Let him try. From what point in a heart totally depraved, and at enmity with God, can a fulcrum be obtained to elevate the soul to God? If the imaginations of man's heart be only evil and that continually; if he will not come to Christ that he might have life; and if, through a depraved will, he *cannot*, except the Father draw him; evidently his chances for salvation by his own unaided efforts are not great.

The new creature, then, is the workmanship of God; does it not necessarily follow that the omnipotence displayed must be the sequence of an act of sovereign will? We must not fall into the error of her, who, pressing behind the Saviour, thought that by touching His garment, virtue might flow to her, and He not know it. She seemed not to realize that Christ must *will* it, before the virtue could flow. We, too, may forget that every good and perfect gift comes down from above, and, whether bestowed on one or many, must be wholly dependent on the divine good pleasure.

But are we not required to knock and be importunate at the throne

of grace, as if much depended on us in securing a revival of religion? To call on sinners to repent and believe the Gospel? Does not the Bible teach that the importunate prevail with God, and that the seeking find Him? May we not then conclude that while God alone can convert sinners, yet He has left the whole subject open, and will be swayed, and His power exercised in the bestowal of blessings, by the desire of those who seek? By no means; for if man has desires independent of God that can sway God, then God is not the sovereign. But he is; and therefore, if there be any such desires, we may conclude that these have been implanted by himself. Here we discover the secret of the whole matter. According to the good pleasure of His gracious will, God from all eternity, has determined when He shall save, where He shall save, how He shall save, and whom He shall save. By equally unalterable purpose has He secured the means by which His will shall be accomplished. He has established a living ministry, a preached Gospel, and a throne of grace. If, therefore, He imparts to the minister of the Gospel faith in the weapons he wields, it is without doubt His purpose to make them mighty to the pulling down of strongholds. If He bestows a spirit of earnest prayer for promised blessings, this very spirit is the harbinger of a gracious answer. The Spirit makes intercession according to the will of God. And if this importunate supplication be for the revival of the Lord's work, we can say to sinners, "Lift up your heads for the day of your redemption draweth nigh." We cannot tell particularly who the happy objects of divine regard shall be, but we know, assuredly, that as many as are ordained to eternal life shall believe.

The work is, therefore, all in God's hand. We cannot unloose a shoe-latchet, in the way of saving a soul, beyond His will. All our sufficiency in the use of appointed means is of Him, and the blessing is from Him.

"Salvation appertaineth unto the Lord. He gathereth together the dispersed of Israel. God turns back the bondage of Zion. Oh that the salvation of the Lord were come out of Zion. When the Lord turneth back the captivity of His people, Jacob shall rejoice and Israel shall be glad."

J. H.

THE LOVE OF CHRIST CONSTRAINETH US.

BY REV. J. P. SANKY, ROCHESTER, N. Y.

THE love of Christ is a subject that has a prominent place in the pages of revelation. It is the most interesting subject that can be presented to the contemplation of the human mind. It is the very es-

sence of the Gospel which we preach. Take it away, and we have no good news for perishing sinners. Take it away, and man is without hope in this world. The love of Christ is of universal interest, of boundless magnitude, and eternal importance. The Apostle Paul felt it, preached it, gloried in it, and at last set his seal to its preciousness by the shedding of his own blood.

"*It passeth knowledge,*" says Paul. We may know something of it. We may know enough of it to give us peace and joy in believing, and to "count all all thing but loss" for it; but to know it in its sublimer light, in its profound depths, in its immense breadth, and in its eternal length, we cannot. *It is a love that passeth knowledge.* Dost thou think to comprehend it? As well might you attempt to "take the waters into the hollow of thy hand, and mete out the heavens with the span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales, and the hills in a balance." It is high as heaven, to which it exalts us, and deep as hell, from which it saves us. He who would *fully* know the love of Jesus, must be able to span immensity, and to grasp the great God himself. The *greatness* of the love of Jesus appears when we consider:

1st. The greatness of His condescension, His sufferings, and His death. What tongue can tire, or imagination fully describe them?

2nd. The greatness of His love will further appear, when we consider the objects upon which He bestows it. They were *sinners*—His enemies. "For when we were without strength, Christ died for the *ungodly*." "God commended His love toward us, in that, when we were yet *sinners*, Christ died for us."

3rd. The love of Christ further appears in its greatness and preciousness, when we consider the great and invaluable blessings it secures for us. Pardon, peace, joy, justification, sanctification, communion with God, love and protection of God, a happy death and admission into that "heaven not made with hands."

But the love of Christ possesses a *constraining* influence, the Apostle informs us. It seems to have had an influence on Paul's life. What was it that induced him to endure hunger and thirst, cold and nakedness, shipwreck, stripes, persecution, and death? *It was the love of Christ.* This was the power that induced him to live, labor, and die for Jesus.

Reader, does the love of Christ constrain you to cheerful self-denial, to unwearied obedience, to diligent attendance, in sunshine and clouds, upon the ordinances of God's house, and to holy zeal for the upholding of His cause and kingdom in the world? If you love Christ supremely, you will love your brothers and sisters in Christ, you will love the church, and seek its harmony, peace and prosperity. The love of

Christ in the heart, will lead to prayer, to trust in God, non-conformity to the world, and a life of holiness.

THE CABINET.

BE thankful for little mercies. Be solicitous about little sins.

HE who waits to do a great deal of good at once, will never do anything.

OPPORTUNITIES are like flowers that fade at night; seize them, therefore, while they last.

ONLY what we have wrought into our character during life can we take away with us.

IF you wish to train up a child to go in the right way, go that way once in a while yourself.

ONLY have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests but with grasses.

RECALL constantly to your mind these three simple truths: The Word of God only; the grace of Christ only; the work of the Spirit only—and they will be truly a lamp to your feet and a light to your paths.

DIFFERENCES of opinion about men and measures cannot be avoided, but quarreling about them can be; and ought to be, at any cost. "The peace of God which passeth all understanding," can never reside in the midst of a church quarrel, but the Devil can.

IN the Bank of England is a curious machine, into which sovereigns are poured, like grain into a mill. As they pass on one by one, all that are light weight are thrown to one side, those of full weight to another. So that the distinction is made with unerring certainty. So will it be at the last day.

DIVINE SHELTER.—Somewhere in the East there is a tree which is a non-conductor of electricity. The people know it, and when a storm comes they flee toward it for safety. Beautiful picture of the Saviour! Beautiful emblem of the tree on Calvary! It is a non-conductor of wrath. Get underneath it, and you are safe—safe forever.—*Rev. Thomas Jones.*

OUR SERVICE.—We serve a just God. He is not a hard master. He puts upon us no more task than we can accomplish, but He expects us to do our work well. He gives us material and tools, and expects us to use our material to the best advantage, and to keep our tools in excellent order. He gives us His message to deliver to our perishing fellow-sinners. It does not please Him, if we give them something

else instead of it. It does not please Him, if we mangle the message so that they cannot understand it, or tell it in such a tiresome way that they go to sleep instead of listening to it.

"NEXT, let me say a word or two to the people. It is a remarkable fact that ministers of the Gospel are not able to live on much less than other people. They cannot make a shilling go as far as other people can make a sovereign. Some of them try very hard, but they do not succeed. A member once said to a minister, who wanted a little more salary as his family increased: 'I did not know that you preached for money.' 'No, I don't,' said the minister. 'I thought you preached for souls.' 'So I do, but I could not live on souls—and if I could, it would take a good many the size of yours to make a meal.'"—*Rev. C. H. Spurgeon.*

CHILDREN hear new words, and often use them with little idea of their true meaning. They are frequently blamed for doing, or not doing things, when their little minds have by no means comprehended the words employed in giving them directions. "Mamma," said a wee child, one Sabbath evening, after having sat still in the house all day, "like a good child, have I honored you to-day?" "I don't know," replied the mother, wonderingly; "why do you ask?" "Because," said the little one, shaking her head sadly, "the Bible says: 'Honor thy father and thy mother, that thy days may be long;' and this has been, oh, the longest day I ever saw."

THE OLD-FASHIONED CHOIR.

BY BENJAMIN F. TAYLOR.

I HAVE fancied, sometimes, the Bethel-bent beam,
That trembled to earth in the patriarch's dream,
Was a ladder of song in the wilderness rest,
From the pillar of stone to the blue of the blest,
And the angels descending to dwell with us here,
"Old Hundred," and "Corinth," and "China," and "Mear."

All the hearts are not dead, not under the sod,
That those breaths can blow open to heaven and God!
Ah, "Silver Street" leads by a bright golden road—
But those sweet humored psalms up the old-fashioned stair,
To the girls that sang alto—the girls that sang air!

"Let us sing in His praise," the minister said,
And the psalm-books at once fluttered open at "York,"
Sunned their dotted wings in the words that he read,
While the leader leaped into the tune just ahead,
And politely picked out the key-note with a fork;
And the vicious old viol went growling along
At the heels of the girls, at the rear of the song.

I need not a wing—bid no genii come
With a wonderful web from Arabian loom,

When the world was in rhythm, and life was its rhyme—
 Where the streams of the years flowed so noiseless and narrow,
 That across it there floated the song of a sparrow—
 For a sprig of green caraway carries me there,
 To the old village church, and the old village choir,
 When clear of the floor my feet slowly swung,
 And timed the sweet praise of the song as they sung,
 Till the glory aslant from the afternoon sun
 Seemed the rafters of gold in God's temple begun !
 You may smile at the nasals of old Deacon Brown,
 Who followed by scent till he ran the tune down ;
 And the dear sister Green, with more goodness than grace,
 Rose and fell on the tunes as she stood in her place,
 And where " Coronation " exultingly flows,
 Tried to reach the high notes on the tips of her toes !
 To the land of the leal they have gone with their song,
 Where the choir and the chorus together belong.
 Oh, be lifted, ye gates, let me hear them again—
 Blessed song, blessed Sabbath ! forever, Amen !

SABBATH-SCHOOL DEPARTMENT.

PARENTS

Will, perhaps, listen to us for a moment. We believe in Sabbath-school work because we consider the Sabbath-school to be but the Church discharging the duties that, as an organized society, she owes to her members. In the case of Mission schools, not under the care and control of particular congregations, the Sabbath-school, is but the expression of that interest taken by Christian men and women in the Christless, perishing waifs that throng our streets. We believe, therefore, in Sabbath-school work, but none the less do we believe in parental teaching. The Sabbath-school is not intended to supersede this any more than are the pulpit instructions of the pastor. It is simply additional both to the pastor's work in the pulpit, and to the parent's work in the home. A parent does not discharge *all* his duty, nor free himself from responsibility for *any* of it, by sending his children to the Sabbath-school ; for this ought he to do, and not to leave the other undone.

By our Uniform Lesson Scheme, with its *Notes for Teachers*, we are trying to help these in their work ; equally, and by means of it, are we desirous of helping parents in theirs. In country districts there is often a suspension of the Sabbath-school during the winter, when the instruction of the children is mainly

carried on at home. Now, if systematic instruction be good in the pulpit—if it be good in the Sabbath-school—it will surely be as good in the home circle. We therefore ask *all* parents, but *especially* those whose children, from any cause, may not be attending a Sabbath-school, to set up the school in the house, and to employ there the Lessons that are being used throughout our Church. The *Notes* in the *WORKER* will be as helpful to the parent as they are to the Sabbath-school teacher, and if this course be followed, then when early summer leads to the resuming of our schools, teachers and scholars will find that they are all prepared to strike in, exactly where those other children may be, that have been attending a school.

While we present this on no ground of mere sentiment, but as a plain and desirable Christian duty, yet, believing in the Communion of saints, and seeking to promote such throughout our Church, we ask, Would there not be a deeper, kindlier interest taken by our people, one in another, if we knew that on Sabbath evenings, however distant were our homes and diverse our circumstances, certain portions of the Scripture were being read, certain questions in the Catechism were being repeated and explained, even certain Psalms were being sung, in each one of our households? What a oneness of sentiment

would characterize the family prayers that evening, and how inevitably would the trials and pleasures experienced in our homes lead us, to a deeper Christian sympathy with the tens of thousands of parents and children who had, perhaps, been that day, the subjects of a similar experience?

We submit it, therefore, to our Parents, that they make use of our Bible Lessons in their family exercises on the Sabbath evenings. We ask our pastors to bring the matter before their congregations, as fitted to aid them in their pulpit work, in their pastoral visitation, in their general intercourse with their people, through their knowing in a general way, the subjects of the family religious teaching. We wish our Sabbath-school friends who, during the winter months, may have no classes to teach, to consider how helpful to them and to their scholars would be such systematic family study, and so ask the co-operation of all in introducing the CHRISTIAN WORKER into every family in the Church.

NEW YORK S. S. INSTITUTE.

THE Fifth Annual S. S. Institute of Southern New York, was held last month in the Presbyterian church, Coopers-town, N. Y. The attendance was large, and great interest prevailed. The topics discussed were well calculated to furnish both entertainment and profit.

Rev. H. Garlick, of Schuylers Lake, read a paper on the "Rise and Progress of Sabbath-schools," tracing them in their origin to God, in their necessity to the wants of fallen humanity, and in their various forms to different ages and peoples of the world. He also showed how, in their present form, they had grown and become a power in Christian lands.

Rev. S. F. Clark, of Oswego, spoke of the Necessity for a Systematic Presentation of truth in Sabbath-school instruction, that the young may be established in Bible doctrine, and advocated the use of the Catechism.

Rev. J. C. Taylor, of Croton, read a paper on the manner in which teachers should prepare the lesson, giving appropriate place to thought, prayer, comparison of Scripture and available helps, and insisting, among other things, on the importance of entire confidence in the truth they communicate.

Mr. James H. Kellogg, of Troy, besides showing how the blackboard might be used or abused, read a paper on the excellence of "Eye-teaching"—that mode of instruction which addresses the mind

through the sense of sight—showing how much fuller and more lasting it usually is, than that which addresses the ear alone, and urging its employment in the Sabbath-school.

Rev. S. Scoville, of Norwich, gave an account of Sabbath-schools in the Catacombs, showing that when under the persecution of the Roman emperors, Christians were driven for protection to tombs and other hiding-places, and there carried on their worship and catechetical instruction in secret, the Sabbath-school thus held, though destitute of the machinery of our modern organization, was as really successful in converting souls and securing the favor of God, as that which flourishes in our midst.

H. D. Pinney, Esq., of Oswego, spoke of Town Sabbath-school Institutes, the manner in which they should be organized and conducted, and there desirability for the purpose of creating more interest among teachers in this great work.

Rev. D. W. Marsh, returned missionary, gave us an exhibition of Eastern Life and Customs, and together with Mr. C. N. Woodward of Homer, and Rev. J. B. Tyler, Secretary of American S. S. Union, N. Y., addressed the children, to whose benefit one session was almost exclusively devoted. At this meeting Miss H. M. Stoddard, of Lisle, also gave the infant class an interesting lesson on the blackboard.

Rev. J. C. Beecher, of Owego, delivered a discourse on the "Christian Child," which, Beecher-like, elicited considerable discussion and opposition. Taking, as the basis of his remarks, that passage of Scripture which speaks of the childhood of Samuel, before he "knew the Lord," he seemed to eliminate from the Christianity of a child everything that was spiritual in its character, everything that partook of the nature of repentance, faith or love to God, and to make it include simply obedience to parents, as those who are placed for the time being in God's stead.

A model teachers meeting was conducted by Mr. Woodward, during which it seemed to be generally admitted that while unprofitable debates ought to be discouraged in such meetings, knotty questions, such as involve differences of opinion among churches, ought not, under ordinary circumstances, to be avoided. Sufficient notice of them must be taken to satisfy inquiring minds, and confirm them in what we believe to be the truth.

Rev. E. Taylor, D.D., of Binghamton, one of the conductors of the Institute,

besides replying to the address of welcome and remarking on various subjects, spoke admirably of the Sabbath-school as a converting power, and showed how it must be conducted, to make it under God, effectual in the salvation of souls.

In addition to these points, many others were presented and discussed, while the Question Box was filled with inquiries which, together with the answers, gave variety and abundance of food for thought and stimulus for effort.

On the whole, the Institute was well calculated to do good. Besides arousing those present to greater activity in the Sabbath school work, it avoided in an admirable manner, the extremes of blind conservatism and of reckless innovation. It recognized on the one hand, the excellence of uniformity and system in this great department of Christian labor, and the superiority, under ordinary circumstances, of modern appliances for instructing the minds and impressing the heart, while on the other hand, it recognized the subordination of the Sabbath-school to the church, the importance of supplying a rich, wholesome diet of gospel truth for the child, the necessity of prayer and humble dependence on the operation of the Holy Spirit, without whose agency we can do nothing, and the fact that excellent Sabbath-Schools have been conducted and much good done without uniform lessons, or black-board, or concerts, or teachers' meetings, or maps, or show-cards. While form and mode were not neglected, the attention was chiefly directed to that which gives life and vigor and efficiency to every species of Sabbath-school machinery, whether old or new. Well would it be if such meetings could be held in every village and neighborhood in the land.

R. S.

DAVENPORT, N. Y.

S. S. CONVENTION, SPARTA, ILL.

AN interesting S. S. Convention under the auspices of the U. P. Presbytery of St. Louis, was held in Sparta, in December last, Rev. W. S. Bratton presiding and Rev. D. S. Faris, (O. S. Covenanters,) acting as secretary. After devotional exercises, Rev. Thomas Brown, of Centralia, opened the discussion on the Relation of the S. S. to the Church; Rev. D. S. Faris spoke on the Art of Asking Questions; Rev. W. S. Bratton considered the Place of the Blackboard and Sacred Geography in the S. S.; Mr. Joseph McHenry dwelt on Teachers' Meetings, while the Abuse of the S. S.; How to make the S. S. in-

teresting to Young and Old, and other topics, were subsequently discussed. Before adjourning the following were adopted by the Convention:

Resolved, That we regard the Sabbath-school as a nursery of the Church, and designed to afford the means of imparting religious knowledge to those destitute of home instruction, and to assist professing Christian parents in training their children in the nurture and admonition of the Lord;

Resolved, That this Convention recommend to Sabbath-Schools the journal published in New York, called THE CHRISTIAN WORKER.

Votes of thanks were tendered to the ladies of Sparta, for their hospitality, and, after praise and prayer the Convention adjourned.

"MY TEACHER WILL MISS ME."

"MARY, it is a cold, dreary day; I do not think you ought to go out to Sabbath-school."

"Oh, but mother, I want to go. I cannot bear to lose a lesson, and then, besides, my teacher will miss me so."

"Miss you! Oh, I think not very much. She has such a large class, she will hardly miss one."

"Yes, she will. She always looks so sorry if she sees one vacant seat. I can see it in her face in a moment as she looks around the class. She always asks for the absent ones, and then the next day she goes to see them. I do not want to make her sorry, or put her to the trouble of 'looking me up.' Carrie Smith was absent last Sabbath. The teacher asked me about her, and said, 'I am so sorry she is not here, for I had a story especially for her.' I'm afraid she will have something just for me, and I shall not get it."

"Well," said Mary's brother Will, who lay on the sofa reading, "that's a teacher worth having. I don't believe our teacher knows whether we are all there or not, unless she counts us. She don't miss a boy much if he does stay at home. I don't believe she cares much. She never looked a boy up if he did stay at home. All she does is to ask the questions and take our pennies."

"Why, Willie?"

"It's so. I should like to go to Sabbath-school if my teacher was like yours."—*S. S. Times*.

BIBLE CLASSES.

"If we want to succeed in these times, we must be careful of carrying on Bible

classes. We must follow the example which the Lord set us of instituting Bible classes. What else were they than Bible classes, when He opened to them all things in the Scriptures concerning Himself? It was Bible class work which the Lord carried on, and hence it was, that His disciples so well understood the Scriptures. The system of Bible classes in our churches is exceedingly needful, and ought to be enlarged on account of the difficulty of Sabbath-school teachers getting boys and girls after having arrived at a certain age to attend their classes. There ought to be a connecting link between the Sabbath-school and the churches. As soon as a boy gets out of the class in the school for boys, there should be a young man's class, ready to receive him at once, and when he got older, there should be some institution ready to receive him to complete his education. If we are to carry the kingdom of Satan by storm, we must follow the example of our Lord in such matters. We must see to the institution of Bible classes, and if our churches mean to acquire perfection in this work, we must be very careful about the young. According to our Lord's example, they should ever remember the little ones. If they were to win the world to Christ they must not forget the babies. I believe, as a rule, the children have nothing addressed to them, except an occasional admonition to the teacher in the gallery to keep those children quiet. We ought to pause sometimes in the sermon and give a short address to the children in a manner suitable to their understanding."

—*Spurgeon.*

HOW TO HAVE A SMALL CLASS.

FIRST, come to Sabbath-school late, so late that the superintendent is about looking for another teacher, and the scholars are beginning to think "we might as well be going home."

When you at last reach your post, have no knowledge of the lesson; perhaps, indeed, it would hasten the end to be ignorant of the subject for the day. You can find out from the class.

Having commenced your exercises, ask any random questions you can call to mind. If there is anything you cannot well explain, read from Scott's Commentary, or Barnes's Notes, which you probably find it convenient to have on hand.

A page or two from practical observations would fill in time nicely; and if Willie or Sammie whispers, and Henry, looks at the clock, then frown upon

them, and tell them to pay attention. If they do not obey, threaten to tell the superintendent.

After you have finished your reading, lecture to the class for having such poor lessons. Tell them they ought to be ashamed of themselves.

When school is over, do not speak to your pupils, unless, indeed, you tell them to behave themselves on the way home.

Do not take any pains week days to see them or interest them. Banish every thought of them from your mind.

Follow even a few of the above rules, and you will doubtless soon have as small a class as you can desire.—*Morning Watch.*

THE TEACHER'S DUTY.

SOME teachers teach in the most rigidly systematic order—like a piece of machinery, made for a certain kind of work, always requiring the same pressure upon the springs, and uniform movement of the wheels, for the accomplishment of its object. No variation nor deviation from this one rule can be permitted, and when the work is completed, farther action is unnecessary. The springs no longer rebound, the wheels cease their revolutions, and this skilfully-constructed machine stands idle and useless.

Just so with our painfully systematic teacher. Possessing the virtue of punctuality, the appointed hour always welcomes him. A formal hand-shaking, and an indifferent "How do you do?" ends the social intercourse. The lesson is commenced as if it were a task, and continues its weary length in its accustomed monotony of style until the closing hour, which is hailed by both teacher and scholar with silent, if not open, expressions of relief. A careless "Good-bye," and frequently none, the scholars are gone. Where? The teacher does not know. He has taught the lesson. His duty, as far as his cast-iron conscience can conceive, is done, and this human machine remains idle in God's vineyard until the ensuing Sabbath.

Were I asked what I felt to be the teacher's duty to his pupils, my experience and my conscience would reply with another interrogation, *viz.*: What is the parents' duty? Teacher and pupil are closely related, and, with the majority of boys and girls, such is the teachers' influence, the parent is more frequently fallible than the loved teacher.

Then, if we desire the glorious welcome, "Well done, good and faithful

servant, when we are ushered far beyond the "star-walled palaces of heaven," we must extend this good influence to their homes. We must show to each one that we love them because each has a sin-stained soul, which a dear Savior, wrestled in Gethsemane, and died on Calvary, to redeem.

Children have keen perceptions, and read character instinctively. Simulated kindness will not deceive them, and if in their teacher they perceive deception, the seed will only produce tares. Heart and soul must be firmly united in the teachers' work, as they are in the parents'. A scholar may be obdurate, perverse, and unlovable, but stop! look behind the repulsive exterior; peer down into the heart, we may find it full of unshed tears, and embittered by painful home surroundings. A loving word may be the instrument of opening this prematurely-hardened heart, and from which may then spring many a noble, generous impulse.

The teacher should know all about his scholars, and one glimpse a week will not furnish the knowledge. He should visit them, and ascertain their circumstances and opportunities, and he will be the better able to understand all sullenness, and sympathize with the little care-worn faces, and appreciate the sunshine gleaming from the eyes of others, and then the scholars will begin to think that "Teacher" does love them. Let those who are skeptical as to the results try the experiment, and if discovered are entering, the announcement, "Teacher's coming," shouted in concert, will convince him that "Teacher's coming" is an important occurrence.

Much might be said upon this subject, but a teacher's duty is so obvious to the zealous worker, that his conscience is the only monitor he requires. AMITY.

ITEMS.

THE power of sanctified presence in a teacher has, perhaps, drawn more young hearts to Christ than all the precepts and exhortations ever uttered. "O," said a Sabbath-school child, "when my teacher talks to us about Jesus she grows so beautiful, I can't keep from looking at her."

AN old man came to a place where there was a good Sabbath-school, and refused to let them occupy the house; said he was opposed to Sabbath-schools. He owns a distillery and was afraid the school would break up his whiskey establishment, as it had been the means of breaking up three others.

NOR long since, we heard of a fine class of young men, with an earnest teacher, in which the following conversation occurred:

Teacher—"Let us now study the lesson of to-day in God's Word."

Young Man—"Wait a little, teacher; I want you to give me a chaw—" And, turning to a companion, he said, in an undertone, "Ben's tobacco is No. 1!"

SUCCESSFUL teaching in the Sabbath-school is grounded mainly on the same principles as successful teaching in the secular school, although the motives which govern the teacher may be very different in the two cases. In both cases our first business is to arouse into activity, the dormant mental powers of our scholars, and to excite in their minds a continued interest in the subject which we attempt to teach. To awaken, to instruct, and to impress, are at the foundation of all successful teaching, both secular and religious.

THE Sabbath-school is not the children's church. It is no church at all, but a school, in which the instruction is the main thing, and worship is but incidental. God's plan is to have a place and an hour for worship, and to gather all the people for the express purpose of worship. The sermon indeed instructs, but even in the sermon the great object is not merely to inform, but to draw souls to God, to cultivate religious awe, devotion, a sense of the divine presence, sorrow for sin, trust in a present Saviour, joy in the Lord and in the hope of eternal life.

FIND OUT.—What? Whether or no the boys in your class are in danger of falling into or are beginning to form such habits as those of profane swearing, cigar smoking, tobacco chewing, beer or wine bibbing, gambling etc.? A word of warning now, may save that boy from a world of woe hereafter. The lesson to-day may be turned toward and against the sin you discover, and thus the sinner be saved. Talking about heaven may not be the best thing for the hardened or hardening hearts in your class. Find out the dangers of your pupils, probe their hearts, show them their sins, proclaim the law, thunder the penalties, and instead of singing songs which recognize your unconverted pupils as saints longing for heaven, send the thunderbolts of the divine law into their conscience, and then preach Jesus as the Saviour of such sinners as they are.

ONE of the greatest mistakes that can be made in religious matters is to educate the children of the church into the

belief that all their efforts are to center in themselves. Let the children of a Sabbath-school understand that all their contributions shall be expended for books and papers for their own use, and they may be incited to considerable activity in contributing; but at the same time they are educated into the meanest kind of selfishness, and when they grow up every thought and desire will center in self. The church is suffering to-day from the selfishness of her membership, which selfishness is largely the result of just this kind of education in the past. Selfishness is the bane of Christianity to-day. It stands as the most formidable obstacle in the way of the church's advancement. It is one of the inborn evils of human nature, and this unfortunate process of education which we find carried on in so many of our Sabbath-schools, tends to develop and cultivate the evil rather than suppress it.

CLASS. TEACHERS.—The teacher of a class of small children must be thoroughly in love with her work—capable of awakening enthusiasm in the pupils. A vast amount of will-power is needed in the teacher who can, at a moment's notice, but without a word spoken, command every mind into co-operation with hers. Be intensely in earnest. Do not beg of the pupils to pay attention; conduct yourself so that they cannot be inattentive. I have noticed that those teachers in day-schools, who are always pleading for order have noisy schools, while those who go quietly about and say little, have a quiet room. Yet the latter mode of governing is harder on the governor; it tires the will. A teacher of the little ones must have this will-power that can organize enthusiasm, even though she feel dull. She must be all animation, vivacity, interest, excitement, and the pupils will catch her spirit very soon."

MISSIONARY INTELLIGENCE.

MISSION LIFE IN EGYPT.

We have great pleasure in submitting to our readers a few extracts from private letters lately received from our esteemed friend, Miss. Johnston, giving some insight into the difficulties under which our missionaries in Egypt have to do the Lord's work. How valuable is Miss. Johnston's testimony to the importance of the *medical missionary*?

"About Dr. Johnston's department of mission work I do not see how it can be anything else than a success. He has patients all the time, and has many a time kept us waiting dinner down in the office talking and arguing with Copts, some of whom would not go near Dr. Hogg, as he is a minister. He was cursed in the Coptic church a little while before leaving Osiout, which shows that they are somewhat afraid of his influence. He is genial and social with people and can talk much with them. As an example of what he can do, which no other than a physician could do: you have heard of Wasif, our Vice-Consul, and one of the principal men in the church in Osiout. Though he is such a good man, and his sons seem so friendly to the cause, the women of his household are Copts of the strict-

est sect and very pious in their way. They always received the ladies of the mission kindly when we call, but of course the men could not be received at all. In the Spring, the wife of Wasif's oldest son had a growing tumor on her breast. They sent for Dr. Johnston. Of course he had to see the woman and make an examination, and he was received just as any lady would receive any physician at home. He gave her medicine and cured her, for which he received, with the fee, the thanks and gratitude of the family. She was about well when we left Osiout, and as we were leaving, came to see if she needed anything more, and to say good-by to us. She was accompanied by her aunt, a very strict old Copt. Not being used to meeting men, the old lady hardly knew what to do when Dr. Johnston came into the room, but the younger one spoke to him, and "*Sallaam al a hoe*," that is, shook hands with him without any trouble. All this would be nothing at home, but here it is something.

You ask are our missionaries doing good, making substantial progress? I suppose you can appreciate, as can all ministers, the difficulties meeting teachers of religion. Converting souls seems a hard matter at times, even at home where it is no shame for a man to con-

fess himself a believer in Jesus of Nazareth, or a non-believer in the worship of the Virgin, her pictures, etc. Here, if a Moslem, Jew, or Copt is known to be friendly towards the missionaries, he is looked upon with suspicion, and should he forsake his own religion and join us, he is cursed, disgraced, and often his means of living taken from him.

Yet look at the work done in spite of all this. Since the establishment of the

mission about fifteen years ago, congregations have been organized and schools carried on in the face of strong opposition, and at times, persecutions. And this not in one or two towns only, but from Alexandria to Esneh, in most of the towns along the Nile Valley. Surely we have reason to thank God and take courage. The work is not of man. Man could not have done this alone.

[To be continued.]

HOME MISSIONS.

REBUKE OF SWEARING.

A CLERGYMAN of this city was on a visit to the army in Virginia, and spent some days in camp with his son who was an officer in one of our State regiments. During his stay he was invited to dine with the colonel of the regiment and his staff, and was seated at his right hand. In the course of the conversation, an allusion was made by one of the officers present to the disasters which had occurred to the Federal forces, and to what somebody had said about the probable success of the rebellion. This incensed the colonel highly, and he broke out into a violent and shocking strain of blasphemy, invoking the bitterest curses upon any man's head who should dare to insinuate that the — rebels could be successful, and using language of the most profane and abusive character. The chaplain of the regiment sat at the left hand of his commander, but was silent. The clergyman on the right said: "Colonel —, I am your guest sir, and I am indebted to you for hospitality; but I am a minister of God, and I cannot sit at your table and hear His name thus taken in vain." "I beg pardon, Dr. —," was the instant reply; "I forgot myself;" and not another word of the kind dropped from the Colonel's lips. When dinner was over, he took his guest by the arm and led him aside, and then again begged his pardon for the language he had used, and thanked him for the rebuke, which, he said, he should never forget.

I hold that any Christian who will hear God's name profaned in any company, by an individual, without a protest, is himself disloyal to his Lord. And though in some cases the rebuke may not be very kindly received, in others, it may be a good word in season that will be a good word.

ITEMS.

"MOTHER," said little Minnie, "I have learned to be happy, very happy."

"How, my child?" the mother replied.

"By trying always to make those around me happy, and forgetting myself," she answered.

NOT AFRAID OF WATER.—Dr. John A. Broadus, in a private letter from London, writes that at a weekly prayer-meeting in Spurgeon's church, the evening being wet, "there were only fifteen hundred persons present."

A CHRISTIAN who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sabbath, even though the rain is spattering on the pavements. Commend me to the teacher who wears a "water-proof" and always consults conscience sooner than the barometer.

THE REASON.—Lyman Beecher, to explain his marvellous success in a Boston pastorate, said:—"It is not I that do it—it is my church; I preach as hard as I can on Sabbath, and then I have four hundred members who go out and preach every day of the week!" There is the true secret of ministerial effectiveness—the pulpit lamp was surrounded by a reflecting church.

JOHN NEAL'S TESTIMONY.—John Neal once said, "I used to drink, but one day I took a glass of brandy and found I liked the taste of it. I said to myself, 'John Neal, when you have grown to like liquor, it is time to stop.' And stop I did."

Not another drop of liquor passed his lips; and it is believed nothing could have induced him to drink after that, even to the sipping of a glass of wine. —*Band of Hope Review.*

DON'T WANT THE LORD AROUND.—The *Methodist* speaks of an eccentric New England brother, "who combines the occupations of farmer, horse-dealer, and colporteur. In his 'work of mercy' he distributes tracts gratuitously, and sells Bibles and other religious books at cost to those who can pay for them, and gives them away to the poor. We are very much impressed, as well as amused, with one remark which the old man made in the course of the conversation. 'Now,' said he, 'when I start on a work of mercy, and stop to deal in horses, I never have good luck. The fact is, I don't want the Lord around when I'm trading horses!'"

We admire the old man's frankness. He is no better and no worse than many others who are very sanctimonious at church, who pray long and fervently at prayer-meetings, and teach in the Sabbath-school, and give liberally to the church, but who don't want the Lord around in their business. With them "biz is biz," and religion is quite another thing.

FIRST.—A young man having embraced the Gospel, and made open profession of it, his father, who was much offended gave him this advice, "James, you should first get yourself established in a good trade, and then think of and determine about religion." "Father," replied James, "Christ advises me very differently. He says, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' Is not this word of Jesus enough for any man or any family to live upon?"—*Seeds and Sheaves*.

THE BEST SOCIETY.—"No company, or good company," was a motto given by a distinguished man to all his young

friends. It was a motto he had always endeavored to follow as far as in his power, and it was a very wise one. The directions of the Bible are many with regard to evil company, and all through it we are taught to shun such society, lest we get a snare to our souls.

Another man, of high position in the world, made it a rule to associate with high-minded, intelligent men, rather than with fashionable idlers; and he said he had derived more intellectual improvement from them than from all the books he ever read.

WHAT our churches most need (next to the baptism of the Holy Ghost) is the development of all the members. So much is thrown upon the ministry that some of us can hardly catch a spare hour for our own family and fireside. The Spurgeons and John Halls and Guthries are being ground to death by overwork. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, and to act on a dozen committees and to make two or three speeches all in a single week! The church becomes Dr. Tyng's church, or Mr. Beecher's church, or Dr. Crosby's church, or some other man's church—instead of Being the people's church, with some gifted man as its overseer and pastor.

Whoever has the gift of song should join God's great choir, and sing at every religious service. The owner of a good voice must give account for that voice at the day of judgment. We never shall have genuine congregational singing until every redeemed child of Christ sings from duty, and consecrates the gift of music to the Lord. Those who expect to sing in heaven had better practice here.

CHURCH NEWS.

OUR OWN CHURCH.

At a late meeting of the Presbytery of Westmoreland, it was agreed that a Conference should be held by the Presbytery, to consider the Lawfulness and Expediency of electing elders for a term of years.

We venture to commend this procedure, as the true method that Church Courts should follow, in considering debatable questions. What the Church needs in reference to such, is a statement of the facts of the case, fairly and fully

set before her. Presbyterian Conferences bring these out, and ripen the matter for judgment. When a number of Presbyteries in different parts of the country have moved in a matter, whether they take similar or dissimilar action, when there have been discussions, so that our people understand the points at issue and their bearing, then it will be time enough to introduce memorials or overtures into the Supreme Court. On a question like this of the duration of elders' service, it might be easy to obtain hurriedly an Act of the Assembly

on one side or the other; but if it be the *truth* we wish to ascertain, and not merely a victory for our present opinions, then we say, the more discussions we have in sessions, presbyteries, synods, before the Assembly is approached, the better for *the truth*.

THE Rev. Dr. Cooper, of Philadelphia, to whom we are indebted for our *Notes* for the S. S. Teachers for the first and second Sabbaths of this month, has entered on his duties as Professor of Theology in the Allegheny Seminary.

At a meeting of the Alumni of Westminster College, held last November, the Board of Trustees was requested to "re-organize the faculty." In December the trustees met, and having carefully considered the request, heard the Alumni and the present students, Resolved, That any such re-organization as was asked for, would be "to the great injury of the college."

Calls Presented.—Mr. D. Anderson, Monmouth, from West Galway, Albany; Mr. Andrew Henry, from East 11th st., New York.

Calls Accepted.—Elvaston, Monmouth, by Rev. J. R. Bell; Westminister, Keokuk, by Rev. T. E. Turner; Pleasant Valley, Keokuk, by Rev. J. Lackey; Grandview and Harrison, by Rev. Mr. Tompkins; Rev. D. F. Bonner, from Caledonia, Cal.; Rev. D. A. Duff, by Stewart's Station, Westmoreland.

Calls Declined.—Ainsworth, Keokuk, by Mr. W. H. McMasters; Mt. Gilead, Monongahela, by Mr. D. H. McKnight, Jr.

Ordinations or Installations.—Mr. W. Donaldson, at Franklinville, Caledonia; Rev. S. F. Clark, at the 1st Church, Princeton; Rev. S. A. Taggart, at Turtle Creek, Westmoreland; Rev. G. K. Ormond, at Mansfield, Monongahela.

Resignations.—Fairfield, Monmouth, by Rev. M. Morrison.

A CORRESPONDENT wishes to know why, in the recently published Minutes, the last General Assembly should be called the Twelfth, when, at the end of the Minutes, a list of *thirteen* Moderators is printed? Well, we really cannot answer this question. It looks very odd that it should be so, and perhaps some of our clerks can throw light on it.

NEW ORGANIZATION.—The Rev. J. T. Wilson, formerly of Brooklyn, N. Y., has for a few months been preaching in Topeka, Kansas, and lately organized a U. P. congregation there. The services, heretofore conducted in the court-house, were held on that occasion, in the Lutheran

church, and after sermon from Solomon's Song, viii:5, the new church was constituted with nineteen members, and with a session of four elders. The prospects, we believe, are encouraging, and we wish Brother Wilson much comfort.

NEW CHURCH.—The Eighth U. P. church, Pittsburgh, has hitherto had to lead rather a rambling life. Commenced as a mission church in 1868, with only thirty-five members, and with but temporary occupancy of several places, it has had to encounter many difficulties. The energy of its pastor, Rev. J. S. Sands, and the determination of the members, have at length led to a happy result. A church building of their own, has been so far completed that in December, opening services, conducted by the pastor and Revs. T. H. Hanna and W. J. Reid, were held in the lecture-room, with the prospect of a speedy possession of the audience room itself.

NEW CHURCH.—Our congregation at Lawrence, Mass., has been struggling for many years under crushing difficulties. Its members were few, and in humble station; their place of worship little better than a scandal. Two years ago, the Rev. John Hogg, previously of Port Hope, Canada, was sent by the Home Mission Board, to see if any further expenditure there, of Church money would be justifiable. Mr. Hogg was so far gratified by what he saw, that he accepted a call to become their pastor, and now, in less than two years, the congregation, numbering over one hundred members, possesses a tasteful and most commodious place of worship. The building is frame, having a basement used as a Sabbath-school and lecture-room, and a very pleasant audience-chamber, lit with sun-lights. The opening services of the new church were held on the 25th of December, when the Rev. G. D. Mathews, of New York, preached morning and evening, and Rev. C. E. Fisher, of Lawrence, in the afternoon. The liberality of the people has been most commendable, having contributed an average of \$30 a member, and a few months ago, the collection at the opening services amounted, in addition, to about \$1,000. Such a fact speaks volumes for the heartiness of the people, and amply justifies the Board of Church Extension in the judicious liberality it showed this people, and gives every reason to hope, that under Mr. Hogg's energetic pastorate, Lawrence may soon become one of our most enterprising congregations in the East.

THE BRITISH CHURCHES.

Our Monthly Letter.

THE Liberation, or Anti-State Church Society, have resolved to take action, with a view to the disestablishment of the State Churches in England and Scotland. Mr. Miall, M.P. for Bradford, is preparing a bill on the subject. Nobody expects that the object will be very speedily accomplished, but everybody regards it as inevitable, sooner or later. Both Churches are setting their houses in order. The Bishop of Carlisle, has exhorted his clergy to be facing the prospect, and to have their organizations such, that they can carry on all their work in the new state of things when it does come. The Broad Church party, with Dean Stanley, Lord Lyttleton, and Mr. Hughes, M.P., and others, are considering how the non-conforming clergy may be admitted to preach in Church of England pulpits, wishing to open the pulpits of the National Church, not only to Protestant Dissenters, but to such representatives of the Greek and Romish Churches, as Archbishop Lycurgus and Father Hyacintho. Some of the Non-Conformists, such as Baldwin Brown, have expressed their concurrence in the movement. Whether it will receive the approval of the Church generally, and whether this small concession will satisfy Dissenters is a question it needs no prophet to answer.

The Scotch clergy are preparing for a great demonstration in favor of the abolition of Patronage. The country has not been so enthusiastic on the matter as was expected; nor have the patrons shown themselves ready to surrender their patronage without compensation. Where this money is to come from is a difficulty. The Lord Advocate lately said he would approve of a bill to abolish patronage, provided the compensation-money was raised by the *church*, and not taken from national funds. He is to bring in a bill for abolishing the rates that are levied for the maintenance of the Established Church buildings. The members of that Church will thus be left to erect and maintain their churches and manses, just as Dissenters have always been.

A good deal of agitation has been caused by charges of heresy preferred against Mr. McLeod, parish minister of Dunse, whose Pastoral, claiming the power of priestly absolution was noticed in my last letter, and Mr. Ferguson of the U. P. Church, Dalkeith. The Dunse Presbytery having examined the "Pastoral," caught at some words in which

Mr. McLeod seemed to explain away its offensiveness, and contenting themselves with recording that explanation, dropped the case.

The other trial had an almost similar ending. Mr. Ferguson, who is one of the most fearless and original thinkers of the younger clergy of the U. P. Church, in a lecture on 1st Peter, came to the passage about the "spirits in prison." This he referred to our Lord's descent to the world of spirits, in the interval between His death and resurrection, when He made known the Gospel to those spirits, giving them the opportunity of rejecting or accepting it. Mr. Ferguson then suggested as an inference, that in regard to the heathen dying without having any Gospel, idiots and children dying in infancy, there might be provision made for the Gospel being made known to them after death, suggesting that probably young ministers taken away, like McCheyne, in the beginning of their career, might be employed in preaching the Gospel to congregations of spirits. The charge of unsoundness was brought forward by an elder, who allowed it to appear that there was a personal grudge instigating him in doing so. After investigation, it was found that Mr. Ferguson's teaching had been so far misunderstood, that the complainer had taken inferences, suggested as probable, for dogmatic statements. Mr. Ferguson was, at the same time, counselled to avoid such speculations that had no warrant in Scripture. In a very daring speech, full of rather strong invective, Mr. Ferguson declined to be counselled, and so the matter has meanwhile ended, with a conclusion, in which nothing is concluded.

There have been far graver charges of unsoundness put forward about the preaching of Dr. Wallace, the successor to Dr. Robert Lee, in the Greyfriars, Edinburgh. Dr. Wallace is a churchman of the broadest type, and is accused of treating the fact of miracles, even the miracle of the Resurrection as an open question. In regard to the resurrection, he is alleged to have asked his hearers to suspend their judgment. Whether his Presbytery will be silent remains to be seen.

L.
SCOTLAND.

REVIEWS.

WHAT CHANGED GUY DENNIS; or, Life at School and at Home. American S. S. Union, Bible House, New York.

The literature adapted to the maturity of life and character, is not always

intelligible to our boys and girls, and so we must have books intended for them. In providing such, the difficulty at once arises of writing books above the present knowledge of youthful readers, yet such as from their subject and style, will be fitted to interest and profit them. But few of our popular writers grapple with this subject; they generally shirk all the real difficulty, and by ascribing the character and experience of age to the years of youth, and adding in an amount of dialogue and incident, think they have realized the ideal of a book that will be approved by parents and enjoyed by children. We question seriously if much good be done by such works, but as the popular taste demands them, they must be examined. "Guy Dennis" is the story of an ambitious boy, who, during school years was converted and then maintained steadfastly a Christian profession. There is some aimless talk, many admirable scenes, and much Bible truth in the book, which may be safely put into the hands of our boys, though we fear some of these would say that Guy was too old-fashioned for them.

CULTURE OF THE GOSPEL. By Rev. S. McCall, Old Saybrook, Ct. New York: A. D. F. Randolph & Co. 1871.

Evangelical in doctrine and scholarly in style, this unpretending little work will be read with pleasure. Its aim is to show the completeness of the Christian system, whether considered in reference to its facts, its doctrines, its modes of operation, its history, its affinity with all true culture, its ability to meet the wants of the soul, or the grandeur of its practical mission. The field of inquiry thus opened up is all-important, and Mr. McCall shows himself at home in exhibiting these views of the Gospel. In these days of shallow religious life and loud-sounding scoffing, an earnest inquiring soul will find much here to help and to encourage him in his struggles, and to guide him to a higher appreciation of the glory and fulness—the divine origin and the peculiar adaptation to man—of that Gospel so sneeringly regarded by many, who are frequently, as unable to appreciate, as they are unacquainted with, its teachings.

HISTORY OF ENGLAND from the Fall of Wolsey to the Death of Elizabeth. By F. A. Froude, M.A. Vols. 1-12. New York: Charles Scribner & Co. 1871.

We do not pretend by any such notice as can be given among our Book Reviews, to express any opinion about this great work. Those who have carefully exam-

ined the volumes, affirm that with a style marked by wonderful ease, beauty, and power, they are the most valuable contribution that has yet been furnished towards a full and reliable history of England. Many of Mr. Froude's positions respecting noted events or distinguished characters, are at variance with generally received opinions, but based on documentary evidence that has lately been discovered, they deserve to be patiently investigated, and may be found hard to refute. We purpose examining the volumes in detail at a future time, and will then set before our readers, our impressions regarding them.

A DICTIONARY OF THE ENGLISH LANGUAGE. By Noah Webster. Revised and Enlarged by C. A. Goodrich and N. Porter. Springfield, Mass.: G. & C. Merriam. 1870.

"Get the best," say the publishers as they offer the above work to the public, and the public has long ere this found out, that Webster's Dictionary deserves to be so represented. Its terse explanations of words common and uncommon, and its fulness render it simply invaluable. And yet we do not see why we should drop the *u* from words like labour and honour, because the Romans did so. These words come to us from the Latin through the French, and the vowel reveals an historical fact. Besides, why go back to the Latin for *labor*, and refuse to do so for *antient*, going rather to the French for *ancient*, when the Latin would require *antient*? Or, why prefer connection to *connexion*, which is both French and Latin? These are debatable questions.

And yet Webster is "the best," and should be in every house.

WORDS AND THEIR Uses. Past and Present. By R. G. White. New York: Sheldon & Co., Broadway. 1870.

Mr. White presents a much-needed plea on behalf of our mother tongue. Vexed with the outrages daily inflicted on it in society, he exposes a number of them, and in a lively, pointed way, sets forth the right and the wrong use of many a familiar word and phrase. Every one using our grand old language, enjoys a glorious privilege, and is bound at least to preserve that language from injury. In a new country like ours, new phrases are often heard; such should be treated with jealousy, for additions are not always enrichments. Words take form and shape from the thought, as molten metal does from the mould. Incorrect words, therefore, reveal incorrect thinking—reveal want of education,

and the continued use of such words but perpetuates the ignorance. The history of words and phrases should be carefully studied by whoever wishes to speak or write English, and we heartily recommend Mr. White's book as fitted to be of not a little service.

THE THEOLOGY OF CHRIST. From His own Words. By Joseph P. Thompson. Chas. Scribner & Co. New York. 1870.

"Religion, but not Theology," is the cry of the shallow religionists of our day. "Everything practical, but nothing doctrinal," is the sign by which modern religion proposes to conquer. Theology, doctrine—definition, formula, are exploded ideas of the past. To Jesus, not to the schoolmen, it is pretended that the appeal is made in matters of religion. The author of this work accepts the claim, passes by the schoolmen, discards all creeds and confessions, goes directly to Jesus, sits down, with these Theology revilers and doctrine despisers, at His feet, and lo! in the gracious words that proceed from His mouth, he finds a whole system of theology. He discovers that Jesus, the great Teacher, the model Preacher, preached doctrine, preached it dogmatically. He hears Him proclaiming the "kingdom of God," the New Birth, Salvation through the Cross, Salvation by faith, the spirituality of worship, a living Providence, the duty and nature of prayer, His own divinity, the Holy Ghost, the resurrection, the judgment, the blessedness of the saints, future punishment, the spiritual sacrament. He finds Him actually guilty of definition, that abominable thing which the very soul of the advanced school hates. The book is neither in form nor intention controversial, and yet it deals a broadside against a most pernicious phase of modern error. It is therefore most timely, and a valuable contribution to the religious literature of the day.

WONDERFUL BALLOON ASCENTS. From the French of F. Marion. New York. Chas. Scribner & Co. 1870.

A readable record of aerial adventure. So soon as the experiments of Prof. Black, in Scotland, and the Bros. Montgolfier in France, at the close of last century, proved that man could rise into the air, many daring spirits entered the new arena. Experience has, however, shown that there is little likelihood of man ever subduing the air as he has done the sea, and so balloon ascents have been chiefly for amusement or for scientific purposes. Balloons are just now the links that connect beleaguered Paris with the outside world, and an interesting chapter might be made from the narratives of their conductors. Like all its predecessors in this series, the volume is profusely illustrated, and will be read with a curious interest.

"WHILE THE DAYS ARE GOING BY,"

There are lonely hearts to cherish

While the days are going by ;

There are weary souls who perish

While the days are going by ;

If a smile we can renew,

As our journey we pursue,

Oh, the good we all may do

While the days are going by !

There's no time for idle scorning

While the days are going by ;

Let our face be like the morning

While the days are going by.

Oh ! the world is full of sighs,

Full of sad and weeping eyes ;

Help your fallen brothers rise

While the days are going by.

All the loving links that bind us

While the days are going by,

One by one we leave behind us

While the days are going by !

But the seeds of good we sow,

Both in shade and shine will grow,

And will keep our hearts aglow

While the days are passing by.

—S. S. Teacher.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, FEB. 5TH.—Sixth Lesson, Luke xii : 15-21. Sayings of the Lord Jesus concerning *Covetousness or Selfishness*. [The Notes for this Lesson have been written by Rev. Dr. Cooper, Professor in Allegheny Seminary.]

Our Lord entered these words as a solemn warning to those who had just seen a person showing a selfish disposition. **V. 15.** *Them* : that is, the company. Jesus very direct in His teachings, What He said to them, He here says to you. *Take heed and beware* : carefully watch against and use every means to prevent. *Covetousness* : an anxious

desire to get more of worldly things than what we have—houses, money, fine clothes, etc. *A man's life* : that is, the length of his life, or the amount of happiness he enjoys. *Consisteth not in* : does not depend on. *The abundance, etc.* : He will not live longer or become happier should he become richer. See Job ii : 4, Matt. vi : 25. **V. 16.** *Parable* : a short and simple story to explain and enforce this solemn warning. See Matt. xiii : 3. *The ground, etc.* : he was a farmer, and his land was so rich that he had great crops in time of harvest. **V. 17.** *Thought* : reasoned the matter over in

his own breast ; did not ask God's direction. Prov. iii : 5, 6, James i : 5. *Fruits* : in the Scriptures *fruits* means everything that the ground brings forth. This man had such large crops that he did not know where to *bestow* them—that is, to store them up. This man did not say, "If God will," or "If I live." See James iv : 13-15. *Barns* : the places in which he kept his grain, etc. ; these generally made under the ground. *My fruits and my goods* : not only the produce of the ground, but wool, etc. **V. 19.** *Say to my soul: say this to himself. Eat, etc.* : thought that eating and drinking would make him happy. Here was his folly, though carnal men call it wisdom. See Ps. xlix : 18, Ecc. xi : 8, 9.

God, who knew all the thoughts, and purposes, and plans of this man, now speaks, not in express words, but by a silent decree, or by His providence. Prov. i : 26, 27, Ps. lli : 5-7. **V. 20.** *Thou fool* : his folly consisted in thinking that his riches could prolong his days or make him happy. Jer. xvii : 11. *Required* : literally, they shall demand thy soul. (See the margin.) It may mean that angels would come and take his soul away. An awful thought! *Then whose, etc.* : see Psalms xxxix : 6, xlix : 16-17.

V. 21. *So is he* : such is the case with. *Rich toward God* : rich in heavenly things, or one that lays up treasures with God by using them in doing good. Prov. xix : 17, 1 Tim. vi : 18, James ii : 5.

Note, 1st, We should try to make the sins that we see men commit, an occasion of warning to ourselves and others. Jesus did this. (See the preceding verses.) 2d, We are in great danger of selfishness, and it is a very great sin. Jesus says of it what he says of no other sin : "Take heed and beware of it." We are doubly warned against it. 3d, God sometimes allows godless people to become very rich. Ps. lxxiii : 1-12. 4th, Riches are apt to bring anxiety and trouble. 5th, If we had all the riches of the world, they could not make us live one moment longer. 6th, It is very foolish to live only for this world. 6th, The best use that we can make of our riches is to do good with them. 8th, Death may come when we are least expecting it. *Are you prepared for it?*

NOTES ON SHORTER CATECHISM, QUES. 6.

The Scriptures tell us of a distinction of Persons in the Godhead. This doctrine is called that of the Trinity—the Tri-unity or the Three-One. We must believe that there is such a distinction, though we cannot understand it, just as we believe many other things we do not understand. We do not understand *how* food is turned into blood, *how* body and soul are united, *how* a leaf is green and a flower red, etc. These Persons are *same in substance*—not three different Spirits, but one and same in Being. *Equal* : no difference between them as to power ; each is as powerful as either of the other two. *Glory* : each possesses a glory, dignity, rank, excellence equal to that of either of the others, and is entitled to as much reverence, and praise, and love from us. They are One God.

SABBATH, FEB. 12TH.—Seventh Lesson. Matt. vi : 9-15. Sayings of our Lord Jesus concerning Prayer. [The Notes on this Lesson also have been written by the Rev. Dr. Cooper.]

Jesus, having warned His disciples not to pray like the Pharisees and the heathen, gives to them a short, simple, and beautiful *Form of Prayer*.

V. 9. *After this manner* : though our Lord tells us what to say when we pray, and though it is right to use these very words when we pray, it is also right to use other words. That He did not mean that we should never use any other words is very certain ; for [1] Jesus himself

used other words, Matt. xxvi : 39, xlii : 44, John xvii : [2] The disciples used other words, Acts i : 25 ; [3] This prayer, as expressed by Luke, is not in precisely the same words. When Jesus, therefore, says "After this manner," he means that our prayers should be, in their form and matter, like the one he here gives. *Our Father* : we are to go to God, who is our Father, because He is the author of all life, natural and spiritual. As a Father, He provides for us, takes care of us, pities us in all our sufferings, and has sent His Son to die for us. When Jesus tells us to say *Father*, He means that we should trust, love, and honor Him as one who will save our souls, and give us all good things, Ps. ciii : 13, Mal. i : 6, Matt. vii : 11. By *our Father*, he means that we should think of our fellow-beings when we pray, and ask God to bless them as well as ourselves, Mal. ii : 10. By *our Father which art in heaven* He means that we should think of Him as a great and holy and all-seeing God, and as a God who will be our Judge. *Hallowed, etc.* : God's name is Himself, and includes His titles, attributes, ordinances, word and works. When we pray that His name be *hallowed* we desire that we ourselves, and all others, may reverence, adore, and serve Him, and hold in the highest esteem everything that is sacred. Psalms xxxiv : 3, cxlviii : 13.

V. 10. *Thy kingdom, etc.* : this is to pray that God may be owned by all as their King. If you would do this, you must give Him your hearts ; you must make a profession of religion, and you must try to bring others to Christ, and you must wait for and long for that blessed time when Christ will come and set up his kingdom in our world. Mark i : 14, Dan. ii : 44, vii : 27, Matt. xxv : 31-34. *Thy will, etc.* : all that are in heaven adore God as their Sovereign, and do just what He requires, and what they know is pleasing to Him. It should be our earnest desire that all on the earth may be like those holy, and therefore happy, beings. Ps. ciii : 20.

V. 11. *Give us, etc.* : we should feel that our food and other good things come from God, and look to Him to supply our temporal wants, be satisfied whether He gives us much or little, and seek, above all things, to have his blessing with it. Prov. xxx : 8, Phil. iv : 11, Prov. x : 22.

V. 12. *And forgive us, etc.* : debts here mean sins. We cannot pay to God what we owe to Him, and if He do not forgive us, we must be cast into the prison of hell. Hence we must beseech God, for Christ's sake, to forgive them, and we may hope and believe that He will do this, if He enables us to forgive the injuries which others do to us, for He is infinitely more kind than we are. Ps. ciii : 3, Micah vii : 19.

V. 13. *And lead us not, etc.* : temptation means trial. It is right to ask God that we may not be tried by afflictions and by Satan beyond the strength He gives us, and especially that, when tried, He would not suffer us to fall into sin. 1 Cor. x : 13, Rev. iii : 19. *For thine, etc.* : when we say these words, we give God praise as the great God who reigns over the universe, who can do all things, and who should receive from all His creatures everlasting honor and praises. Ps. lxxi : 11, cxv : 1. *Amen* : so may it be.

V. 14. *If ye forgive* : trespasses mean offences, injuries. Jesus shows us that it is a very great sin to keep hard feelings in our hearts against any one, and a sure sign that we have never, with sincere hearts, asked God to forgive us. If we do not get forgiveness from God, our souls are lost forever. Matt. xviii : 22.

Note, 1st, It is our duty to pray, v. 9. 2d, We are without excuse if we do not pray. We cannot plead ignorance. Jesus has taught us. 3d, How wrong it is to pray to saints or angels. Jesus sends us to our heavenly Father. 4th, As the first three petitions relate to God's glory, kingdom and will, so these should be first in our thoughts, and awaken our deepest interest. 5th, The words *us*

and *our*, show us that we should pray with one another, and the words *this day* and *daily* that we should pray every day. Hence the duty of daily and family prayer. 6th, The words for *thine*, etc., show us that God will be glorified in answering our prayers. What an encouragement is this to pray! 7th. What a dreadful thing it is to go to God with malice in our hearts towards others.

NOTES ON SHORTER CATECHISM, QUES. 7.

Decrees mean resolves or purposes. *Eternal*, formed in eternity past, and including everything during the eternity to come. *The counsel of His will* : consulting no one as to what He would do. The object He sought, and the rule by which He acted, was *His own glory*, that which was most in keeping with His character and glorified His name. *Foreordained* : fixed beforehand. *Whosoever* : every thing—the creation of this world, the crucifixion of Christ (Acts ii : 23), and the hairs of our heads. Yet He does not force us to do what is wrong. When we do so, we feel that we are choosing our own course, and are blamable, and so we can afterwards repent, and feel sorry for our sins.

SABBATH, FEB. 19TH.—Eighth Lesson, Matt. v : 21-24. Sayings of the Lord Jesus concerning *Hatred*.

Christ is here giving His disciples some illustrations of that righteousness needful, if we would enter the kingdom of heaven. In looking at that of the Scribes and Pharisees, which consisted in outward things, and good so far as it went, men had come very largely to forget that God desireth truth in the inward parts, and our Lord therefore contrasts that *letter* of the Law given to them of old time, with the *spirit* of that same Law, which He set forth.

V. 21. *Thou shalt not kill* : Ex. xx : 13. And *whosoever*, etc., an unauthorized Jewish comment, directing attention solely to the outward deed and its temporal consequences, and thus really changing what is a sin against God, into a mere violation of a civil law—a crime. *Judgment* : the local civil court, consisting of seven judges—Deut. xvi : 18. **V. 22.** *I* : the true Witness, the Prophet. *Brother* : neighbor, as well as kinsman. Jews regarded themselves as “one man’s sons,” and so spoke of each other as brethren ; Christ widens out this family relationship—1 Cor. viii : 7. *Angry* : anger in itself not wrong—Ephes. iv : 26—but must be not against a person, but against his sin—Mark iii : 5 ; not for wrong done to us—Jonah iv : 1-11—but to God. *Note*, 1st, Great danger of deceiving ourselves here ; watch against bitterness—Eph. iv : 31. “*Raca*,” a Hebrew word meaning “spit at,” and used as a term of reproach to a heretic, to one disloyal to the Mosaic faith ; such a nickname could not be used by any one unless he were sinfully angry. *Council* : the Sanhedrim, or highest Jewish court which could pass a death-sentence. *Fool* : atheist—Ps. xiv : 1—or rebel—Numbs. xx : 10—the strongest and vilest epithet known, would only be used by men in wild passion. *Hell-fire* : southeast of Jerusalem lay the deep valley of Hinnom, where the Jews had worshipped Moloch—1 Kings xi : 7—and which Josiah—2 Kings xxiii : 10—had polluted ; all the filth of the city was then thrown into it, and fires kept burning ; it thus became a symbol of hell. Our Lord has named three stages of hatred, and three degrees of punishment. The sentences of earthly tribunals are but shadows of those of the eternal one, and the forms of the hatred he condemns, will meet with punishment

suitable to their guilt. “Some sins are more heinous in the sight of God than others.” *Note*, 1st, Hatred is murder in the heart ; Cain, Joseph’s brethren—1 John iii : 15. 2d, God judges us by our heart-character. 3d, Watch carefully against the beginnings of sin.

In opposition to this : **V. 23.** *Gift* : any religious offering or service. *Altar* : put here for engaging in any act of worship, public or private—Ps. xlii : 4. *Ought* : any real or imaginary fault ; your knowing this awakens a feeling against him. **V. 24.** *Go thy way* : refrain from that service. *Be reconciled* : purify your own heart by settling up that dispute. (In the early Church, members of a family sought each other’s forgiveness before going to the Lord’s Table.) **V. 25.** *Agree* : be willing to agree. *Adversary* : thine offended brother, whoever he may be. Do this *quickly* : you should never have had that dispute, and you cannot remove it too soon ; like freezing water, dislike and enmity soon become a very solid substance ; time is passing—your life, your brother’s, the opportunity—all are passing hence quickly. *Way* : opportunity. The whole figure taken from the Roman custom, by which a complainant could bring a defendant before the Prætor, when oftentimes disputes would be made up “in the way ;” for the sentences of that judge were given without delay, and at once executed—See Mark xv : 15, Acts v : 40. **V. 26.** *The uttermost farthing* refers either to the payment of the money in dispute, or of the fine imposed as punishment ; it means the whole penalty. Our Lord’s hearers would recognize the accuracy of this picture of the course taken by men in civil matters. The statement resembles a parable, and prepares the mind for a spiritual lesson, which He does not draw but has suggested to every one.

Note, 1st, If dutiful and advantageous to be on good terms with men, it must be much more to be so with God. 2d, Men can never pay off the penalty of sin ; hence, once men come under it, it must go on to them forever and ever. 3d, How dreadful, then, is sin. 4th, How gladly and quickly should we take Jesus to be our Savior ! 4th, Men always exhorted to be reconciled to God.

NOTES ON SHORTER CATECHISM, QUES. 8 & 9.

Execute : carry out—doing what He had resolved on. This He does by two great classes of work, [1] that of Creation ; [2] that of Providence.

Creation : the bringing into existence ; a work performed by degrees. *All things* connected with this earth’s system. *Nothing* : there were no raw materials in existence when God began this work. “In the beginning God created.” *Six days*, in giving its present shape, etc., to our earth. *Word of His power* : His powerful word ; He had only to speak, and was obeyed ; “Let there be light, and there was light.” *Very good* : complete and finished, beautiful to look at ; perfect, fitted to answer the purpose for which it was made.

SABBATH, FEB. 28TH.—Ninth Lesson, Matt. v : 43-48. Sayings of the Lord Jesus concerning *Kindliness*.

The righteousness of a Pharisee consisted in a close observance of the Mosaic Law, and of the Traditions of the Elders. To secure it, every detail of outward service was most carefully performed, and in so doing, such thought they had rendered all that God required. In opposition to this, our Lord shows that such righteousness was inadequate ; that the law reaches to the thoughts and intents of the hearts, and that these must go in a certain direction, and be of a certain charac-

ter, if a righteousness acceptable to God is to be possessed. In these verses Kindliness is enjoined.

THE OLD LAW. V. 43. *Neighbor*: the Jews regarded all of their nation or religion as "neighbors," the word properly meaning one near to us. The first part of this verse is a daring misquotation by the Jews from Lev. xix: 18. The second part is a lying addition, wholly unauthorized, and imputing to God what He never said, and resulting from supposing that the opposite of the first part must also be binding. Read Mark vii: 1-13. Like Satan—Luke iv: 10 compared with Ps. xci: 11—the Pharisees could omit. *Note*, 1st, Moral precepts always the same. 2d, The danger of going "beyond the commandments of God." Our inferences are not always His words. 3d, Natural to hate those that differ from us. The Jews did so—1 Thess. ii: 15; Cain did so.

THE LAW OPENED, V. 44. *But I*: the Law Expounder—competent to speak. *Enemies*: any that differ from us, whether in country, religion, interest, or conduct. *Love*: by having certain feelings toward you, they have come to be your "neighbors," and must be loved—1 Sam. xxiv: 17. *Bless*: the enmity of the mouth is to be repaid by the friendship of the mouth—Luke xxiii: 34, Acts vii: 60. *Do good*: the return to those who have feelings that lead to harming us—John iv: 10, Rom. v. *Persecute*: slander and hurt, to be met by loving remembrance at the throne of grace—read Luke x: 20-37. *Note*, 1st, Love to man is the fruit of love to God. 2d, Love to our enemies is an evidence of grace, and a means of strengthening it. 3d, Such love has always been enjoined—Prov. xxv: 21. 4th, Evil must not be returned for evil, but good—read 1 Peter iii: 8-10, Rom. xii: 19-21.

V. 45. *May be*: prove yourselves to be, by your conduct and feelings, lifting yourselves up, so that you act and regard the world, and even the men of the world [v. 9], as God does. *Children*: followers, imitators—not of men, who are full of party or personal considerations, which they try to cover by the word sanctity—but of *your Father in heaven*, the highest model or pattern we can have, and whose truly Fatherly character is shown to the heathen as well as to the Jew—Acts xiv: 17—by His conduct; for notwithstanding man's continuous sinning against Him, He is found bestowing gifts that are indispensable, universally, freely, continuously. *Note*, 1st, It is God in His mercifulness to, not in His indignation against, sinners, we must resemble, 2d, The wonderful long-suffering of God from day to day to ourselves, to all men. 3d, The necessity of avoiding His wrath. 4th, The gratitude due for these bounties.

V. 46. *Reward*: advantageous result; natural affection, similarity of disposition, worldly interest, lead worldly men to show kindness to each other. To obtain a reward, something more than this must be done: our enemies, not merely our friends must be loved, else it is only ourselves we are loving; we must watch against the vile proverb, "A man is his own neighbor."

V. 47. *Brethren*: compatriots, co-religionists. *Salute*: courteously recognize; Jews never saluted the Gentiles; to-day the stricter Mahomedans will not salute a Christian, but curse or revile him in the streets. Christians must salute enemies as well as friends, or be willing to do so, when they have opportunity. God's children must surpass and excel all others—Eph. iv: 31, 32. *Note*, 1st, True religion is not selfish. 2d, The Bible alone enjoins loving our enemies.

V. 49. *Perfect*: in aim—Deut. xviii: 13; Noah—Gen. vi: 9; Abraham—Gen. xvii: 1, Jobi: 1; not selfish, or partial, or exclusive. As *your Father*, who cares for, blesses, and yet is unknown, and even hated by, the world.

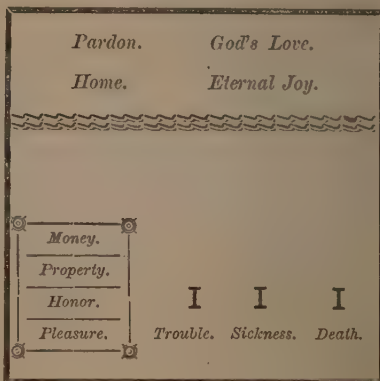
NOTES ON SHORTER CATECHISM, QUES. 10.

Man: the general name for human beings. *God* created us by a distinct and positive act, *after His own image*—after the model or principle of Himself—with a spiritual nature, with all the capacities or powers implied and involved therein. This nature was endowed with *knowledge*—of varied kinds, of things temporal and spiritual—*righteousness*, right dispositions and tendencies; and *holiness*, actually free from all sin. *With dominion* (supremacy) over the creatures; the land and water—animals and vegetables—all these things were made for his use.

BLACKBOARD EXERCISE

ON LUKE XII: 15-21.

LET the Superintendent draw on the board a "safe," with the door open, showing some shelves with names on them of earthly treasures, and at one side a hammer, chisel, and saw—i. e., the instruments used by burglars to open safes, each one having an allegorical name. Then above this picture the wall of heaven, and within the wall names of treasures there laid up.



J. A. W.

PURPOSE IN TEACHING.—It is said of Pericles, the Athenian orator, that before he went out to address the people, he prayed to the gods that nothing might go out of his mouth, but what might be to the purpose. What an example does this heathen set for the Christian preacher and teacher! How much is uttered by these public instructors, which so far as one can see, is to no purpose whatever, except to fill up the hour!

LESSON PAPER FOR FEBRUARY, 1871.

1st Quarter.—Sayings of the Lord Jesus.LESSON 6, FEB. 5.—Bible Lesson, Luke xii : 15-21. Concerning *Covetousness*.

Explanations.—When men have little money, they are apt to think and say that if they should ever become rich, and have much money, they would make a good use of it, and be always willing to give away and to help others. When these persons, however, become rich, they are often found just as selfish or covetous as were those they had previously blamed. This is a great danger; the effort it needs to become rich makes us prize money very highly when we get it, so that we are unwilling to give it away to the poor, but very ready to spend it on ourselves, because we think we have earned it, and that we own it. The truth is, it is God's money all the time. He enabled us to earn it, and bids us to use it for Him by giving to the Church, to Missions, to the poor, whatever these need. When we do not do thus, we are laying up treasure for ourselves, and are not rich toward God.

QUESTIONS.—What is covetousness? What is meant by "a man's life"? Who did this man consult with? What did he want to know? What was his great mistake? For whom did he think this plenty was given him? How did he show his folly? Is he the only man that could be such a fool? How are we as great fools?

Shorter Catechism, QUES. 6.—Are there more Gods than one?

Where do we learn that there are different Persons in the Godhead? What are the names of these Persons? What is this doctrine called? What is meant by the word Trinity? Can you explain how there can be three Persons, yet only one God? If not, why do you believe it? Can we explain or understand everything we believe? Mention some things we believe and yet do not understand? These three Persons are equal in power—How so? How are they equal in glory?

Sing Ps. xix : 7, 8, 10, 11, Selection No. 6.

LESSON 7, FEB. 12.—Bible Lesson, Matt vi : 9-15. Concerning *Prayer*.

Explanations.—Prayer consists in addressing God; and as, when we address those that are higher in station than ourselves, we carefully use respectful language, so we should approach God in the most reverential manner, acknowledging His greatness and His grace. It consists in speaking to God, telling Him exactly what we have done, how we feel, what we need, and asking Him to help and bless us; and all this must be done in dependence on the Lord Jesus. He is the way unto the Father; He sends His Holy Spirit to teach us how to pray, and He has promised us that whatever we shall ask for in His name, that shall be done unto us. "Ask," He says, "that your joy may be full." We have therefore every reason to expect that when we pray, we shall receive what we ask for.

QUESTIONS.—What was wrong about the prayers of the Pharisees? How did Christ teach his disciples to pray? Whose Father is God? How is He so? What is meant by God's name? How do we hallow it? How do we profane it? What is meant by God's kingdom? Who are the subjects? Where is His will done perfectly? By whom? Did they always do so? How can they do it now? What is meant by "daily bread"? What debts do we owe God? What is to be done with these? What is meant by "temptation"? Why do we say "Amen"? What are "trespasses"? How must we treat those that injure us?

Shorter Catechism, QUES. 7.—What are the decrees of God?

What is meant by a decree? Why is God's purpose called Eternal? Who did He consult with in preparing it? What did He seek to obtain by it? What does "foreordain" mean? Does God force us to do wrong? Do we feel that we are doing right when we act wickedly? Are we blamable, then, when we do wrong?

Sing Ps. lxxiv : 1, 2, 4, 10, Selection No. 66.

LESSON 8, FEB. 19.—Bible Lesson, Matt. v : 21-24. Concerning *Hatred*.

Explanations.—One of the earliest sins a child commits, perhaps, is being angry, getting into a passion, showing bad temper. It will do this when only a baby, and thus shows so early that its heart needs to be changed. We are all very apt to become angry, and when we are so, will say and do very wicked things. The ancients said, that anger was a short madness, and many a man has committed murder when angry, hardly knowing what he was doing. Our Lord, therefore, mentions anger first, when He would teach us to see that God wants our hearts to be right in his sight.

QUESTIONS.—What are the word's of God's law referred to in this 21st verse? How did the Jews change them? Who is meant by brother? Was Christ ever angry? Why was He so? Is all anger wrong? When is anger right? To what does wrong anger expose us? Who formed the Council? How could it punish? How may our religious exercises be unacceptable to God? What is our first duty when one is offended with us? Why so? Why should this be done quickly?

Shorter Catechism, QUES. 8.—How doth God execute His decrees?

QUES. 9.—What is the work of creation?

What is meant by "execute"? What are the two great classes of God's works? What is meant by Creation? Why is Creation called a *work*? What things did God create? Mention some? Out of what did He make them? In how many days did he create this earth? By what did He make all these things? How did the work look when He had finished it? Why was it called very good?

Sing Ps. v : 4-8, Selection No. 55.

LESSON 9, FEB. 26.—Bible Lesson, Matt. v : 43-48. Concerning *Kindliness*.

Explanations.—When the Romans conquered a nation, they imposed a heavy tribute on the people. The right of collecting this money was leased out generally to some successful general or officer, who had liberty to get what he could, provided he paid to the government the amount it imposed. This person employed others under him to collect it, and these collectors were the Publicans mentioned in the New Testament. They were generally the lowest characters in society, and, as they had much in their power, were often very unjust and dishonest. Zaccheus was a Publican, but though one of the better and more religious class, yet we see how he was disliked and despised by his countrymen.

QUESTIONS.—Did the Jews quote this passage (v. 43) correctly? What are their omissions? Who did the Jews consider their neighbors? Who their enemies? How are we to treat those that oppose us? How does God show us an example of kindliness? Why should we love more than merely our friends? Why should we serve and salute more than merely these? How can we be perfect? What is our great Standard?

Shorter Catechism, QUES. 10.—How did God create man?

What is the word Man used for? How did we come into existence at first? According to whose likeness did God create us? How did He do this? What did He bestow on man when He made him? What kind of knowledge? What do you mean by righteousness? How was he made in holiness? Was man a sinner when God made him? What else did God give him? What were all things around man made for?

Sing Ps. cxxxiii, Selection No. 81.



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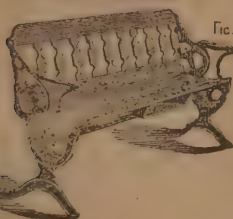


Fig. 6.

Church, Sabbath-school and Lecture-room

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Vol. II.

No. 3.

THE Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

MARCH, 1871.

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Fig. 6.

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THE CHRISTIAN WORKER.

VOL. II.

MARCH, 1871.

No. 3.

THE MOABITE STONE.

"MY help cometh from the Lord," Christianity may always say, when surrounded by bitter assailants, already singing their songs of triumph for victories seemingly within their reach. Such songs have often been turned to lamentation. The great King has arisen for His Church in the hour of her need, and set at naught all her adversaries, triumphing over them openly. The chariot-wheels of the Eternal move, indeed, strangely. One while, revolving for a thousand years with but little apparent advance, and another while, advancing in a day, as though revolving for a millennium. Still, they always move surely, and at the fitting moment reveal the measure of their progress. Some years ago, many a jibe was made over the story of Paul's shipwreck, and many a question asked as to its locality. In our day these jibes have been silenced by Smith, of Jordan Hill, who has established, from the charts of sea-beach and tidal currents, and by personal examination, the precise locality; so that ocean's depths send up a testimony to Scripture. The wonders of Babylon were long regarded by many as myths and fables, but Layard has uncovered the hidden treasures of earth, and brought to light facts confirmatory of Holy Writ. And now comes yet another witness, the most marvellous of all, and in every respect the most precious material object on the face of this earth. This witness is known as the Moabite Stone—a witness yielding a manifold testimony, that in the variety, fulness, and importance of its character, has never yet been equaled. The value of this discovery has been abundantly recognized by European Biblical scholars. A statement of the results they have arrived at will, we think, be interesting.

Moab, as our readers know, lies on the south-eastern side of the Dead Sea, and extends northward from the Mountains of Seir or Edom to the river Arnon. At one time it reached still further north to the

Jabbok. The countries between these rivers, however, ultimately came into the hands of the Amorites. This country has few attractions for tourists, and so has seldom been visited, and never explored. In 1868, the Rev. F. Klein visiting it, heard of a certain basaltic stone, about three and a half feet high, and nearly two feet wide and thick, written all over. His efforts to procure possession of it at once awakened the suspicions of the Arabs as to its value. With an eye to a profitable bargain, a messenger was sent by these to Jerusalem to acquaint Capt. Warren, the agent of the Palestine Exploration Society, with its existence, and to obtain from him a bid for it. Learning, however, that Mr. Klein was negotiating for it, Capt. Warren, understanding the real motive of the Arabs, declined to interfere.

Without consulting with either Mr. Klein or Capt. Warren, the French Consul now appears, and offered about \$1800 to the Arabs if they would bring the stone to him. The chiefs at once began to quarrel among themselves as to the ownership of the relic. The Governor of Nablus, hearing of this offer, and desirous of obtaining the money, claimed the stone as his, when the exasperated Moabites, to prevent his getting the prize, heated the stone with fire, and then, by throwing cold water on it, shattered it to pieces, distributing many of the fragments in their fields as charms to produce good crops. Thus perished a stone that had existed as a written tablet for twenty-five hundred years, and which contained the oldest Shemitic writing extant.

Before this destruction was effected, however, a "squeeze" or impression of the inscription had been taken. This copy was rather carelessly taken, but, to some extent, its deficiencies have been corrected by "squeezes" of a number of the fragments, so that this invaluable inscription has been almost entirely secured. Nearly two-thirds of the stone itself have been recovered, containing about 670 letters out of a total of about 1100.

The inscription has been easily deciphered, and records certain great events in the reign of Mesha, King of Moab. The stone was set up by that king to commemorate his war with Omri, King of Israel (1 Kings, xvi : 16-28), and his deliverance from a forty years' subjection to that power. It records several public works of Mesha's, such as the restoration of Karcha, the rebuilding of Aroer, of Dibon, and other cities. And lastly, it records Mesha's wars against Horonaim, or the Edomites.

The story of this revolt is told most graphically in 2 Kings iii: 4-27. Omri had conquered Moab just when Mesha gained the throne, and had imposed a heavy tribute. For forty years this tribute was paid. So soon as Jehoram, Omri's grandson, came to the throne, Mesha revolted. Jehoram, seeking to subdue Mesha, had the assist-

ance of Jehoshaphat, King of Judah, and of the kings of Edom. The confederates dared not face Mesha on the open field, but resorted to stratagem; and, when nearly perishing for want of water, were miraculously delivered, and the Moabites driven before them from point to point. Mesha made a final stand at Kir Haraseth, and there, by the expedient of sacrificing his eldest son to Chemosh, so aroused his people, that Israel was compelled to retire before their furious onsets, made under the influence of despair and hate. The freedom of Moab was thus secured, and this stone records the victory.

The value of this monument arises from the *historical importance of its statements*. Friendly intercourse, as we know, existed between David and the Moabites (1 Sam. xxii : 3-5) in the early part of his career. For some unrecorded reason, David afterwards waged war against them (2 Sam. viii : 2, 11, 12), and well-nigh annihilated the nation, reducing the survivors to slavery. *When*,—this vassalage ended, is not stated in the Scriptures, but possibly it terminated in the days of Solomon, who married a number of Moabite wives, and fell into the worship of their god, Chemosh. For about eighty years after this Moab was free; then it was reconquered by Omri, and after forty years' subjection, it was again freed by Mesha. For about one hundred and eighty years after this, Moab is unnamed in the Bible, and then we learn from Isaiah (xv and xvi) how powerful it has become. How to account for this growth and prosperity has long perplexed critics. The victories of Mesha recorded on this stone reveal the source of that aggrandizement which led to "the Burden of Moab." Those victories of Mesha involved a permanent crippling of Israel. By them Moab regained the territory originally taken from it by the two and a half tribes, and the undisturbed occupancy of this for so long a period, led naturally to its great exaltation.

This inscription possesses great *theological importance*. Among other statements, it informs us that Mesha captured Nebo, and brought from there "the vessels of the Lord," and used them in the worship of Chemosh. What the "vessels" were, is not stated, but they would probably be sacrificial knives, bowls, musical instruments, etc. Can the trans-Jordanic Jewish tribes, then living remote from Jerusalem, have had a place of worship of their own, at which sacrifices were presented?

Again, the presence of the Sacred Tetragrammeton — the word *Jehovah*—in this inscription is a remarkable circumstance, and shows that at whatever time that holy awe, through which the Jews shrank from ever uttering that name, was first manifested, that when this pillar was erected, the name was in such common use among the Israelites, that even the heathen knew it to be the distinctive name of Israel's God.

The *linguistic value* of the stone arises from its being the only pre-Maccabean document, written in a language almost identical with the Biblical Hebrew. It has hitherto been held that the ancients made no division between their words when writing. That the Greeks made none is well known, and hence the difference in different versions of the Septuagint, because of their different divisions of the same Hebrew words. Hence it has been supposed that the Jews wrote in a similar manner. This stone refutes this supposition. In its writing, the oldest alphabetic writing we have, the words are divided by points, and the verses or clauses by vertical strokes. If the Moabites wrote thus when using a language almost identical with that of their kindred, the Jews, would not these latter follow a similar mode?

The *language of the inscription* renders its recovery of peerless value. It furnishes us with an alphabet a century and a half older than any other document of the same language. The characters are those known as "Phœnician," and from which the Greek, Roman, and all other European languages have been formed. These characters were written on this stone nearly one thousand years before Christ, and must have been in common use at that date. They consist of twenty-two separate letters—so that the old Shemitic alphabet contained that number, and show us that the early Greeks, whose language contained only the same number, despite the statements of Herodotus and the Cadmean Legends, deserved no credit whatever for inventing any of their own letters. In form and shape, the letters on this stone are unmistakably the patterns from which the Greek letters were taken.

How important the addition made to our knowledge by this discovery? And while we deplore the destruction of the stone itself, yet how remarkable the divine care which provided for the existence of such a pillar, and that its precious inscription should be committed to the keeping of the imperishable Basaltic rock; that such a treasure should have remained for so many centuries uninjured, and at last be brought to light at a period when its value could be appreciated, and through agents able to decipher it! Is not the whole occurrence another illustration of the wondrous care with which the Church is tended, and well fitted to strengthen our expectations that, as enemies gather around that Church, and difficulties increase, help will come for her, and from unlooked-for quarters, such help as will effectually put to silence all the cavilings and disputings of unreasonable men?

To serve God *now*—to serve God *at once*—to serve God *here*, and *on the spot immediately*—this is the true way to serve him.

"SLIPPERY PLACES."

THE streets are full of them this cold Winter day. The frost has suddenly sprung upon the rear of a retreating "thaw," and the little plashing pools of yesterday are "slippery places" to-day. And what treacherous places they are. How they obstruct the highway of travel. What havoc they make of life and limb. Woe to the luckless pedestrian who plants his foot upon them unawares. He must be supple indeed, if he escapes a fall and a bruise, a hurt or a wrench in the side. See, here comes a thoughtless, unsuspicious boy, fresh from his warm fireside, all bundled and muffled to the chin, by the hands of a careful mother, laughing defiance to the biting frost and piercing wind, little thinking that his most dangerous enemy lurks in his pathway and lies beneath his feet. He dashes along, heedless of danger, when suddenly his feet are on a "slippery place." He is down in an instant, doubled up on the curbstone with a stunning blow upon the head, and worst of all a broken bone, that leaves him a cripple for life. And then too late, while he nurses his hurt and groans with his pain, he cries out, "Oh the treacherous 'slippery places.' Why did I ever venture upon them."

See those two little girls, hand in hand, bright and happy, and heedless of danger as they gaily trip along. Away they dance with a merry laugh. Your heart beats fast. You tremble for their safety, for you know there is a "slippery place" right in their way. But they see it not, or seeing it have no fear. And now they are on it. Bravo! they are able to stand. They will pass it in safety. They are almost over. Alas, one has lost her balance. She falls with a cry of pain, and falling bears her companion with her. They have received injuries which sends one through life a child of pain, and the other to an early grave. And weeping parents and friends cry out in the agony of their grief, Oh those slippery places. Why did we not shield our little ones from these perils.

There goes a strong man with firm and steady tread. He fears no danger. He is firm of foot. What cares he for the slippery places. He has passed too many such without a fall, and he can do it again. You hear his boast and think of the warning, "Let him that thinketh he standeth, take heed lest he fall." You are about to speak the word of caution. But it comes too late. A struggle for a moment, a groan, a heavy thud, and the strong man is as helpless as an infant. He has tried the slippery places once too often. And as he chafes and groans under his wounds through the long wearisome days and sleepless nights that follow, he mutters his deepest curse against those "slippery

places," and chides himself most of all for his folly in thinking that they had no dangers for him.

There are "slippery places," in the moral and spiritual highways in this world of ours. The Psalmist speaks of them in the 73d Psalm. Places in which it is very difficult to stand, in which many a moral and spiritual fall takes place, and many a spiritual hurt is received. Places of which it can hardly be said that it is absolutely impossible to maintain spiritual integrity and uprightness in them, and yet places in which, as a matter of fact, very few do go without receiving a fall and an injury. Does my reader not know what is meant by the phrase? Are there not many such places in the pathway of your life? Do you not meet with them almost every day? Some in the way of your business; some in the path of your pleasures.

What slippery places to the man of business are those wonderful opportunities for sudden and great wealth, which so abound in these days. Those oil discoveries and mining speculations, stock operations and lottery schemes. What slippery places are these to men of business, especially to young men with lofty ambitions and over confidence. How few can set their feet upon them without a fall. How many to-day amid the wrecks of their fortunes and ruins of their characters and the bitter memories of their blighted hopes, are bewailing their folly in venturing upon them? And the lesson of their experience is, "Beware of the 'slippery places.'" How many are the slippery places in the ways of pleasure and amusement. The feet of those who walk therein are constantly slipping upon them. They look innocent and tempting. They seem to be harmless. It seems to be easy to keep one's feet upon them. But somehow or other, as a matter of fact, they who venture upon them get a fall and a hurt.

The place of the social dance and the ball-room are slippery places to the young. Right or wrong in themselves, they are places where many a fall and many a hurt are received, from which it is hard to recover. The young Christian who ventures upon them may stand indeed—the thing is probable—but the chances are strongly against it. They are slippery places, and in an unguarded moment he is down and a wound is made.

The place where the wine cup is found is a "slippery place." Few indeed can venture often there in safety. Thousands upon thousands at this moment with every hope blighted, and every promise of life wrecked, as they totter on to the drunkards grave, in bitterness cry, "Oh, the curse of those slippery places."

The card table stands upon a slippery place. All readily admit the fact. Whatever may be thought of its sinfulness in itself, all must acknowledge it is a slippery place. Many a fall has it witnessed. Few

indeed can long stand around it. The Christian who ventures there does it at his peril. Many a sore injury has his soul received, if he has dared to venture.

But time would fail to enumerate all the slippery places that lie in the pathway of life. The Christian meets with them in every place. The young Christian rushes thoughtlessly upon them, or chafes and frets if held back by the warning hands of the more experienced. And yet it is upon these, and not in the open pits and snares, that the unwary are tripped and fall. The very fact that it is barely possible to stand, constitutes the danger. The spirit of daring, of risk, bears too many onward to their fall, when nothing could have tempted to dally with certain temptation. Reader, look out for the "slippery places." Never venture upon them if you can possibly avoid them. Your spiritual life and limbs are too valuable things to imperil by the venture. B.

SOME ELEMENTS OF MINISTERIAL SUCCESS.

BY A PASTOR.

EVERY true minister of the Gospel desires to be successful. Ministerial success is not merely the success of the minister himself in getting many calls, or a fat salary, or far-reaching fame, or wide personal popularity. It is success in winning souls. He is not carving a fortune for himself, but spending himself for his Master.

Now, what are some of the elements of a successful ministry? That is, in these days, and in the latitude and longitude for which these pages are written, what are some of the ministerial qualifications which are adapted to produce great results? For it is not a matter of indifference in what way men preach the Gospel. While salvation is of the Lord, men are His agents, and human reasons for success or failure are operative in the ministry just as in other callings. And the very fact that men equally faithful in work are not equally blessed in results shows that in a certain very important sense success depends upon the instrument. We may then learn something of the secret of success by studying the ministry of successful men.

The successful minister must be a *minister* of Christ, a true servant. Nothing can be substituted for genuine devotion to the Master and to the work. Enthusiasm is necessary to success in any calling, and none the less so in the ministry. If a man's heart is not really on fire with enthusiastic love for his work, and if he goes to his round of duties perfunctorily, conscience-driven, he will not succeed. In this gen-

uine, passionate devotion to the ministry, the late Rev. Albert Barnes was an illustrious model. He knew nothing else.

Again, the successful minister must be *in sympathy with living men*. This means much more than that he must have a tear ready for every appeal of sorrow, and a tender word for every occasion of grief. His sympathy should be so broad as to take in all the interests, and feelings, and experiences of men. He should be a living man among living men. To this end he must have a keen perception of life. He must study life and be quick to analyze experiences, and be able not only in personal intercourse, but in the pulpit, to speak words in season. This is one of the secrets of Beecher's success as a preacher. His perfect knowledge of human nature, and his familiarity with the paths of human experience, enable him to accompany his hearers into their individual ways of life. I have never listened to him without feeling that he knew me, and had prepared his sermon with my case before him. Thousands of others have felt just the same. This enviable power in his case is the result of his complete mastery of the science of human nature. He has made himself conversant with nearly all possible phases of experience, and preaches not *from* books, but *to* living, toiling, struggling, suffering men and women. And men will rise into success as preachers just in the degree that they learn this same secret.

It is not the presentation of truth in the abstract that makes the preacher successful, but the presentation of some particular truth in such a way as to make it "a word in season" to some heart. Sermons which are not words in season to the hearers had better not be preached. One sentence that makes some obscure hearer say, "That is just the word I needed," is worth more than a score of sermons which touch life nowhere. And the power to preach such sermons depends upon the preacher's sympathy with his people, and his knowledge of the intricate paths of human experience.

Now ministers are proverbially out of sympathy with living men and women. One reason is their necessary isolation, in great degree, from the spheres of active life. They study books only, and do not study men. Hence they preach *book* only, and their sermons are "dry as Summer's dust," and inapplicable to their hearers as if they had been written to preach before a theological professor. Whatever the study, and the study alone, may make of a man, it will not make a *preacher* of him. He must study life.

Once more, the successful preacher must go among men simply as a man, on the broad basis of humanity. In former days the pulpit was oracular, dogmatic, and imperial. It held iron sway. Its bulls were commands. Every pulpit was a little papal vatican, and every preach-

er a little pope. But that is all gone now. Protestants, especially in America, have thrown off all such yokes. Men must be dealt with as men, and on this common basis he must meet them who would be their leader, whether in matters spiritual or secular. Men must not depend for success in the ministry on their ministerial character. Ministerial character is a myth. A minister will pass just for what he is worth as a man. White cravats do not add to a man's weight in this age.

Hence it is that as far as possible ministerial work should be done unofficially, and unprofessionally. We must go to men consciously as God's messengers, but not heralded as such, nor claiming audience and influence because of this. The day of papal bulls is past. The less *ex cathedra* preaching we do the better. We must go to the people simply as men, with kind and tender hearts and genuine sympathies. There is in the human breast a loadstone that detects genuine love or the absence of it in those who come to aid us. The measure of a pastor's power will be just the measure of his genuine love for humanity. If that is wanting, official toggerly is only miserable clap-trap.

And the conclusion of this whole matter is, that other things equal, the more there is of a man, the more humanity there is in him, the better preacher he will be.

J. R.

THE EXCELLENCY OF CHRIST.

WHO is He? He is "both God and man, in two distinct natures, and one person forever." "Fairest of all men," He is at the same time "over all, God blessed forever." Embracing in His glorious person all the perfections of deity, and everything noble in man. He is the chiefest among ten thousand; yea, He is altogether lovely." All the beautiful and precious things upon earth and in heaven are just so many emanations from Him, the original, the supreme, the universal good. There are many things around and above us that are truly excellent and precious. These are only rays emanating from this Sun of Righteousness—rivulets flowing from this Fountain of Living Waters; particles of this Manna that cometh down from above; Jesus our Saviour, is the king of glory. He is the ocean of excellence and beauty; the substance of all that is lovely, all that is attractive on earth and blissful in heaven; all the hopes of time and the raptures of eternity are of Him, and through Him, and to Him, to whom be the glory forever. Amen."

Thou'rt fairest of all men;
Grace in thy lips doth flow,
And therefore blessings evermore
On thee doth God bestow.

A good tree will yield good fruit; a healthy fountain will send forth a pure stream, and so our Saviour, so exalted and lovely in Himself, must be beautiful in His life. There have lived many, since the world began, that appear well in biography—some of them princes, others statesmen, others philosophers, others poets, and others Christian ministers and disciples. And as we read the lives of these, mark their deeds of benevolence, and trace the streams of blessings that have flowed from their services to enrich the world, we admire them; more than this, we love them and cherish them fondly in our memories. We exclaim in our mind, "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God! The beauty of the world, the paragon of perfection!"

What American does not cherish the memory of Washington, the Father of his country," "first in peace, first in war, and first in the hearts of his countrymen?" Who that reads the biography of Howard does not feel drawn towards the great philanthropist, and love him for visiting the prisons of Europe, spending his fortune in measures for the relief of the suffering, and laying down his life, at length, a martyr to the cause of charity? And who that cares for popular rights does not feel grateful to Garibaldi, the liberator of the oppressed people, as he traces that patriot's career of courage and patient self-sacrifice? But, among the good and great men of earth, Jesus of Nazareth must appear, to the honest student of his career, like some tall and grand mountain, rising among mere hills to tower in majesty into the very heavens above them all. The virtues and honors of mere men, however illustrious, are lost in the blaze of His divine glory, as the stars of night in the effulgence of the morning sun. Imperfections have marked the character, and errors tarnished the fame of all other great men. But He is without spot, or blemish, or any such thing. He passes before us the perfect exemplification of all that is great and good, and lovely. Is obedience the primary duty of men and angels? It was His meat and His drink to do the will of His Father in heaven. Is there rare virtue in cheerful submission, through the darkest hours of tribulation and sorrow? "Not my will," said He, "but thine be done," as He proceeded to drink all the bitter cup, which the Father would put to His lips. Is there loveliness in a blameless deportment? He was "holy, harmless, undefiled, and separate from sinners." Is there beauty in active usefulness? "He went about doing good." Is there in eloquence an attractive power? "Never man spake like this man." Is there that in profound wisdom which is worthy to call forth enthusiastic admiration? "Master,

thou hast said well," was the spontaneous acknowledgement of an enemy. Is there affecting sublimity in exhibitions of power? He healed by His touch the sick; He raised by a word the dead to life; He looked out upon the elements at war, and stilled the tempest; He made stepping stones of the heaving billows, as He proceeded from His mountain retreat to join the disciples "toiling and rowing" in the darkness; He sat down upon the plain covered, by a hungry multitude, and in His hand a few loaves and fishes, proved food enough for all. That was a wonderful display of strength, when of old the blind Sampson took hold of the pillars that supported the crowded temple of Dagon, and buried thousands of deluded worshippers in a mighty ruin. But Jesus spoiled principalities and powers, and destroyed him that hath the power of death—that is, the devil. Is the spirit of forgiveness a heavenly temper? He could even pray for His murderers as they were imbruing their hands in His innocent blood, "Father, forgive them, for they know not what they do." Are self-denial and self-sacrifice the noblest heroism? He suffered the just for the unjust, and died upon the cross of Calvary, the innocent for the guilty.

How beautiful the life of Jesus! It is more; it is glorious. Who would read His biography as we have it in the Gospel, and not admire? Who so lost to all that is noble, that he may trace this life from Bethlehem to Bethany, and not love Jesus? Were not those fishermen, who were chosen to be the companions of His life, more honored than the cabinets of kings? Would you not rather lean, a beloved disciple, upon His bosom, than reign upon the throne of the Cæsars? Let us strive to be in our character and life like Christ. Then we also shall be lovely in our lives, useful in our labors, and at length we shall be fully prepared for the heavenly home, where the blessed Master awaits all true disciples. X.

WHERE ARE THE PROPHETS?

PARIS has capitulated! Another, and it may be the final act, in the most wonderful drama of human history has closed. France, proud, invincible France, so long the disturber of the peace of Europe, lies prostrate, humbled, broken and suppliant, at the feet of her hereditary enemy! Protestant Germany dictates terms to semi-Catholic, semi-infidel France. Napoleon III, the defender of the Papal See, the self-constituted champion of the Latin race, the supposed anti-Christ of Scripture, leaping into the conflict which his own madness had precipitated, after a few short weeks of inglorious stage-play, and a few imbecile attempts at playing the soldier only to find himself distrusted by

his army, and rejected by his subjects, strikes an attitude, showing his ruling passion strong in death, and making a virtue a necessity, surrenders his sword to the power he had so wantonly invoked to the conflict, wraps his imperial martial cloak around him and lies down within the walls of a German bastille.

But the end is not yet. France, disowning her fallen, captive emperor, and heaping bitterest curses upon his head for precipitating the conflict, with the same breath makes it her own. Onward rolls the tide of battle. Backward, still backward, are driven her defeated, bewildered and demoralized hosts. Stronghold after stronghold, in quick succession, falls into the hands of her victorious spoilers. A million invaders tread upon her soil, spreading desolation and misery and sorrow all over the land. Her loyal sons in the agony of despair, shriek to the nations to come to the rescue, and stay the desolating march of the dispoiler, but their cry is not heard. They invoke that God whom they have so long disowned, and whose laws they have so long forgotten, to raise up a deliverer, but no deliverer appears. They are unable even to retard the march of their destroyer. Their capital—their pride and their glory—is besieged. For weeks they have prolonged the hopeless struggle. And now the end has come! Along the wires has sped to the ends of the earth the strange, almost incredible, story of that great proud nation's utter and total defeat. Humiliated, prostrate, helpless, without a head, without a government, perhaps dismembered. A nation in ruins! And in so short a time! History furnishes no parallel to the fall of France. Never before in the history of the world, has so great a nation been so signally and suddenly humbled and crushed. The onlooking nations have been awe-stricken at the sight. And what shall the end be? Who dares even to conjecture? We can scarce interpret the events that have gone into history, so strange, so bewildering have they been. Much less can we hope to guess at their course in the future.

But the sudden fall of France is not the only wonderful fact connected with this most wonderful conflict. The equally sudden rise of Prussia to the very first place among nations. The complete and perfect accomplishment of that fond dream of the German imagination and lofty aim of Prussian diplomacy, the binding together of all the principalities of Germany in one great and harmonious nationality, and tracing for the first time on the map of Europe a great centralized German Empire. This of itself is sufficient to mark this conflict as one of the grandest in history.

But this is not all. France, arrested in her triumphal march to Berlin, hunted back, routed, thoroughly frightened, needs all her soldiers in her own defence. French troops are withdrawn from the

Vatican. The Papal temporalities are imperilled. The hour for which a whole nation had been so long praying, and struggling, and impatiently waiting, has arrived. The far-off vision of Italian unity has become a near probability. The nation recognizes and welcomes the auspicious moment, and Italy is at last free! Italy is at last one! Her nationality is declared, her government consolidated, and her ancient capital, so long withheld from her grasp, is once more restored to her possession. The City of Rome now stands the head and representative of the whole Italian people, upheld and supported by the free choice of the nation.

But this is not all. The Pope has been in the struggle. In one way or another, he has been connected with every phase of it. In point of time, it began at the very moment when, by the voice of his own counsellors, in solemn conclave assembled, to counsel whatever his reverence dictated, he was proclaimed infallible, and thus seated upon the throne of the universe. In point of fact, the struggle was between that nation, upon which the Papal throne had long rested, and the only Protestant nation in Europe. In its issue, it has left him without a throne—in temporalities a royal pensioner. It has added another to the long line of disasters that, in the past decade, have befallen the nations most devoted to his pretensions. First came the Mexican failure, crushing out the power of the Church in that priest-cursed land. Then came the terrible humiliation by Prussia with the needle-gun, of Catholic Austria, and that strange series of events which has, at last, culminated in putting that devoted child of the church in an attitude of defiance toward the Pope. Spain passed away from the Papal power in that terrible social and political upheaval, before which Isabella fled crownless and in terror. And to-day, that power which has been wont to make kings tremble at the sound of its voice, and which claimed nations as its rightful possessions, is crownless and throneless. Surely these are wonderful and startling facts. We look in vain for their parallels in the records of history.

But what is their meaning? What do they portend? Whither do they point? These latter days have been prolific in prophets. It is but a short time since it was deemed a simple task, to cast the horoscope of the future, in the light of the prophecies of Scriptures. To learn the meaning of passing events, to ascertain to a certainty the things that must shortly come to pass on the earth, we had only to put our ear to the trumpet that sounded out from a hundred pulpits every Sabbath, or read the confident utterances of the prophets in the pages of the religious press. The stirring events of '48—the prophetic years of '66 and '67—were all made clear, either as they trans-

pired, or else beforehand. But a strange silence seems to have settled upon the school of the prophets in the presence of the wonderful events of '70. No prophet is bold enough to attempt their interpretation. Why is this? Why has the confident voice of the prophet so suddenly been hushed when we most wish to hear? Is it not because God himself is teaching us in the very rapidity of the march of these startling events, that it is not for us to know the times and seasons which "He hath put in His own power." Is he not saying to the nations and to the Church: "Be still and know that I am God"? And is not the lesson which the student of prophecy should learn from this, a lesson of modesty? "Come, behold the works of the Lord, what desolations he hath made in the earth." If we cannot understand what he has already done, we need not hope to determine beforehand what he is yet to do. The "school of the prophets" is, for the time, suspended. May it be long before it again attempts to disclose the unknown future to the churches. 'M.

THE CABINET.

FORGET the steps already trod, and onward urge thy way.

REPUTATION is what men and women think of us. Character is what God and angels know of us.

THERE are some Christians who find it hard to begin labor for Jesus, because they have formed no industrious habits. They have been so long a while doing nothing that they cannot now bestir themselves.

ONE of the highest compliments ever paid to any preacher was that paid by Louis XIV. to Massillon when he stated that, after hearing other eminent preachers, he thought highly of him; but after hearing Massillon, he thought more humbly and more meanly of himself.

LIFE is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovel of dirt after another—one shovel at a time. Thus, drops make the ocean. Hence we should be willing to do a little good at a time, and never wait to do a great deal of good at once.

THE Spartan mother, as soon as her child was born, looked upon the babe as having in it the possibilities of a hero, and the whole training of the Lacedemonians aimed solely at producing good soldiers, who would honor the race from which they sprung. So should we look upon every young convert as a recruit; not merely as one who has been himself saved, but as having within his new-born nature the possibilities of a good soldier of Jesus Christ. The great object of our Church teaching should be to educate efficient workers—workers filled with holy ardor, strong in the Lord, and in the power of His might.

SABBATH-SCHOOL DEPARTMENT.

THE INFANT CLASS.

To the question, Can an infant class be taught successfully in the same department with the Bible and intermediate classes? I answer, I cannot see how it can be well done: *First*, because if the class is of any ordinary size, concert exercise is the only available method of instruction. This would interfere with the balance of the school, and this knowledge, would throw a restraint over the teacher, and thus cripple the effect of the teaching. *Second*, Few teachers possess sufficient self-possession to teach before an audience, even if it be composed of scholars and fellow-teachers. They are conscious of being watched, and sensitive to criticism, either of thought or word, and absolutely fear the judgment of others to such an extent, that the lesson, however well prepared, is presented by hitches and jerks, painful to hear, and the effective power is lost, for the attention and sympathy of children can only be gained in smooth, earnest, and zealous teaching.

If I were obliged to use the same apartment, I would appropriate at least one corner to my class, and screen it from the vigilance of others by means of a curtain; and this would at least prevent their attention from wandering. Other reasons could be used as an objection, but these I deem an all-sufficient reply to the above interrogation.

To the question, What order of exercise would you follow in an Infant Class? I do not know whether there should be a stated order in conducting any class. An unvarying round in teaching becomes tedious and uninteresting, and teachers are entirely too prone to pursue this plan, because frequent repetition has made it easy, and it requires no study and no inventive genius to follow it. This kind of teaching savors too strongly of machine-work. If variety gives spice to life, it will just as assuredly give efficacy to teaching, and especially is it needed in the infant class, where there is such a variety of intellect.

I will give an order which I have seen pursued with success. *First*, children sitting erect with arms folded, sing a familiar Psalm, often the selection of a pupil. Then, question the scholars in regard to the day, the character of the house, for what purpose assembled, etc. This was done to make them engage

earnestly in the prayer which followed, the teacher leading. After becoming quietly seated, sing again, and then comes the lesson, generally the Uniform lesson of the school. If it was practicable, there was always a blackboard exercise on the subject. And here let me say that experienced teachers deem the blackboard an essential requisite to swift teaching, for truths presented to the eye of young or old, are better understood, more forcible and expressive. If the text be a doctrinal one, present it by means of practical illustrations, such as will carry conviction to your audience of little ones. Solid, theoretical subjects are devoid of meaning or interest to untutored minds, and anecdotes, not silly nor impossible, but good and probable, will rivet their attention. They will yawn and fidget under your theory, but since it is the important food for souls, it must be served in its most palatable form.

If the lesson consist of a narrative, then relate it in an entertaining manner, but to make it explicit do not venture on the ludicrous, as did the man, who, upon telling to children of the poverty of Jesus and Mary, said when they went to Jerusalem to pay their taxes, they had to walk, having only money enough to pay their taxes which they carried tied up in a corner of their pocket-handkerchief. The effect of such teaching is evident. If they weary under the story, stop abruptly and question about what you have said, or the class might sing, and the result will be renewed interest when the story is resumed.

Teachers must not permit pleasing rehearsals of incident to constitute the basis of infant teaching, but only use it as a means of powerful application, and the judgment of the teacher must decide how much of such means she can use. By the time the lesson is thoroughly reviewed, the hour for dismissal arrives. After passing the tickets and papers, a short prayer should conclude. Not one scholar should be permitted to leave until all were sitting with arms folded, and entire silence prevailed.

FANNY M. LEA.

 JERUSALEM.

THE view of Jerusalem presented on the next page is taken from the northeast, from that locality on the Mount of Olives, known as the tomb of the Virgin

Mary. It exhibits that wide place in the valley of Jehoshaphat or of the Kedon, mentioned in our *Notes* for this month, where the valley is crossed by the road that leads from the city to Gethsemane and to Bethany. Across that open hollow, the Master walked on "that night in which He was betrayed." To

ence in it of that pool whose waters flow softly. The dome in the centre on the great Mosque of Omar, is known as the Dome of the Rock, because covering the very thrashing floor of Onan, the Jebusite (see 2 Chron. iii : 1), on which Solomon erected his temple. The depression behind those buildings and



Jerusalem from the North-east.

the left of the picture, and in the deep gorge at the southeastern corner of the city, our readers may see several rock buildings. These are known as the tombs of Jehoshaphat, Absalom, etc. Beyond those buildings the ravine takes a sharp turn, and then runs away southward. This portion is known as the vale of Siloam, from the pres-

ence in it of that pool whose waters flow softly. The dome in the centre on the great Mosque of Omar, is known as the Dome of the Rock, because covering the very thrashing floor of Onan, the Jebusite (see 2 Chron. iii : 1), on which Solomon erected his temple. The depression behind those buildings and

cisterns. The southwestern portion of Jerusalem was built on *Mount Zion*, now known as the Armenian quarter. The northwestern section of the city was built on *Mount Acra*. The extreme west of this is known as the Christian quarter, while the localities nearer to the *Haram* or *Moriah*, constitute the Mahomedan quarter. The Jews quarter is between the Armenian and the southwest corner of the *Haram*.

S. S. CONVENTION OF WESTMORELAND PRESBYTERY.

ANOTHER good convention, under the care of this presbytery, was held in McKeesport (Rev. A. H. Elder, pastor), Jan. 19th and 20th. The themes were highly practical, the discussions spirited, the devotions warm, and the results no doubt good.

"The Church's Responsibility for the Religious Culture of the Youth" was well shown from the divine command, the necessity of such culture to her perpetuity and effectiveness, and the personal happiness of the cultured.

"How shall the Church best train the Young?" was fitly answered, Through faithful family discipline, and devoted S. S. instruction.

"The obligation of professing parents to send their children to the Sabbath-school," was strongly argued from the benefits accruing to the children of non-professors, to their own, and the parents themselves.

"Preaching to Children" was shown to be so important that no pastor should neglect it. The pastor, as well as the teacher, must give "the sincere milk of the word" to the babes.

"Sabbath-school Literature" was well handled. Strong grounds were taken against religious novels. The obligation of pastor, session, officers and teachers to make a judicious selection of books was made apparent.

The all-important subject, "The Catechism," had much consideration. Its use in the family was linked with its study in the S. S. Surely the wide attention this matter is now receiving is a good sign. Let the agitation continue.

"Sabbath-school Entertainments" was a topic that elicited diverse views. All candies and picnics were tabooed by some, while others thought them auxiliary means of grace. Between the extreme radicals and conservatives, other some stood and wisely argued for the "golden mean."

Successful "Missionating among Children of non-professors" was seen to lie

mainly in kindness. The superiority of ladies for this work was held, as they had more of the winning force of persuasion than their harsher and less inviting brethren.

A good brother represented "Sunday school" as *heathenish*, and preferred "Children's Church" to *Sunday-school*.

The Question Box disclosed the following:

"Should non-professors teach or hold office?" For the most part answered negatively.

"Who should judge a teacher's fitness?" The Church officers and superintendent.

"What test apply?" The common sense and best judgment of the Session.

"Should teachers' meetings be on Sabbath?" No—unless otherwise impracticable, then let them be confined strictly to the study of the lesson.

"Should non Temperance have more attention in the Sabbath-school?" Yes, emphatically—a proper place to save the destruction of body and soul.

Rev. S. B. Reed preached a sermon to the children from Mark x:14, that would "stick like burrs."

Rev. J. C. Nevin of the Canton Mission, was highly pleased with the various discussions as they threw light on many difficulties presented in the same work among the Chinese. First of all, they had to hold out some inducement to get the children to come; this was usually the small gift of a penny.

A series of resolutions covering the ground of the discussions was adopted, and the Convention adjourned "sharpened" for work. These exchanges of views in open convention on the live issues of the Sabbath-school are hopeful. May they be as numerous as wise, as frequent as prudent, and as good as often.

PARNASSUS.

S. B. M.

A QUESTION.

AT Sabbath-school conventions a topic frequently discussed is The Pastor's Relation to the Sabbath-school. The prominence given to the subject shows a pretty general sense of the importance of distinct and correct views about it, and yet is also, a tolerably candid avowal of ignorance or uncertainty. We can hardly conceive of anything more vital to the interests of a Sabbath-school and of a congregation, than to have this matter fully examined, and so we offer the following as a contribution to its solution. If our principles be challenged, we ask for a statement of reasons; and, with your consent, Mr. Editor, will be

glad to have the matter carefully discussed.

Our First principle, then, is that, according to the *Confession of Faith*, a particular congregation consists of professing believers and their children. There are thus two distinct sections in every congregation, which yet is itself a unit.

2d. The baptized children of communicants, being themselves members of the congregation, have need of, and as valid a right to teaching from the pastor, as have their parents.

3d. The pastor is called by the whole congregation to take its oversight, with a view to its edification. He thus owes service, and has a responsibility to every individual in it. His specific function is that of teaching. For the discharge of this he is responsible to the Presbytery. Being responsible for, he must have control over all the public religious teaching which, as a whole, that congregation receives.

4th. Children, owing to their years, are not able always to profit by the ordinary services of the pulpit—which it is the pastor's duty to conduct—it is his business to make such arrangements as will secure for them "their portion." This he does by preaching to them specially, by week-day services of catechizing, by classes or otherwise, as he judges best.

5th. Among these "arrangements" is prominently the Sabbath-school, in which the pastor associates with himself the parents and other friends of the children, in instructing them in divine truth. The Sabbath-school is therefore *not* "a mere human institution." Many of its features and details, indeed, are the result, not of an express Scriptural command, but purely of Christian good sense, though in some schools some of these details may be neither Christian nor sensible—but, as a mode of promoting the work of the Church, the Sabbath-school is an institution or arrangement, unquestionably in accordance with the Word of God. It certainly is *not* in any measure an "outside organization," like a political association or a literary society; it is inside the church, beginning, middle, and end, and hence the necessity for churches and pastors concerning themselves with it more than they have done.

6th. The pastor, as the presiding elder in charge of all the religious machinery of a congregation, and specially in his office as teaching elder, is officially superintendent of the school. He may, of course, entrust the actual supervision to some reliable individual, and in prac-

tice this may be found, on the whole, more desirable. In the school, however, such an individual represents no one, and acts for no one but the pastor. He holds no office, nor occupies any ecclesiastical position whatever. His services in that capacity are voluntary, but while for their character he is responsible to the pastor, the pastor again is responsible for him to the church.

7th. To the pastor belongs the selection of the teachers. He appoints them to their classes. For their teaching and the doctrines taught, the pastor is ever responsible.

These seem to the writer to be First Principles, and so he submits them to the readers of *THE CHRISTIAN WORKER*, as fitted to throw some light on the question, whose frequent discussion has called them forth. The writer's aim is neither to exalt the pastorate, nor to lower the Sabbath-school or its workers, but to present certain considerations, that if, of any weight, would greatly modify many current, but mistaken opinions. All he asks is a calm examination.

DELTA.

USING FIGURATIVE LANGUAGE.

A LITTLE girl was very sick, and apparently drawing near to death. She knew her condition, but was not afraid to die, because she loved her Savior, and she knew He would bring her to His own kind bosom of love. But there were thoughts which perplexed and troubled her childish heart.

"Do you think," she said to a Christian friend who often conversed with her, "that those stones are in the river Jordan still?"

"What stones?" asked the other.

With some surprise that she could have forgotten, she turned in her little Bible to the account of the Israelites passing over the Jordan, and the twelve stones being placed in it as a memorial.

"Do you think I can find those stones to walk on when I go over the river?" she asked.

Her mind had received literally the figure of the river of death, and, as was natural, had felt a fear and shrinking from entering its dark waters. Unfortunately, her teacher continued still to use the same figure, and the weary little head and heart tried to take them all literally. But soon the angels came and bore her away, and then the mystery was all made plain.

Even the most common terms to us, need often a word of explanation to make the little ones receive the right

impression. A little girl told me a very sad story she had learned at Sunday-school, "about some children" whom the Lord made to wander a great many years in a wilderness, where there were fiery serpents. She had felt a great pity for those "children" of Israel, whom she naturally considered to be about her own age — *S. S. Times*.

ANTIOCH.

ANTIOCH, a Syrian city some 300 miles north of Jerusalem and about 30 miles inland from the sea, was built by Seleucus Nicator about 300 B.C., and named by him after his father Antiochus. Its natural advantages, as built on the Orontes just at the angle where the coast of Asia Minor meets that of Syria, soon rendered it a place of great importance. In Apostolic times, it is perhaps, next in interest to Jerusalem itself. There the disciples were first called Christians; there the first missionaries were set apart by the Church for their work; there commenced the great controversy which has since ever existed within the Church between Jewish conservatism and Christian liberty. The vale of Daphne, a few miles from Antioch, was sacred to Appollo, and there under the name of religion, vice had its throne. The city was represented in a famous allegorical statue, of which we give an illustration, as a female figure seated on a rock, while in allusion to her site, the river Orontes, as a man, issues from beneath her feet. The modern Antioch is a mean city of some 5,000 inhabitants, among whom are some Jews and a few Christians.

BOSTON S. S. CONVENTION.

At its late meeting in Lawrence, the Presbytery of Boston held a very interesting and profitable Sabbath-school Convention. Various topics, closely connected with efficient S. S. work, were warmly discussed, and quite a healthy interest seems to exist in respect to this very important branch of christian labor. During the meeting the following resolution was adopted:

Resolved, That the Uniform System of Lessons receives the approbation of Presbytery, and that the course now being published in the *CHRISTIAN WORKER* be recommended for adoption by the schools within its bounds.



ALLEGORICAL STATUE OF ANTIOCH.

ITEMS.

A TEACHER visited a scholar who had been absent several Sabbaths, and found him taking care of a sick mother, and amusing an infant sister.

He expressed his pleasure at finding him thus employed, and with wise tact said nothing of his absence. After a pleasant call, he arose to leave, when the boy looked up brightly and said, "I am coming to school again, teacher." The point he desired was gained, and the fact that it was perfectly voluntary was a satisfaction on both sides.

The boy did return, and became a converted youth, and sailed for Africa as a missionary catechist. He told his teacher afterwards that he had made up his mind not to go to the school again, but that that visit, and his teacher's "kind way of speaking," touched his heart, and changed the whole current. "It was the turning point in my life," he said. Surely that was a glorious result to follow one visit, which cost so little effort or self-denial.

The decision to go or not to go to the Sabbath-school, has been the turning

point in a great many young people's lives.

GO YOURSELF—A prominent citizen of Kalamazoo, Mich., and a judge of a Superior Court, said to a friend: "I have coaxed and whipped my boys and I can't get them to go to Sabbath-school. Now what shall I do?" "Go yourself," suggested his friend. He did so. His boys and many other people followed him.

ONE DROP OF EVIL.—"I don't see why you won't let me play with Will Hunt," said Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of pure, clear water, and put just one drop of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass so!"

"Yes, it has changed the color of the whole, has it not?" It is a shame to do that; just put a drop of clear water in it, and restore its purity," said Mrs. K.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son, and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."—*Young Reaper*.

"CHEER HIM".—In one of our cities a fire occurred in a dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright; and the firemen worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts, as they learned that

there was one person yet unsaved within the building.

In a moment, a ladder was swung through the flames, and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted, and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice from the crowd, and a wild "Hurrah!" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward, amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness, or a moment of peril, then cheer him! And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart, and fix its faltering purpose for a noble life.—*Good Words*.

THE USEFUL NEEDLE.—"How little notice is ever taken of you in the world?" said a pin to a needle. "You are always about your work, slipping in and out so softly, but never stopping to be praised. When a pretty dress is finished, who thinks of the needle that sewed it? Even the holes that you make are so small that they close up directly behind you."

"I'm content to be useful," said the needle. "I do not ask to be praised. I do not remain in my work, it is true; but I leave behind me a thread which shows that my course has not been in vain."

Moral.—So let us quietly pass through life, doing our duty as we go, remembered for some good work left behind, when we ourselves have departed.

MISSIONARY INTELLIGENCE.

THE WORD OF GOD SPREADS.

At the beginning of this century there was a man who lived near Cape Comorin, who had felt in his mind a hungering and thirsting after something higher and

better than he had known. He was told to visit some of the great places of pilgrimage in India. He accordingly set out from home, and went first to one place in the neighborhood which was

called by a very high name, the meaning of which was the destroyer of sin, but he found nothing there. He went to Seringapatam, to the temple of Jugger-naut, and to Benares, but he found nothing there. No bathing in the Ganges could wash away his sins. No charms which the priests could supply for the money that he gave them, could bring that comfort for which his soul mourned. He turned his steps homeward, as longing and hungering as ever. One Sabbath day, when passing along the bazaar of Tanjore, he saw through the open door of a large white building some one—an Englishman, as he thought—dressed in black, who was standing before a number of people, and speaking to them. He entered at the front-door, with his long hair all matted and filthy, his body covered with the white and yellow marks of the Hindoo devotee, and stood at the doorway and listened. Mr. Koloff, the pupil of Schwartz, was preaching, and made special references to sin, salvation, and the Redeemer, suited to the case of the poor wanderer who stood before him. He remained to the end of the service; the people went round and spoke to him; Mr. Koloff addressed him; the Word entered with a power into his soul; he drank it all in, and he said, "This is the thing I have been looking for; here is the light, here is the peace, and here is the pardon, which nothing in all my wanderings at those great shrines has ever been able to speak to my sinful soul." He added, "I want a missionary for my people; I am going home, but I want somebody to go to my people." It so happened that one of the first missionaries sent by the London Missionary Society to South India, had arrived at Madras, and was looking for a sphere of labor; he went down with this man, who lived a most holy, faithful, and consistent Christian to the last. The Word of God spread among his people; and now, taking the two Missions of the Church of England and London Mission in Travancore, there are 90,000 Shanars gathered into congregations; there are many thousands of them communicants and Church members; thousands of children are being educated and trained in the schools; and the Tamil Bible is the teacher of them all.

THE FREEDMEN.

THE religious worship of the Freedmen is a great hindrance to their elevation. Much of this worship goes back for its source to Ethiopia and not to Bethlehem. These preachers are very

ignorant and a considerable per cent. of them, no doubt, licentious, yet they teach the people that they preach by Divine inspiration, that their sermons are given them directly from heaven. Of course such men need no further teaching, and the people who thus regard them, listen to their ranting and ask for nothing better.

We have been staying about an eighth of a mile from one of these African churches. They begin service on Sabbath morning at sunrise with a prayer-meeting. At half-past ten they assemble for the day, and the house is filled most of the time till sunset, when there is a little recess till the house is lighted, then they often continue till midnight. As many as five nights in the week the church is open and these meetings often continue till far into the night. They pray, they sing, they leap, they shout, they dance with joined hands, they go into contortions, they scream and wail and become insensible. I have lain down on my bed at night in a room from the street, and supposed that heavy carriages or men on running horses were passing by. I could not be made to believe that the noise and the jar came from that religious assembly till I arose and went to the door of the house. A lady said they could not scream worse if they were thrown into a den of lions. Almost every night of their assembling, the neighborhood is disturbed by a noise which would be stilled by the police if it were any other than a religious meeting. And all this, they think, comes by the direct power of the Holy Ghost. Their vital forces are exhausted, they suffer in health, they are kept in heathenish degradation, yet in their dark minds it is the process of salvation.

Among such a people large congregations are not easily gathered to listen to the simple and intelligent preaching of the Gospel of Christ.—*Amer. Miss.*

•••
PREACHING ON MARS HILL.—Mars Hill, at Athens, Greece, was the scene of an impressive religious service a few weeks ago. On a Greek feast-day the Rev. Mr. Constantine, American missionary, preached an eloquent sermon and offered a prayer on the very spot consecrated by the memorable discourse by St. Paul. A large crowd, partly drawn together from curiosity, assembled around and on the famous declivity. They listened with profound attention, and remained uncovered and in reverent attitude during the prayer. The text was St. Paul's allusion to the "temples not made with hands."

HOME MISSIONS.

MISERABLE CHRISTIANS.

MANY requests for prayer come from miserable Christians. One says, from Old Lyme, Ct.: "Will you pray earnestly for me, for my mind is shrouded in the deepest gloom. Once I thought I loved Jesus. But oh! I am drifting away from Him, and while every day the gloom gathers thicker and thicker around me, I try to pray myself, but it does not seem to ease my aching heart. Oh! if you only knew half my misery, you would pray very earnestly for me, that my poor troubled soul may again see the light." One of the evidences that the Spirit is in some measure abroad at work among the churches, is the great number of requests for prayer which come from *miserable Christians*.

"Did you notice the requests to-day," said an old army officer, "from miserable Christians? Well, I have been right there myself, as miserable as the most miserable of these. And I will tell you how I got out of that miserable state. I prayed, and I got up from my knees with my burden all gone, and with this song in my mouth—'Jesus reigns, Jesus reigns,' and I kept repeating it day and night, for days together—JESUS REIGNS; and to this moment this is enough for me—'Jesus reigns.'"

Let all these miserable Christians try to do something for Jesus, and their misery will be gone. Take a few tracts in their hands and visit the poor and the neglected and give them away; scatter the seed, and they shall come home glad, and by-and-bye they shall come from this, going forth rejoicing, bringing their sheaves with them.

HASN'T IT BEEN A MISTAKE.

A most successful business man, who had accumulated his vast fortune in a most honorable manner, came at last to lie on a bed of death. His whole life had been given to money-making, and now he took a survey of the long life-journey and labor, as a man looks at them but once in his lifetime here. What cheer did he gather from the memory to light up the dark valley? Turning to a favorite daughter, he said, solemnly and with deep feeling,

"Hasn't it been a mistake, Nelly?"

It would have been thought a bad thing to make a mistake of even one figure in adding the long lists of figures from his ledger, but to think of making

a mistake of the whole life-work, and that, too, when the time for rectifying it had gone by!

Such a mistake thousands about us are making every day.

MINISTERS' CHILDREN.

It has sometimes been flippantly said that "ministers' and deacons' children are worse than any others." In some exceptional cases, the very relationship has given a prominence to misdoing, has made it more noticed and talked about. But in point of fact the statement is not true.

"In Connecticut," said Rev. H. W. Beecher on a public occasion, "there were nine hundred and thirty children over fifteen years of age, of ministers and deacons, only twenty of whom turned out badly. In Massachusetts, out of four hundred and thirty-three families of ministers and deacons, there were fifteen hundred and ninety-eight children over fifteen years, and only twenty ever became dissipated. Here we have forty out of twenty-five hundred and thirty-five children, just $2\frac{1}{2}$ per cent. of the whole number.

"I will ask any business man if he would not be glad, oftentimes, if his losses were not greater than $2\frac{1}{2}$ per cent.? I undertake to say that no business has ever been so safe as that of raising deacons' and ministers' children in New England."

We derive another corroboration of our position from Dr. Sprague's invaluable collection of clerical biographies.

A hundred clergymen may be taken out of one of his volumes, at random, and it will be found that, of this first hundred, one hundred sons became also ministers. Of the remainder, the largest proportions rose to eminence in other professions or avocations. Can the same be said of any other body of one hundred men, taken at random from other walks of life? As to the daughters of clergymen, it has been remarked by a keen observer, that it is a passport to the highest places, and a guarantee of respectability and worth, both in Great Britain and America, to say of any lady, "*She was the daughter of a clergyman.*"

THE ALARM - CLOCK.

AN alarm-clock not only tells the time of day, but it can also awaken people in the morning. Such a clock in my cham-

ber set up every morning about five o'clock such a whizzing and ringing, that it waked me up. "What a nice way to be roused up!" some will say. Yes, it is a very good way, *if I always get up when it wakes me.* "Why? how strange!" you will say. Yet it is true; my alarm does not wake me any longer, because I did not at once get out of bed on two or three mornings.

I have often thought that my alarm-clock is very like one's conscience. Every person who knows God's will has such a clock in his own breast; so that when he is going to do wrong, it gives an alarm, saying, "That is not right; you must not do that: God sees you."

But we must *hear* conscience when it speaks. If we stop when it says, "stop," if we do what it tells us to do, then we shall *always* hear it. But if we get into the habit of not doing what it tells us, after awhile we shall not hear it at all; our conscience will become hardened, and we shall be ready to commit any sin, however great.

In the town in which I formerly lived, there was a boy put in gaol for breaking into a shop at night, and stealing money. This boy once went to a Sabbath-school, and had as faithful a conscience, perhaps, as any boy who reads this page. But he commenced doing wrong in little things. His conscience used to say to him, "Robert, that is wrong; you ought not to do that." But he did not obey the warning voice. He went on from bad to worse, until, as I said, he was sent to gaol for stealing money.

Remember, whenever your conscience tells you to do anything, *do it*; and whenever it tells you to stop, *stop*.—*Observer.*

◆◆◆ "INTIMATION."

"PRAYER-MEETING and lecture as usual, on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings. Forsake not the assembling of yourselves together." So said the pastor. Let us see the result. Some of the "dear brethren" deported themselves in this way:

Brother A—thought that it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same Brother A—hired a carriage, and took his whole family to the Academy of Music to hear Mr. Agassiz lecture on the "Intelligence of the Lobster."

Brother B—thought he was too

tired to go, so he stayed at home and worked at the sled he had promised to make for Billy.

Sister C—thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her the next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D—thought there wouldn't be more than a dozen people at prayer-meeting. She doesn't like those little meetings, so she didn't go. If she had gone, there would have been thirteen. I met her next evening at a social gathering, where there were just ten folks. She said she had spent a "delightful" evening.

Brother E—thought he might be called upon to lead in prayer, or make some remarks. He stayed at home. Next day he went round with a petition praying Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats.

◆◆◆ JOHNNY'S CALCULATIONS.

JOHNNY was poring over his mental arithmetic. It was a new study and he found it interesting. He was such a tiny fellow, scarce large enough to hold the book, you would think, much less to study and calculate. But he could do both.

Johnny's father had been speaking to his mother; and Johnny had been so intent upon his book that he had not heard a word; but as he leaned back in his high-chair to rest a moment, he heard his father say, "Dean got beastly drunk at the club last night. Drank *ten* glasses of wine. I was disgusted with the fellow."

Johnny looked up with bright eyes. "How many did *you* drink, father?"

"I drank but *one*, my son!" said the father, smiling down upon his little boy.

"Then you was only one-tenth drunk," said Johnny reflectively.

"John!" cried his parents, sternly in a breath; but Johnny continued with a studious air, "Why, yes; if ten glasses of wine make a man beastly drunk, one

glass will make him one-tenth part beastly drunk; and—"

"There, there!" interrupted the father, biting his lip to hide the smile that would come. "I guess it is bedtime for you. We will have no more arithmetic to-night."—*Temperance Banner.*

ONLY A GRAIN OF SAND.

A MAN who had for years carried an old and cherished watch about him, one day called on its maker, and told him it was no longer useful, for it would not keep time correctly.

"Let me examine it," said the maker; and taking a powerful glass, he looked carefully and steadily into the works, till he spied just one little grain of sand.

"I have it," he said. "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain suspecting what was coming, cried out, "Let me alone! I am but a small thing, and take up so little room. I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied, "You must come out, for you spoil my work, and all the more so, that you are so small, and but a few people can see you."

Thus it is with us, whether children or elders—one lie, one feeling of pride, vanity, or disobedience, may be such a little one that none but ourselves know of it; yet God, who sees all things, knows it, and that one sin, however little it may appear, will spoil all our best efforts in His service.

ITEMS.

MANY of our churches have never learned yet how to secure good preaching, and keep up a public interest in their pastor's work. "We have had a dull sermon to-day; our minister seems to have lost his spirit of late." It never occurred to the complainer that he and his brethren may perhaps be chargeable with taking the life out of that man; pursuing just the course to sap his energies and dishearten him. What have they done to cheer him? They pay their pew-rents, and attend the preaching. It is possible that they owe more than that. Suppose the salary to be adequate to the daily necessities, there may yet be a constant planning to avoid debt. The furniture that wears out cannot be replaced. The wardrobe is growing scanty, and is only kept up to the

point of decency by the kind help of relatives, or from the little funds which the wife inherited from her parents. The school-bills are paid only by the sacrifice of domestic comforts. The oat-bin has been empty a good while, and old Charley must be content with hay, and only a little of *that*, for it costs \$25 per ton. The help in the kitchen has been dismissed long ago, and the good wife is worn down with toil and care. "Why don't our minister preach better?" The wonder is that he has courage to drag himself up the pulpit steps. There is no cheering word, no pleasant gatherings at the parsonage to present tokens of affection, and manifest appreciation of spiritual service. "We pay him his salary." Yes, but you owe him more than that, especially if that sum is not sufficient to relieve him from worldly cares. And even if he manages to live respectably upon the stipend, liberal dealing outside of that will put heart in him and books in his library, and force in his sermons. There are a good many congregations which need to be enlightened in matters pertaining to their own interests.

"Oh, sir," said a lean-hearted believer to his pastor, "I have been praying a whole year that I might enjoy the comforts of religion, and get no answer to my prayers." "Go home now and pray, 'Father, glorify thyself,'" was the reply. "Selfish prayers contain no nutriment."

NEVER MIND.

WHAT's the use of always fretting,
At the trials we shall find
Ever strewn along our pathway?
Travel on, and never mind.

Travel onward; working, hoping,
Cast no lingering look behind
At the trials once encountered;
Look ahead, and never mind.

What is past is past forever!
Let the fretting be resigned;
It will never help the matter—
Do your best, and never mind.

Friendly words are often spoken
When the feelings are unkind;
Take them for their real value,
Pass them on, and never mind.

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God be steadfast,
He will help you, never mind.

CHURCH NEWS.

OUR OWN CHURCH.

"UNDER this caption, in the January number, is a notice of a memorial on chanting, to the Assembly, from a certain presbytery. It is described as a "step in the right direction." *Cui bono?* I beg leave to enter my earnest and solemn dissent. I esteem it not a "step," but a leap. I deem it entirely uncalled for—a needless annoyance of the Assembly, and a waste of its precious time. That body can give the churches no liberty which they do not now possess, nor can it give them a better version for chanting than they have already in their hands, nor can it furnish them with better music of that style than they can find in the singing-books anywhere in the land. Money to relieve the pockets of such as want the Psalms chanted, she has none to give. I respectfully beg that the brethren in Assembly be spared at this time. Employ your music-teachers, select your Psalms and chants, and train your churches, and the thing is done. All needful steps will then be taken, and I shall rejoice.

There is another memorial on duration of elders' service, which, under all the rules of prudence and discretion, I view as untimely. The question has only been fairly opened. To many the idea is new, and the body should not be pressed to give a supreme judgment until all interested parties have had time to consider. Let it be thoroughly discussed in all its bearings before the supreme authority in the Church be called on to commit herself by an opinion or decision. I do not know on which side I shall stand when I have had time and leisure to investigate the subject. But I would be compelled to answer any memorial by a respectful non-committal. The Assembly has more important business than to listen to buncombe speeches on this matter in its present condition of development."

YEX.

[We had no intention of calling the *Memorializing of the Assembly* in reference to chanting a step in the right direction; it was the effort to revise chanting we referred to. The *memorials* in both the cases referred to by our correspondent, we think utterly uncalled for.—ED.]

Calls Presented.—Rev. Jos. Stevenson,

from Biggesville, and also from North Henderson, Rock Island, Monmouth; Rev. M. Morrison, from Amity, Nebraska Pres.; Rev. W. C. Williamson, Kansas, from 1st Washington, Keokuk; Rev. Jas. White, Mt. Perry, Muskingum, from Iberia, Mansfield.

Calls Accepted.—Viola, Rock Island, by Rev. W. S. McLanahan, Keokuk.

Ordinations or Installations.—Mr. R. R. Atchison, at Fredericksburgh, Mansfield.

Resignations.—Salem, Wabash, by Rev. J. P. Wright.

SYSTEMATIC BENEFICENCE. — The Messrs. Nichols, the publishers of the *Monmouth Atlas*, set apart one half of all their business receipts as a free contribution to the funds of Monmouth College, Illinois. They believe that that institution is doing a great work, and is destined to do a much greater one. Anxious to help it, they have made this most generous arrangement. We cannot speak of the merits of their paper, for we have never seen it, but such an offer would not come from the conductors of "a mean sheet." The friends of the U. P. Church are under deep obligation to these gentlemen, and we trust will take care that the amount going to the College be such as will place it on the firmest basis.

THE BRITISH CHURCHES.

Our Monthly Letter.

THE Church of England, and the Church of Christ at large, has sustained a serious loss in the death of Dean Alford, whose services in the field of Biblical literature and interpretation are so widely known and appreciated. He died last January from influenza, followed by congestion of the lungs. He was in his 61st year. Besides the edition of the Greek Testament, with critical and explanatory notes—which is his *magnum opus*, and the basis of his fame—he published several volumes of sermons and other books. It was chiefly owing to his efforts that the revision of the Bible was undertaken by the Canterbury Convocation, and his liberality of sentiment toward all Christian evangelical denominations had doubtless much influence in securing the representation, in the Revision Committee, of eminent divines from all the leading non-conformist bodies in the kingdom.

The anti-Patronage meeting in Edinburgh proved a very tame affair. There was a decided difficulty in getting up anything like enthusiasm, and there has been no attempt to follow up the Edinburgh meeting by meetings in Glasgow or elsewhere. Very different is the enthusiasm that is manifested at the public meetings, either in favor of or in opposition to, the Union movement among the non-established Presbyterians. Of enthusiasm there is rather much. The zeal, especially on the anti-Union side, occasionally outruns discretion, not to say fairness and even honesty.

The "Dalkeith Heresy Case," as it is called, is likely to occasion further trouble. I described the conclusion arrived at by the presbytery as one in which nothing was concluded. That description has proved only too correct. The complainant has appealed to the Synod against the decision of the presbytery, which virtually cleared Mr. Ferguson from the charges preferred against him.

But Mr. Ferguson unfortunately laid himself open to far graver charges by the vehement speech in which he "delivered his soul" at the presbytery, and at ministers and creeds in general. The presbytery were so much taken by surprise, that there was nothing done at the meeting at which it was delivered, but a co-presbyter has given notice that he will call attention to the speech, with a view to such action as the circumstances may seem to require. The case comes up in the beginning of next month, and is exciting a great deal of interest.

L.

SCOTLAND.

REVIEWS.

MEMORIES OF PATMOS. By J. R. Macduff, D.D. New York: Robert Carter & Bros. 1871.

AMONG modern religious writers, Dr. Macduff, judging from the ceaseless flow from his pen and the wide circulation of his writings, must be unapproached in popularity. Working in that vein of Scripture exposition with which Dr. John Cumming, of London, was so long identified, he has furnished the reading public, with a still larger number of volumes, all of them presenting much the same general features. Combine a style easy and flowing, showing polish rather than power, a devotional tenderness bordering at times on the sentimental, from which he is saved only by his genuine piety; a pensiveness of tone, as if

burdened by some heavy sorrow, past or present, that awakens the sympathy of his readers; a large amount of genuine exposition of the Scriptures; great tact in the selection and treatment of his subjects, and you have, we believe, the leading elements that give our author his popularity. The volume before us consists of a series of practical expositions of portions of the Revelation, considered apart from any theory of interpreters of the book as a whole. In his preface Dr. Macduff disclaims advancing or supporting any particular theory, but, believing that the main purpose of the Book is to prepare the way for our Lord's Second coming, he holds that prophecies may have a historical as well as a spiritual fulfilment, and that there may be many imperfect historical fulfilments, each of which is typical of the spiritual, shadowing it forth more or less fully. He does not therefore attempt, as Elliott has done, any application of the mystic imagery to current historic events, his aim being rather to awaken in his readers a deep devotional feeling. Such a result is one of the highest that a religious writer can secure, and the attractive chapters of this book cannot be read by any thoughtful person without such an issue.

SCRUB HOLLOW SUNDAY-SCHOOL AND HOW IT WAS STARTED. American S. S. Union, New York.

"Scrub Hollow" presents us with the experience of a family of young people in connection with a Sabbath-school which they started in a woe begone village of that name. Only a few energyless people lived in the village, and though many efforts had been made to have a Sabbath-school, or even a day-school, the results had not been encouraging. Nothing daunted, these young people made another effort, and with a different result. In describing how this was brought about, the writer quietly exhibits a variety of modes of school administration which Sabbath-school friends will do well to remember. The teacher may note the contrast between the modes of Louisa and Sharly; the superintendent may learn something from John, and all the friends of Sabbath-school teaching may see the outrageous folly of tableaux-exhibitions, "the funny speaker," etc., in connection with Sabbath-schools. The book is perhaps the best of its class that we have met with for some time. The village and its characters are well drawn, and will not easily be forgotten, the writer's pen cutting as sharply as a chisel.

MISUNDERSTOOD. By Florence Montgomery. New York: A. D. F. Randolph & Co., 770 Broadway.

A novel! Yes, a novel, reader, and seldom have you had brought before you a more important subject than that discussed in *Misunderstood*. Its purpose is to set forth *child-character*, and to let parents and others see how unfairly children are often judged and treated, through mistaking their character. The whole story covers simply a few weeks in the life of a motherless boy of seven, whose overflowing animal spirits led him to be thought almost heartless, yet who secretly cherished an almost idolatrous affection for his mother. The rapidity with which such a child could pass from displays of the tenderest feelings to the rompings of his play, misled and deceived those that looked only at the outward conduct. The story is so simple, the incidents are so natural, the subject is so important, and the writer's power and evident own interest in the subject are so manifest, while the closing pages, telling of the crushing of that young life, are so full of the deepest pathos, as to render the work of no ordinary value, and lift it altogether out of the mere list of novels.

PRINCE WOLFGANG. A Historical Narrative by Franz Hoffman. Translated from the German by J. F. Smith. Philadelphia: Lutheran Board of Publication. [Fatherland Series.]

Story-books of some kind our young people must have. Let us see that the story is but the gilding of something

precious. It is so in *Prince Wolfgang*. The passage in the career of that illustrious Reformer which the writer has chosen for his sketch, was indeed the trial of the Prince's faith, and yet, as the reader sees, how faith triumphed, "esteeming the reproach of Christ greater riches than the treasures in Egypt," and Wolfgang surrendering rank, property, safety, rather than abandon the reformed religion, he will be led to feel that there is a reality in religion, and that such has a power to lift men above earthly considerations. We have read the volume with the deepest interest, and would like to see it in every S. S. library.

FIRST LESSONS IN COMPOSITION. By J. S. Hart, LL.D. Philadelphia: Eldredge & Brother. 1871.

We thoroughly agree with Dr. Hart, in the opening sentences of his preface, that, as a rule, nothing is so poorly taught in our schools as Composition, and yet few things are of such practical value. Why do so many spell badly and write miserably? Because in their boyhood days, they neglected these elementary branches. Why are so few in this land, where newspapers and books are plentiful as blackberries, and where so large a percentage ought to be able to write well, able to do so? Because they are not taught it in early years. This book of Dr. Hart's should be in every school, and many an adult could scarcely do himself a greater service than to purchase a copy, and go *conscientiously* through its exercises from beginning to end. They are all admirable.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, MARCH 5TH.—Tenth Lesson, Luke vi: 41-49. Sayings of the Lord Jesus concerning Character.

One of the most important parts of a building is its foundation. If this be weak, or off the square, the building will always be unsafe. Builders therefore seek for strength and proportion in the foundation. What the foundation is to a house, character is to a man; hence, though *character* cannot be *seen*, the importance of its being right.

THE HYPOCRISY. V. 41. *Mote*, or splinter: a trifling blemish, so small as to be noticed only when looked for; yet perceived by him that overlooks the beam, the serious defect in himself; injuries to our eye force themselves on our notice, but this man though a sufferer, did not notice his own condition. Christ implies that such not seeing, is not done in ignorance. *Why*: not *How*. The question is left with the hearers, that their consciences may be moved. *Note*, 1st, That hypocrisy is often seen through by men. 2d, Always seen through by God. 3d, Christ seeks to awaken our

conscience. Greater hypocrisy: a man under taking to set others right, when he is himself in the wrong! **V. 42.** *Hypocrite*: no room for charity towards such a man; the truth must be uttered. *How*: with what show of reason; for 1st, amendment should always begin in one's self. 2d, to overlook ourselves in caring for others is to neglect our first duty, and this always sinful. 3d, How can such a one see correctly, accurately, the facts in the case? He may only imagine that there is a mote in his brother's eye; should there be a mote, it will need one whose own eyesight is uninjured to take it out. Let a man amend himself, and then he will see better, judge more truly, act more tenderly. *Note*, 1st, How ready we are to underrate our own deficiencies. 2d, When we are cured, then we will not merely *look at*, but be able to help our brother.

THE ILLUSTRATION, V. 43. The fruit follows the tree; Good or cultivated tree does not bear fruit that is corrupt, has a wild, harsh flavor, nor the converse. **V. 44.** 1st illustration from trees; fools may look for, but men do not gather figs from

thorns; so the outcome in a man's life is determined by the character or condition of the heart. *Fruit* means the opinions a man holds, the actions he performs, the feelings and tempers he cherishes. *Note*, 1st, Men naturally are like thorns and thistles, themselves the symbol of man's sin, unable to bear good fruit. 2d, We need not look for that in such a direction. 3d, Men must be changed, and become trees of righteousness before they can bear good fruit. 2d illustration, **V. 45.** *Good man*: no reference to what a man may or may not be naturally, Christ simply takes the case of a man of good principle and feeling; *good treasure of his heart*: good because set on lawful objects, working in lawful channels, acting under lawful motives, good—which will bear examination, be acceptable to God, profitable to men, creditable to himself; the same principle of the state of the heart determining the true character applies to the bad man. *Abundance of the heart, etc.*: our words come from the inner fountain of good or ill; they declare its state, and so we shall be judged by them—Matt. xii: 35, Jas. iii: 2-12.

THE APPLICATION, V. 46. *Call me Lord*: make a religious profession, right in itself, but like Herod's "doing many things gladly," or Jehu's "zeal," not enough; must do the things *He* says—all the things—always do them. **V. 47.** *Cometh*: professes faith in me; *heareth*: lets my words sink into his heart—see Isa. lv: 3. *Doeth*: carries them out in practice. **V. 48.** *Digged deep*: a common practice in Palestine still to dig down to the solid rock for a foundation. *The flood arose*: water courses are dry in summer, and so wide that houses are often built unknowingly within their limits; the rains descend with great violence and the floods carry all before them, but this house on the rock, not only does not fall, but like the army that remains on the battle ground, proclaims its triumph. **V. 49.** Another man built, but not on the rock, and his fell. The secret of the difference in the result arose from what was unseen by men, but which lay at the bottom, the foundation; the winds and tempests assail us, the trials and temptations of life, sin, sickness, etc.; these things may shake our faith, chill our love, disappoint our hope; but the foundation secures safety—not the building, but the foundation—not the faith, but the Saviour.

NOTES ON SHORTER CATECHISM, QUES. 11.

Providence mean literally foreseeing—hence caring for—God's providence has reference to all His creatures, whether with or without life. It has reference to all their actions or movements, such as the rising of the sun, the falling of rain, change of seasons, our life-walk, etc. It consists in: 1st, His *Preserving*, keeping in existence, as of men, angels, animals. 2d, in *Governing*, guiding and ordering. Everything is under God's will, and obeys His eternal purpose.

This "preserving and governing" is most holy, so that everything is in accordance with holiness. *Most wise*: so that the best results follow. *Most powerful*: so that nothing can defeat Him.

SABBATH, MARCH 12TH.—Eleventh Lesson, Matt. vi: 25-34. Sayings of the Lord Jesus concerning *Trust in God*.

Our Lord had just been speaking against the hypocrisy of formalists, and then of the need of entire dedication of the heart to God; referring [1]—V. 19-25—to earthly treasures from the impossibility of serving God and mammon, and [2]—V.

25-34—to earthly cares, from the assurance that our Father cares for us.

THE DOCTRINE, V. 25. *No thought*: no distrustful, foreboding thought; about food or raiment: these two blessings meet all our bodily wants—1 Tim. vi: 8—and so they greatly occupy our thoughts. *The life*: physical life. The question means: God gave us the greater blessings of life—made us living beings. Will He not also give us the lesser, the means of sustaining it? *Note*, 1st, How needless is such care? 2d, How sinful? 3d, How useless?

THE ILLUSTRATIONS, V. 26. We share our physical life with the birds, and so their experience may teach us. *Behold*: look at, watch their movements. These do not work for the future, as man does, who sows, reaps, and gathers, nor deny or distress themselves to-day about to-morrow, but spend to-day in doing to-day's work and enjoying to-day's pleasures. Yet they are fed, and by Him that is "your heavenly Father"—stands to you as your Father—your heavenly Father, and therefore with love and power to give you all you need. *Better*: of noble race, of greater powers, and dearer to Him. **V. 27.** *Stature*: means in the Greek, either length—as of our life—or height—as of our body. Should be understood here in the former sense—for Christ is speaking about the maintaining of our life. A cubit added to our height would be a great deal; a span added to our years might be a little matter; yet even this with all our thought we cannot do. How useless then is all such distrustful thought? God has fixed the number of our days, and will preserve us to the end. *Second Illustration—About Clothing, V. 28.* *Consider*: study. *Lilies* grow abundantly in the fields in Palestine; *How they grow*: their enlargement in size and development in beauty is a growth, coming from no thought or toil of their's, but from God. **V. 29.** *His glory*: His kingly splendour in robes and jewels; *These*: in the beauty, richness, delicacy, and perfection of their flowers. **V. 30.** *Grass*: every kind of herbage. *To-day is*: east wind withers up everything in a couple of days. *Oven*: from the want of wood, heated in the East with dried herbage. *Into*: the ovens were often mere earthen jars with the fire inside, and the dough for cakes plastered round the outside. *Much more*: certainly,

THE APPLICATION, V. 31-32. *No thought*: worry or burden ourselves about things needful only for the body. *After all these*: as heathenism knows of nothing higher than the present life, its votaries seek for worldly things—food, raiment, power, pleasure—and nothing else; this reacts and perpetuates the heathenism. *Gentiles*: all outside the Jewish nation. What a rebuke! the Pharisees before Him, with all their strictness in religion, in practice, resembled the heathen! Rom. ii: 17-24—*Your heavenly Father*: able to supply your wants—willing to do so—knowing your need. *Note*, How confidently may a believer trust for his daily bread. The manna. Elijah.

V. 33. *Seek*: earnestly, intelligently, perseveringly, prayerfully, hopefully. *Trust*: before you seek for anything else make this your first care. *Kingdom of God*: become a subject of God's kingdom—a possessor of His grace. *Righteousness*: the personal purity and godliness flowing from such. *All*: whatever we need for the present life will be—added: given in addition to those spiritual blessings.

Conclusion of the whole matter, V. 34. *To-morrow*: the future, whether near or far distant. *Shall take thought etc.*: don't distress yourself to-day in hope of a peaceful to-morrow—to-morrow

will have its own troubles as much as though you had not sought to anticipate them. *Sufficient, etc.* : be content to-day with to-day's troubles.

NOTES ON SHORTER CATECHISM, QUES. 12.

Special act : made with Adam, but with none other. *Covenant* : a treaty or engagement. *Of life* : (sometimes called of works) in reference to life—present and future—bodily and spiritual, to secure life, with all its blessings and in all its fullness ; the condition to be observed by man was obedience ; this was tested by the tree of knowledge, and this so called, because, by eating he would know by experience the difference between good and evil. *On pain of death* : his soul should die, cease to love God, to enjoy His favor, to be able to serve Him ; natural reason would remain, but become darkened ; the spiritual element in man become so depraved that his body, the material portion, would come under the influence of those laws that govern all earthly things, and as taken from the dust, would one day return to it.

SABBATH, MARCH 19TH.—Twelfth Lesson, Matt. xxiv : 36-44. Sayings of the Lord Jesus concerning *The Unknown Hour*.

Prophetic intimations are intended to direct the Church's mind to certain subjects, and to awaken an expectation of certain occurrences. When these things have come to pass, then the prophecy is understood. This chapter contains many sayings of our Lord respecting last things, especially the judgment ; The uncertainty of its specific date, is the subject of to-day's lesson.

THE IMPRESSIVE FACT. **V. 36.** *That day, etc.* : the year or month—the specific date. *No one* : not even Himself. Christ by an act of will becoming incarnate, limited Himself in many respects ; certain things previously within His reach, He determined not to know. May not the date of the judgment be one of the things He thus voluntarily determined not to know, and so could truthfully say as here—He knew it not ? *Not the angels* : though ever in the secret place of the Most High, and naturally anxious to see evil put down and God exalted. *My Father* : Christ never coupled Himself with the disciples, either in prayer or in speaking of the relationship He held—it was always "My Father"—John v : 17—or again, "My Father and your Father—My God and your God—John xx : 17.

THE MEMORABLE COMPARISON. **V. 37.** *As the days of Noe* : (Noe, the Greek way of spelling Noah.) The outward stability and regularity of all things led men to disbelieve the approach of the flood ; so shall the continuance of all outward things do in reference to the end of the world. The hands move regularly round the dial, and you do not know that the spring is run down till the watch stops—the fact and the knowledge of it come together. A steam boiler bursts unexpectedly ; a second before, it showed no symptoms of what was about to happen. *Coming* : at the end of the world for judgment—read 2 Peter iii : 5-7. *Son of Man* : see notes on 3d lesson—John iii : 14. **V. 38.** *The flood* : read Gen. chs. vi-viii. *Eating, etc.* : men lived as if attending to these things were all they had to do—taken up wholly with earthly things ; were worldly and knew not what a storm was at hand, but looked forward to a future. Lot's wife, a similar case—Gen. xix : 15-28. *Note, 1st.* The deluge really took place. 2d, People shall be engaged in their ordinary work when the end shall come.

ILLUSTRATIONS to show how unexpectedly will the coming take place, and how sharply it will surprise men. **V. 40-1.** *In the field* : at customary field-work—agriculture being the main occupation of the Jews. *Taken, etc.* : the separating judgment will break in when the ordinary work of life will be going on, and under even those engaged in a common labor. *Mill* : corn was ground in hand-mills in our Lord's time, and the work generally performed by female slaves. *Note, 1st.* Christians as well as worldly men will be engaged in the ordinary business of life when the end comes. 2d, The sovereignty of God—taking one, leaving another—both outwardly alike.

THE CONCLUSION. **V. 42.** *Watch* : for it is near ; as a great event ; as coming in an unexpected manner ; earnestly ; carefully ; always, like sailors when among unknown seas, or soldiers when near an enemy, or a child looking for the home-coming of its parent. *For, etc.* : the Lord will come ; but when ? Under what circumstances ? No man knows beforehand—Rev. iii : 3, xvi : 15. *Note.* The greater the risks, the more need of watching.

V. 43. *Would have* : a common experience, and a common regret. With the knowledge that there was danger at all, he should have been always watching, but that one hour's oversight or negligence rendered all his previous care useless ; a moments carelessness of an engineer may destroy a train. *Watch* : division of the night—ch. xiv : 25, Ps. cxix. *Note.* Ignorance a motive for watching.

V. 44. *Ready* : to be so one must always watch. *Such an hour* : buried in sleep—like the householder—engrossed with life like the Antediluvians who learned of the change when the change had taken place. *Note, 1st.* Teachers should watch for the souls of their scholars. 2d, Christ will come as a Lord, (Obad. v.) to His own, as a thief to the unfaithful—to both, as the Son of man. 3d, Death will come, providences will come—unexpectedly.

NOTES ON SHORTER CATECHISM, QUES. 13.

Our first parents—Adam and Eve. *Will* : that power or faculty of the soul by which we choose or resolve ; men are always governed by some motive when they make a choice, or show a preference ; when this motive is one that we ourselves approve of, then we are said to act freely—to be left to the freedom of our own will, is to make our own choice—in opposition to being forced to do as some one else requires. Adam and Eve were thus free, and being so, choose to eat the forbidden fruit ; the act, therefore, was their own, and the consequences must rest upon themselves. That eating was *sin against God* : it was a breaking of His covenant ; the result was they fell from—lost. *Estate* : condition or position ; as holy, accepted creatures in which they were created ; God had made man upright ; made him in His own image.

SABBATH, MARCH 26TH.—Thirteenth Lesson, John xiv : 1-6. Sayings of the Lord Jesus concerning *Heaven*.

There is an apparent want of connection between the close of the last and the beginning of this chapter. Luke's narrative supplies the connecting link. In Luke xxii : 35, we find our Lord

turning from Peter and speaking to all the disciples, thus preparing the way for this chapter, all of which was probably uttered in the upper chamber. Chapters xv and xvi would be spoken as the little band walked among the gardens, ("I am the vine,") and through the streets of (ch. xvi: 5) Jerusalem—ch. xvii—be a prayer presented when outside the city, ("lifted His eyes up to heaven,") while in ch. xvii, they are at a well-known broad opening of the valley, just where it is crossed obliquely by a path leading from the north-eastern corner of Jerusalem over the northern part of Olivet—see *Illustration* on page 80. To the disciples, then bewildered and depressed by the vague fears His language had awakened within them, our Lord gives these encouragements.

THE GREAT EXHORTATION. V. 1. *Troubled*: like the sea ruffled by wind; they were so because about to lose Him, their friend; to suffer persecution; to be alone in the world; to see their worldly hopes frustrated. Christ Himself was often so—Pa. xlii: 5, John xii: 27—but He wants His disciples not to be overcome by sorrow, but to rise through it to the consolation He gives them. *Note*, 1st, Believers often have trouble. 2d, Sorrow, not sinful—Jesus wept. 3d, Sorrow should be controlled. *Ye believe*: better, *Believe* in God; believe in me. They had known God as the God of Abraham, of Isaac, and of Jacob, and trusted, loved, and served Him as such. Christ now says *Believe in me*. Christ was God incarnate; God was manifested in Christ; believing on Christ was believing in God. See Ex. xiv: 31, 2 Chron. xx: 20—where God was manifested by His prophets, here, is so by Christ. Faith may turn to an unseen object, and trust in Him; love seeks for and cleaves to a living visible friend, such as Christ.

THE ENCOURAGEMENT. V. 2: *House*: heaven; so-called, because there God wondrously and tenderly reveals Himself, and because intended to be the home of God's children. *Many mansions*: room then for all—Luke xiv: 22; the angels—Ps. lxxvii: 17; the saints—Deut. xxxiii: 2, Rev. vii: 9, Eph. ii: 19. See Gen. xxiv: 32, 25, 31. *If it were not so*: they may trust Him in this statement about heaven, that He will tell them nothing but what is absolutely true. Their abodes then are there; and now *I go*: by death, by resurrection, by ascension—He provides the place; He is the Head, and must be there before the members can enter. *To prepare*: by His intercession, the place may exist, yet need to be prepared.

V. 3. *I will come*: to be with my people. Christ often seen by, because always with, His people; Stephen, Acts vii: 55. Christ always everywhere present—Rev. ii: 1—and revealing Himself—v. 18—to His people. It is not death, but Christ, that takes believers away when they cease to live. Christ's angels carried Lazarus into Abraham's bosom—Heb. i: 14. *Receive you*: you will be brought to me by my Spirit working faith and love in you, and I will receive you; heaven is heaven to us by our fellowship with Christ. *Note*, 1st, Heaven is for believers as well as for Christ. 2d, Christ brings believers there. 3d, Christ is there Himself.

V. 4. *The way*: not the way I go, which was the cross, but the way they would need to go to reach where He was going to, His Father's house. *Ye know*: sorrow clouded their knowledge, and disturbed their faith—Christ would comfort them—they knew more than they thought they did. *Note*, In knowing the Son we know the Father.

V. 5. *Thomas*: speaking as an individual, and hence not called Didymus—ch. xi: 16—but in the name of all. *We know not*: your journey's end seems far away; its character we do not realize; its inhabitants we do not know. *Note*, 1st, Avowed is better than concealed ignorance. 2d, Enquiry needful to obtain information. 3d, God invites enquiry. 4th, How hard to understand a matter, when the mind is full of prejudice or contrary opinions.

V. 6. *I am the Way*: not merely the guide, but the way—only, therefore, in union with Him, can heaven be attained. No way but Himself: to know only one way is the badge of His people. Christ the *Priest of the Church*: His work as such procured its existence. No Christ—no Church. *The Truth*: the true Being—fountain of all blessing. Christ the *Prophet of the Church*: His work to instruct and direct His people. Does so by His life, His word, His spirit. Ceremonies of the Jews were shadows, types; the life of Christ, the fact. *The Life*: only in fellowship with Him do our souls live—apart from Him we are corpses. Christ the *King*. No man: whatever his opinions, worship, character, or conduct. *Except by*: through me, by my assistance, in obedience to my words, in dependence on my atoning righteousness. Christ the *Mediator*—1 Tim. ii: 5—all blessings come to us through Him; all worship acceptable to God, must be rendered through Him; without Him we can do nothing.

NOTES ON SHORTER CATECHISM, QUES. 14.

Sin may be considered either as a failure to come up to God's law, or as a disobedience to it. *Conformity* means agreement; two lines that run side by side are in conformity to each other; a copy is made in conformity with its pattern; soldiers march in conformity to their orders—in conformity with the music. *Want of conformity* is thus a violation of duty, and what is such is called a sin. *Transgression* means a going beyond, as when we step over limits allowed us. God's law is the great and only standard of right and wrong; it is a good, a perfect, a fair rule for us. It says what we may do, and what we may not; when we step over either of these limits, we transgress the law, and such transgression is sin.

BLACKBOARD EXERCISE.

I AM THE WAY.

I—Jesus (Matt. i: 21); Christ.

AM—Am so in every age; "the same yesterday, to-day, and forever; am so to every people; am always so.

THE—The definite, sure, easy, free, only.

WAY—Means of approaching a place.

JESUS CHRIST IS OUR WAY

From

Ignorance,

Guilt,

Sin,

Death.

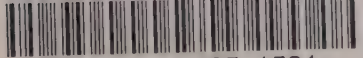
To

Knowledge,

Forgiveness,

Holiness,

Life.



LESSON PAPER FOR MARCH, 1871.

1st Quarter.—Sayings of the Lord Jesus.

Golden Text.—Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.—1 Tim. i: 5,

Golden Text.—Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Phil. iv: 6.

LESSON 10, MARCH 5.—Bible Lesson
Luke vi: 41–49. Concerning Character.

LESSON 11, MARCH 12.—Bible Lesson,
Matt. vi: 25–34. Concerning Trust in God.

Explanations.—It is not easy for a man that does not know the English language to teach it correctly to others. It is not easy for a man somewhat deaf to teach singing correctly, or for one somewhat blind to teach drawing correctly. So it is not easy for a man who is not consistent or thoroughly honest himself, to teach others to be so. Our Lord found many of His countrymen very careful about the minor matters, but very careless about the more important points in true godliness, so he repeatedly spoke to these, and as in this lesson, always exposed their sin. We may be guilty of similar conduct and should therefore carefully think of His words.

Explanations.—Men often work very hard to have some money laid by. They deny themselves many comforts at present, for the purpose of having them at some future day. They thus count on having a future, but, as if they in that future, would be uncared for by God. But it is better to trust God for the future. Riches can be lost; banks may fail; farms lose their value; health may pass away; life may end; but God never changeth. It is better, therefore, to trust in Him than in earthly things for ourselves, and to trust Him as able and willing thus to care for us. Everything is in His power—the birds, the beasts, the fish, the plants, sun, moon, and stars—everything is cared for by Him, and employed for the benefit of His people. Certainly, therefore, these may trust Him.

QUESTIONS.

What is meant by *mote*? What by *beam*? What is meant by either being *"in the eye"*? What is a man's first duty when he would do good? What is meant by a corrupt tree? How does the fruit of a tree show men how they act, and how they should, act? Is a man's heart *"good"* by nature? What are the fruits of the new heart? How does Christ show us the folly of a man who knew what should be done, but neglected to do it? How the wisdom of the man that knowing what should be done, attended to it?

QUESTIONS.

Does Christ really forbid us to think of to-morrow? What does He forbid then? What do men most need? Why should we not think about these things? How do the birds teach us to trust God? How do the plants do so? Who are the Gentiles? What things do they seek for most diligently? Why should we be unlike them? What is God's promise when we seek His favor first?

Shorter Catechism, Ques. 11.—What are God's works of providence?

Shorter Catechism, Ques. 12.—What special act of providence did God exercise toward man in the estate wherein he was created?

What does the word providence mean? To what does it refer? How many of our actions does it embrace? In how many classes of work does this providence consist? How does God preserve all things? How does He govern them? Why is this called *"most holy"*? Why *"wise"*? Why *"powerful"*?

What is meant by a *"special act"*? What is a covenant? What names has this one? Why called a covenant of *life*? Why a covenant of *works*? Who was it made with? What is the *"condition"* of a covenant? What was the *"condition"* of this one? How was that obedience to be tested? What was the penalty of disobedience? What is meant by death?

Sing Ps. cxlvi: 1–5, Selection No. 48.

Sing Ps. xxxvi: 11–16, Selection No. 34, 1–3.

Golden Text.—Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.—2 Peter iii : 14.

LESSON 12, MARCH 19.—Bible Lesson, Matt. xxv : 36–44. Concerning *The Unknown Hour*.

Explanations.—When a man has committed a murder or any other crime, and breaks the law, he is liable to be arrested, tried, and punished. It was so with Cain, who killed his brother Abel. It was so before him with Adam, who had eaten of the forbidden fruit, and so broken God's law. It is so with all of us. We have all sinned and broken God's laws, and so there is a judgment-day before the whole world. We must *all*, young and old, appear before the judgment-seat of Christ. This should make us all anxious to have our sins forgiven, all the more because, as we learn from this lesson, that no one knows exactly *when* he may have to appear before the great Judge.

QUESTIONS.

How long after Adam was it, when Noah lived? How did Noah know about the flood? How did he prepare for it? What became of him when it came? Did any other persons know of it? What did they do? What became of them? Can men see the sun before it is up? Will men see the judgment-day before it is on them? What should we be always doing at present? Why so? To whom was this "day" unknown? Who is the Son of Man? What will He come for? How should we be engaged in prospect of that?

Shorter Catechism, Ques. 13.—Did our first parents continue in the estate where-in they were created?

Who were our first parents? Where did they live? How long ago? What is meant by "estate"? What by "first" estate? What were they left to? What is the *will*? What is meant by this being *free*? How did our first parents show their freedom? Who is to blame for their conduct? What is their conduct called? Against whom did they sin?

Sing Ps. cxvii, Selection No. 76.

Golden Text.—Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them.—Rev. vii : 15.

LESSON 13, MARCH 26.—Bible Lesson, John xiv : 1–6. Concerning *Heaven*.

Explanations.—Many persons like to speak of heaven as a place of beautiful fields, and woods, and skies, and streets, where the people are all in white, and doing nothing but playing on harps and singing songs for ever. It is not such things that make heaven desired by Christians. It is because there they shall know more about the Lord Jesus, love Him more, and serve Him better than they did when here. There, there is no sin, and they will not be tempted to do what is wrong, and with new hearts they will not themselves be disposed to do so. Jesus was about to leave His disciples by dying on the cross, so as they were greatly cast down and sorrowful, He said what is here, to comfort them.

QUESTIONS.

Why were the disciples troubled? Did Christ say they ought never be troubled? Was *He* ever "troubled"? When was *He* so? Why should they believe in Him? What is meant by "my Father's house"? Why is it so called? Who live there? What does Christ say about its size? How did *He* "go" to heaven? How will His people get there? What is the great attraction of heaven to such? Did His disciples understand Him? What other name had Thomas? What did he ask? How is Christ the Way? How is *He* the Truth? How is *He* the Life? Will you come to the Father? Then come by Him?

Shorter Catechism, Ques. 14.—What is sin?

Do men always do everything that God's law requires? Do they often do some of those things? Will doing *some* answer for doing *all*? Do we come short of our duty when we do only a part of it? Is God satisfied with part obedience? How much obedience does *He* require? What is the meaning of "conformity"? Give some illustrations of what is meant by the word? What do we call "any want of conformity to God's law"? What is meant by "transgression"? What is the great rule for our conduct? What kind of rule is it? How do we transgress it? What is such transgression called?

Sing Ps. cxlix, Selection No. 93.

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EDITED BY

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APRIL, 1871.

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THE CHRISTIAN WORKER.

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THE BROTHERHOOD.

THERE is, perhaps, no more elastic term in modern speech—certainly none that more readily consents to mean anything or nothing, as the case may demand, than the term Brotherhood. It suffers an expansion that holds a race within its ample folds. It submits to a contraction that compresses the life-blood out of two or three souls of the smallest possible dimension. It rests with equal complacency upon the banner of a religious sect, a political party, a trade's union, a social club, an intriguing cabal, a college society, or a band of thieves. It knows no law. It is no respecter of persons. It dances attendance upon good, bad, or indifferent alike. Indeed, so readily does it adapt itself to all uses in society—so indifferent is it as to the character of the company it keeps—so diverse and opposite are its functions in the department of titular speech, that it may well be questioned whether it represents any particular and definite idea at all. It seems rather to be a kind of "elector at large," having no particular constituency. To call it "a general name for every possible combination of men in human society," is perhaps the nearest approach to a definition of the term, as used at the present time, that can be made. It matters not what may be the end or object of the combination, or what the diversity of character combined, or what the nature of the tie by which it is held together, it is complacently dignified with the title of a "Brotherhood."

And so it has come to pass that the world is full of brotherhoods. Human society has become a vast, complex network of interlaced and overlapping brotherhoods. Every city, town, and hamlet, has its one or more independent or subordinate brotherhoods. The boy in his teens, displays in conspicuous relief on his breast a cabalistic monogram, as the badge of his membership in some mysterious brotherhood. The very first step into society leads the youth within the mystic bands. The moment he opens his eyes upon the outer world, he is brotherhood-winked for life. Indeed, so many, so varied, so

attractive, so demonstrative, so commanding, so essential to position, influence and success in life, have these so-called brotherhoods become, that few young men can long resist their claims. And mighty, indeed, is their influence in society.

The business world is almost controlled by their sway. Nearly every department of labor has its own peculiar brotherhood dominating over its interests. Every phase of social affinity has its embodiment and expression, in the mystic bands of a social brotherhood. Every movement for reform finds itself in the fond embraces and under the fostering care, of a champion brotherhood. It seems almost to have become a settled principle in human affairs, that no human interest is safe, no reform is possible, and no position is tenable, unless it consent to enter the bands, assume the garb, and bear the name of a brotherhood. Like the traditional physician of the old school, who held it an essential condition of success that his patient should be thrown into *fits*, the modern socialist, philanthropist, and reformer shake their heads, and turn back in despair from any effort that aims at the good of society, unless they be first permitted to throw it into the form of a brotherhood. And the reason is the same in both cases. The old school physician knew nothing of the various ills that flesh is heir to, and their appropriate remedies, but he was "death on fits." Let his patient once begin to writhe in a spasm, and he felt himself master of the situation. Equally ignorant is the modern reformer of the real evils that prey upon the body social or politic, and of the nature of true reform, but he is at home in a brotherhood. This is his specialty. Let him once get the patient into *that* condition, and he is certain of speedy convalescence. And as the reformer has the case, at the present day, into *that condition* the poor sick body of society has been compelled to go. And there it has long remained, and still the signs of convalescence fail to appear. Indeed, it is beginning to be manifest, that the one great evil from which society is suffering most, at this day, is this chronic brotherhood which afflicts it. It has fastened upon some of its most vital interests, and is dwarfing and enfeebling some of its most important movements.

The truth is, the controlling power of this brotherhood fiction, especially in the various reform movements in society, is one of the most dangerous features of the times. As applied to the various artificial combinations of men, for whatever purposes, the term is a misnomer—a perversion. But it is more than this. *It is the misapplication of a vital, God-given force in human society.* A real brotherhood is a power. It has within itself an operative principle—a potentiality. But it is a thing of natural and not of artificial affinities. It is born of God, and not of man. It has its source and vitality not in

the caprice of the human will, nor in any likeness of human tastes, nor in any oneness of human purpose, but in oneness of nature. It is not the prerogative of man to determine who shall be his brother. The relation is not elective. It is of divine ordination. It belongs to the divine constitution of things. Man must receive, he may not elect, his brother. Before, and independent of any act of his own will, by virtue of that nature which belongs to him in common with all other men, he belongs to the brotherhood. He has a right to all the privileges and immunities of the brotherhood. He is solemnly bound by all its obligations. And from this he can neither withdraw, nor be suspended or expelled. A common nature binds all together in the bonds of a true brotherhood.

And even the new nature in Christ does not give release. It simply furnishes an additional groundwork for a new relationship, inclusive of the old. It creates new ties, but does not sever the old. The brotherhood of the saints, includes all that is involved in the brotherhood of the race. In both cases, the brotherhood arises out of a common nature, and is of God. It is not elective in either. The saint has no more right to elect a spiritual brother than he has to elect a natural brother. He is bound to receive, acknowledge, and trust as such all who bear with him a common spiritual nature. "The Brotherhood" is a divine conception, and belongs essentially to the divine constitution of human society. It has a fixed and definite place, and purpose, and application, in the economy of human affairs. It is the bond of unity, the ground and reason and interpreter of all reciprocal human obligations and sympathies. It is, therefore, sacred, and may not be trifled with. And herein lies a fundamental objection to all artificial Brotherhood associations. They ignore the divinely constituted Brotherhood, and yet claim for themselves its *rights and obligations and authority*. Just so far as they make use of the Brotherhood idea, they use without authority, and hence pervert and misapply, a divine ordinance. They attempt to readjust the divine arrangement of human society; they put asunder what God has joined together; and it matters not what may be the object aimed at, every movement in that direction is evil, and must be attended with peril. The Brotherhood is of God.

B.

DUTY AND FEELING.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

WHICH goes first? Which is the horse and which is the cart? Which the cause and which the effect? Here we have been sitting in our study all this morning, with our empty pate buried in our folded

hands, moping away the hours, and like a spoiled child out of sorts about something, we scarcely know what. We want to, and we *don't* want to. We look out at our window, and long to be out in the bright, crisp, bracing air of this beautiful winter morning, but a certain moral, mental, or physical *inertia* (we are not just now in a mood to philosophize) holds us bound as with a chain. Our fire is burning low in the grate, and we know it needs attention, but we lack something within to move us. An Overture from the Assembly lies before us for examination. Papers and pamphlets accumulated through the week are piled on our table unread. Articles for different periodicals to be written are on the docket; duties without and duties within press *urgently* upon us, but the motive power is wanting; and so nothing goes on. We are in a dead-lock, and how shall we get out of it? We try to excuse our condition on the ground that it is "Blue Monday." We were overwrought during the past week, and reaction has taken place. But this is only the disease, and we want the *remedy*. Merely stating our difficulties and excusing them, do not help us out of them. What, then, shall we do? Shall we wait for the proper feeling, or shall we go to work without it? If we wait, will the feeling come? Or will the want of the feeling excuse us from working?

These are practical questions, and need to be answered. They touch difficulties that lie in the way of many, and involve the secrets of a vast amount of inactivity, and of the neglect of many precious opportunities in the world. Multitudes of people look the wrong way for sunrise, and so miss the grandeur and glory that light up cloud and sky when the eyelids of the morning open; and, standing with their backs to the day, is it any wonder that visions of night hang around them? We can't expect the laws of nature to accommodate themselves to our stupidity. The rays of light and heat are not refracted according to human caprice. The laws of dynamics are never reversed to meet the mistakes of ignorance. Desired results are never obtained without adequate causes. If you would behold the light, turn your eyes toward the source of light. If you would obtain heat, stir the fire and add more fuel, and go nearer the glowing ingle. If you would have results, see that the proper causes are set in motion. If you would have feeling, use the appropriate means to awaken it.

One of the latest theories of heat is, that it is arrested motion. Rub two sticks vigorously together, and heat will be generated. Strike flint against steel, and fire will be elicited. Hammer iron, and warmth follows. Friction upon the surface of the human body will set it all aglow, while violent action will raise the blood to fever-heat. What is true in the outer world is true also in the inner. The laws that apply to the production of heat in the natural way, apply also to the mental and moral kingdom. Activity, *everywhere* begets warmth. It

is the *antagonism* of coldness and death. It awakens interest in whatever cause it enlists, firing the brain and setting the heart aglow, and, like a contagion, it spreads all around. There is no greater folly committed than that of *waiting for feeling*. If you wait, you soon get the feeling of emptiness, of want and wretchedness. Your sluggish blood grows thicker and colder, your heart beats more feebly, and your soul grows chilled beneath the paralysis of death; but should you wait till doomsday, the feeling of energy, and interest, and enthusiasm, and devotion will not kindle in your veins or burn their way into deeds. Waiting kills feeling, and by-and-by, if you wait a little longer, not only what little feeling you now may have will be taken away, but you will furnish a melancholy illustration of the dread words of the Apostle, "*Past feeling*."

If we should go out into the keen frosty air this morning, and stand around, we would soon get chilled through and through; we would not expect to get warmed without activity. So, if we stand around in the Master's vineyard, and do nothing, our souls get chilled through and through; the thermometer of our feelings goes down and down below zero, and we need not expect to flush and thrill with ardor and emotion, without activity. For warmth of soul, not less than warmth of body, comes from energy and activity. Many a man's religious fire is low because he is indolent. He is too lazy to furnish fuel, or to fan the flame. If you would have ardent piety, be an active Christian. If you would have a bright and joyous experience, take it out and air it on work. If you would have a flowing, zealous religion, *work it!*

It is a principle of universal application, that we become interested in that, in which our activities are enlisted. Our hearts warm while our hands work. The surest way to get our sympathies enlisted in any good and benevolent enterprise, is to work on behalf of it. The surest way to awaken a growing interest and love in the poor and needy and perishing is by bestowing care on them, and seeking to do them good. I have seen this touchingly illustrated in the relations of the family. I have seen a poor little pale-faced hunched-back boy. He could just hobble about on his crutches, and go out of doors to breathe God's fresh air and look up into God's bright sky, which he always loved because it always seemed to smile upon him, and court God's sweet flowers for his companions, for they always seemed to love and pity him. He could not run and play with other boys, and therefore they did not care for poor Willie! He was always in their way, and spoiled their fun; so it was, "Get out of the way, hunched-back Willie!" and all sorts of unkind names and unkind treatment; and the hot tears would run down his pale cheeks, and his little heart

would almost break as he hobbled away home again. But there was one who loved him, and whose heart ever followed him. A faithful mother watched him with an angel's care. Her very life was bound up in her poor cripple-boy. By day and night she had watched over him, and often and often had she despaired of his life! And every night of care and every day of anxiety increased her attachment to him! And now, though she has others whom she loves with a mother's tenderness, yet next to God in her heart she holds her hunched-back Willie! We can all very readily see the force of this illustration. Just in proportion to our care and kindness to others will be our love and attachment to them. If we do not seek to do good to our fellow-men, we will feel very little interest in them or love for them. This is the reason why we have so many misanthropes in the world. They have never sought the welfare and happiness of others, and therefore they cannot love them. Nothing would so certainly turn all hearts to stone, as to cease entirely from doing good to others.

Now we can understand very clearly how it is, that so many people professing religion feel no interest in the missionary cause, and no care for the salvation of the heathen at home and abroad. They have never done anything to help on the glorious enterprise. They have scarcely given a shilling in their lives to save a soul. If you would feel an interest in the eternal welfare of your fellow-men, and a deep anxiety for the souls of the millions who are going down to the grave without help and without hope, *do* something! Give something to save them. Open your hand to them if you would have your heart to open! Give labor to them, if you would have love to give.

This principle applies to another class of persons. There are multitudes waiting for feeling, before they come to Christ. They think they must stay away until they feel something within arousing and firing them up, till they have to come! They seem to expect some intense emotion, some irresistible God-touch of the soul before they set about becoming Christians. Now here, as everywhere, the way to get feeling is not by waiting, but by setting to work. Begin immediately to serve God, the feeling will come in due time. Set about following Christ, and some day you will enjoy the fruits. To be a Christian, is to obey Christ, no matter how you feel; to take up the cross and follow him, though you should never be a partaker of those sweet experiences till you enter heaven. He who hunts the world for souls, beguiles multitudes to ruin by persuading them to wait for feeling. Beware of the guilt and danger. Duty first, and feeling after. And while we believe in Christian experience, let no one rely too confidently on states of mind and warmth of feeling, for these are as fickle as the wind and weather. Let no one measure his Christian

growth by his emotions, and ecstasies, and religious raptures, but rather by his daily activity and Christian achievements. It is results, that the Master requires. By your fruits shall ye be known.

The lark mounts singing, and with almost every stroke of his happy wings, adds a new note to his morning carol. The eagle mounts silently in his sunward sweep. But it is neither the song nor the silence, but the patient and valorous pinion that marks them both as the birds of the upper air. So it is neither singing joy, nor its absence that forms any true test of our upward progress in the Christian life; but patient continuance in well-doing.

MINISTERIAL WORK.

BY A PASTOR.

THERE are several different conceptions of ministerial or pastoral duty; or, at least, there are several methods by which different ministers discharge this duty. Some, regarding pulpit ministrations not only as of primal, but as of sole importance, devote themselves entirely to sermon making and delivery. They are students. They live a kind of hermit-life, apart from the world, and the only service they render is their pulpit service. They never visit their parishioners, unless it be in cases of extreme sickness, or on deathbeds. Often they do not know the members of their own communions.

Others, regarding the pulpit as of secondary importance, devote their best energies to their pastoral work. They mingle freely with their people. They visit all the sick, even the children with the hooping-cough, or the ladies with headaches. They dine and sup regularly around the parish. Their work is entirely of a social character. Nor can it always be called evangelistic work, for these ordained evangelists do not always preach and teach "from house to house," as St. Paul did at Ephesus. Some, however, who sincerely devote themselves to the Master's work, choose this way of preaching the gospel. They go from house to house, that they may preach to individuals personally, believing that thus they can accomplish the greatest good, and win the greatest number of souls. But in either case the pulpit suffers. The sermons are weak and ineffective, and run continually around in the same small circles. The church-services degenerate into dull, uninteresting routine. The pulpit has no power. Sinners are not disturbed, saints are not edified, and all go asleep.

A third order of ministerial workers follow a golden mean between these two extremes. They preach well, and they pursue a system of pastoral work. It seems to me that this is the true method. Un-

questionably, the pulpit ought to be made a power in every congregation. It ought to be a living centre or heart, radiating life in every direction. It ought to be attractive, and to that end it must be sprightly, energetic, fresh, earnest. It ought to keep abreast of the learning of the age, and of the enlightened thought of the age. It ought not to rehash the commonplaces and trite platitudes of past ages, nor to preach the old, inevitable sermons over and over again. It ought to preach the old truths—for all truth is ever old, and ever new—but to preach them with new applications, as words in season to the people.

The pulpit, therefore, demands the best energies of the preacher. It demands the results of his most earnest, arduous toil. In Episcopal and Roman Catholic churches, the sermon is almost ignored, but in Presbyterian and other non-liturgical churches, it is everything. If it be a failure, the service is a failure. Therefore, the sermon must be good; and hence the minister must be a student. He must be an enthusiastic sermon-maker. His mind must range widely over fields exegetical, theological, and literary, and he must bring the golden harvest of his thought to his desk. It should be his first aim to *preach well*. No other duties should ever be allowed to interfere with complete preparation for the pulpit. That should be the preacher's pride. If he is not a *preacher*, he is a professional failure. A poor pulpit will make a weak church. Sermons that cost no thought, are worth none, and will get none. Sermons that are forged out in brain-sweat and heart-sweat, will make a powerful pulpit.

But his work should not end there; it should be combined with earnest, regular, pastoral work. The pulpit should be the preacher's throne, but should not be all of his kingdom. He should reign, a power of love, in all the homes of his people. No man has done his shepherd-duty to his flock when he has preached one or two sermons, however good, to them, on the Sabbath. His care should be individual and personal. He should seek to know all his people, and to be able to call them all by their names. He should know their circumstances and experiences, and, if possible, their spiritual state. He should be in full sympathy with them. He should visit all, but especially the sick, the feeble, the aged, the poor, the depressed and discouraged, the tempted, the troubled. The personal influence of a pastor upon his people, especially upon the children, and upon the sick and needy, is mighty for good. He should never miss an opportunity to pay a visit and speak a kind word to one in trouble or distress. Such opportunities are golden gates, God opens for the pastor into the peoples' hearts.

"A house-going minister makes a church-going people" was one of

Chalmer's aphorisms, and I may add, not only a church-going, but a minister-loving people. And when a family have had the minister in their home as a tender friend, his sermons are vastly better to them. And not only so, but he preaches better who knows his people in their homes. Indeed, no man can preach relatively well, unless he is familiar with his congregation. He must study books, but men as well. He must know the needs, sorrows, trials, temptations, and struggles of his own people, that he may speak right words, the words in season, which alone make sermons powerfully effective. While, then, he doubles his influence by extending his labors beyond his pulpit into the peoples' homes, the pastoral work reacts again in his pulpit, and doubles the power and effectiveness of his pulpit ministrations.

To enter at present into any discussion of the methods of pastoral work would extend these pages beyond their limit. I would only say that a proper economy of time will enable any man to prepare well for his pulpit, and at the same time devote several hours every day to pastoral work. Five golden morning hours for close study, and three afternoon hours for pastoral duties, will mingle ministerial work healthfully both for the minister and for the parish. By this division of time, recreation and duty will be combined, and those three hours will tell mightily, not only on the people, but in the pulpit itself.

JESUS, THE MODEL PREACHER.

WE mention *freedom* as an important element of power in the preaching of Christ. The "Bondage of the Pulpit" was unknown to Him. No fetters trammled the free play of his spiritual powers. The fear of man, that bringeth a snare to many preachers of modern times, did not cause Him to suppress the truth that was needed, and give prominence only to that which would be acceptable.

Think of Christ studying some learned rabbi's book of rules, for the composition and delivery of sermons! As well think of the sun memorizing rules, to direct him how to shine in a captivating way upon this world. Rules may be helpful to the pupil, but not to the Master. Above all mere rules, He was a law unto Himself. His mission was not to give forms and rules, but principles and laws; and as the truth was free to develop in his own mind according to its innate life, so He declared it freely, as the circumstances required. He was the champion of no sect, and the leader of no party. He represented no school of theology, and his sermons were squared by no man-made or man-revered system or creed. He took no pains to avoid the criticism of the Pharisees, and the malediction of the Sanhedrim. He was

not embarrassed by the authoritative but fallible expositions of the Old Testament, but set aside at will, the popular exegesis and doctrines and traditions of men. He preached the truth, not as taught Him by man, but by the Spirit of truth which was in Him, and the truth made Him free.

His character was pure gold, solid and durable, and hence He was not afraid to mingle with the lowest classes of his hearers, lest it should be tarnished and dimmed with the breath of slander. He ate with publicans and sinners, that He might win them back to purity, justice, and love, and was not concerned about the pious gossip it would give rise to, among the dainty Scribes and Pharisees.

He went about doing good. Usefulness, not popularity, was his aim. He had no fair and delicate reputation to protect from scorching sun and chilling wind. Reputation must take care of itself. He will not shape his course of action, or tone his sermons down, so as to run clear of difficulties and dangers. If popularity will grow for Him, it must be of the hardy kind that can live and flourish without care or culture, in the hard, perilous path of his conflict with ignorance, selfishness, and vice. He will not stop or turn aside to take care of it.

He came to set up a kingdom in the world, not to sit upon the throne of one already established and in good working order, waiting for Him to govern it, according to the constitution, and laws, and customs, adopted by His predecessors. He proposed to establish his kingdom by conquest, by subduing human hearts and wills to himself with the power of truth, and to govern it according to his own good pleasure.

His weapons and his policy were his own. He was independent of human counsel or assistance. His own will was his law, wisdom his guide, and love his motive. The Truth and Spirit of God were his weapons of warfare, and the life and power of his government. The truth made Him free, and He proposed to liberate the souls of men from bondage, ignorance, guilt, and godlessness by the power of truth, and to make them the willing subjects of his kingdom of righteousness and peace and joy. His policy of government was not the will of the people, but his own glory and the good of the governed. He came into the world to bear witness unto the truth, and thus to found a kingdom that should fill the whole earth, and suffered no foreign force of law to interfere with his perfect freedom of speech and of action. He preached what He pleased, when He pleased, and as much as He pleased. He did not shun to declare all the counsel of God, whether men would hear or forbear.

R. B. E.

A GREAT EVIL, AND ITS REMEDY.

"1. THERE are in the United States nearly sixty-one thousand clergymen, ministering to some six million communicants and eleven million non-communicants; in all, seventeen million souls. From the best data at command, it is believed that the *average* salaries of these 61,000 clergymen will not exceed \$700 annually. If we deduct from the list the large salaries paid in our chief cities and towns, the average of the mass will not exceed \$600. Probably more than one-third of the whole receive less than \$500.

"2. There is no other class of men among us so poorly paid as our clergymen. Their average pay is only a little more than half the pay of skilled mechanical labor. According to Commissioner Wells' Report, the price of trained mechanical labor ranges from \$3.50 to \$8 per day. Average it at \$4, and the mechanic receives for 313 working days \$1,252; while the clergyman who has expended from five to eight years, and from \$3,000 to \$5,000 on his education, and who works 365 days in the year, gets \$700, or less!"

The above are two extracts from Document No. 2 of the "Society for Promoting Life Insurance among Clergymen." They express a widespread and flagrant evil, consisting in the very inadequate support of the ministry of our country. A support, in order to be sufficient, must include the means of covering reasonable expenses, and, in addition to this, some provision for the future. Do the ministry of our country, and of the different denominations of the Church, receive such remuneration for their services as enables them to live comfortably, and provide for probable seasons of disability from sickness, accident, or old age? Very far from it, as the above extracts show. They spend years and much toil and money in acquiring an education; they labor hard in pastoral and mission fields; and while, as a general fact, they practise economy, they are not able from their salaries to live comfortably, much less to lay up for the future. The evil is acknowledged on all hands, but we fear that few even dream of its magnitude, or think of its many and unhappy details. By this illiberality of His professing people towards the ministers of the Church, the Lord's express and solemn enactments are violated, and great guilt incurred; for there is no statute of the Head of the Church more express or emphatic than that "they who preach the Gospel shall live off the Gospel." Injustice, amounting often to oppression, is done to this most worthy and useful class of men, carrying to their homes all over the land privation and distress. The efficiency of the ministry is impaired, for this insufficiency of support denies many of them adequate libraries, constrains many to divide their time between the sacred office and secular business, and unfits them by the gloom and perplexities it feeds, for cheerful and active service. It dissolves pastoral relations that might have continued useful and happy; and last, but not

least, it loses the ministry many young men of gifts, acquirements, and promise, while they can go to adorn pursuits of less importance to the cause of Christ.

If this evil be so widely prevalent, involving details so varied and injurious, we should earnestly seek a remedy, and not cease our efforts until an effectual method of ministerial support be found and put in operation. What shall it be?

It will not suffice to leave this matter to the conscience and affections of the people. It has been argued in Conventions, Presbyteries, and Synods that, if ministers be faithful in their office, the people among whom they labor will love and amply care for them and their families. But what does a long and painful trial of this theory teach? These many years the matter of ministerial support has been left largely to the conscience and attachment of the congregations, and the result is that the ministry have suffered greatly from compensation altogether insufficient, in both their personal comfort and usefulness. In some cases indeed, pastors may be amply remunerated, their families liberally cared for after they became disabled, by conscientious and devoted parishioners, but such cases are exceptional. How often do pastors abound in works of faith and labors of love, and wear themselves out in the service of their charges, while they must practise the closest economy, if from their salaries they would meet current expenses alone! There must evidently be some other reliance for ministerial support than the consciences of professors of religion, and the devotion of the people to their pastors; else, the evils we mourn will not be checked.

Besides, what provision does such a leaving of the matter make for the missionaries of the Church, disabled after laborious service and many trials in the Home and Foreign fields? Or, for their families, after themselves have been called to the heavenly home? No; it will not do to refer the temporal wants of our ministers to the tender consciences and loving hearts and sympathies of those they may serve. Such consciences and hearts and sympathies, however demonstrative they may be in other ways, do not seem to flow very generally in the channel of *liberal things*; perhaps "not that they love Cæsar less, but Rome more."

Nor of whatever use earnest appeals to the people may be, do they suffice. In recent years startling statistics have been published of the small receipts and large expenditures, from necessity, of the ministry. The immense injury the Church is suffering, in many respects from this source, has been spread before the public through the press. Able and elaborate addresses on this subject have been sent forth from General Assemblies all over the land; from Synods to the people

within their respective bounds; from Presbyteries to the congregations under their care. Appeal has followed appeal, so charged with representations of ministerial need and Christian duty, as might, we would think, shatter hearts of adamant, and unlock every ponderous safe in which treasure may have been hoarded. And *cui bono*? What result? Little or no improvement has been made anywhere. The evil still lives in all its magnitude, and thrives, and blights! Educated and laboring servants of Christ are receiving on an average only a little more than half the remuneration of skilful mechanics; their usefulness is crippled; their number is reduced, and religion suffers hindrance and reproach; souls are perishing for lack of men to break to them the bread of life! For anything they have yet effected, these elaborate essays, these printed addresses, these doleful wails that have for years deluged the religious press on this subject, have been a mere waste of ammunition. However justified by the melancholy facts—correct in their exhibits of deficiency; cogent in their reasoning; worthy the attention of, and a liberal response from the people, they have not been heeded, and the incubus they have struggled to remove, still burdens the Church. We hope such will yet prove useful in arresting the attention of the Church to this great evil. But in themselves they are only trumpet-calls to duty, and have not yet aroused a response.

What is needed is *positive legislation*. The Church is called upon to take decisive action on this important matter, and to adopt a new and general system of ministerial support. There was legislation, the most express and liberal, under the Mosaic dispensation, for the support of the ministers of religion. They were, in the prime of their lives, to devote themselves wholly to the sacred work, and, by the people, they were at the same time to be generously provided for. Then, at the age of fifty, it was their privilege to retire from active service, to enjoy pleasant homes, and ample resources in cities set apart to their use. That ancient system is not, of course, binding in its letter upon the New Testament Church, but it is certainly in its great principle obligatory still. See 1 Cor. ix: 7-14. We are taught that the ministry are to give themselves wholly to the sacred work, and that they may do so with efficiency, a system is to be adopted that will be likely to secure for themselves and their families a sufficient support. For the measure we suggest, therefore, we claim a divine and scriptural warrant. Until the Church adopt such a system and enforce its provisions, she will be derelict in her duty to the ministry. Not less than this will meet the necessity. What is needed, as well as what is scriptural, is a system that will secure from the people everywhere increased liberality, and for the ministry at

home and abroad, in the city and in the country, in the pastoral and in the mission fields, a comfortable living in health and in sickness, in the prime of life and in old age. A great evil exists in the inadequate support of the ministry; it is open to the observation of all; it has been exposed in something of its enormity. Now let the Church take action and adopt a system. Let it not be left to congregations; this has already proved a failure. Let it not be left to localities to act each independently and in its own way; for in many places nothing would be done. But let the Church legislate more efficiently for her North, her South, her East, and her West; for her pastors in their native land and among their own people, and for her missionaries across the seas.

The importance of the subject entitles it to the immediate and earnest action of the American Church in all her denominations. Involving, in no small degree, the number and efficiency of our Christian ministry, both in pastoral and mission fields, it bears directly upon the success of the Church everywhere. It was under such a conviction that the late Dr. Chalmers devised for the Free Church of Scotland, what is known as the Sustentation Scheme, that has become so celebrated for its admirable working and its great usefulness. The end which he had in view was the evangelization of every parish of Scotland; and the means which he urged as necessary to this, was *the competent support of preachers of the Gospel in all localities*. The large success of the scheme proves the wisdom and foresight of its author, and loudly calls upon other denominations to go and do likewise. We have reason, we think, to hope that the American Church will ere long adopt new and more efficient measures for the support of her ministry. President McCosh has published his conviction of the urgent importance of such measures, and has proposed to advocate them before the next Evangelical Alliance. The Southern Assembly of the Presbyterian Church has proposed an advanced "scheme of ministerial relief." Other denominations in our land are moving in the same direction. Will not the United Presbyterian body wheel into line? Will not our able and influential men, in the spirit of Chalmers and Candlish, of McCosh and Hall, set themselves to devise and to lead some general and strong movement in behalf of our great cause of truth and love to mankind, suffering now so much from a straitened ministry? And will not the hosts follow in a cordial and earnest co-operation?

SABBATH-SCHOOL STATISTICS.

THE Sabbath-school Committee of the Assembly have issued a circular to every pastor in the Church, submitting a number of queries, to which they respectfully ask for answers. The unwise advocacy of certain friends of the Sabbath-school cause, has led many to look with alarm as to whither this movement might tend. Sometimes, however, we are uneasy, and disapprove of every new thing, because its introduction will give us the trouble of changing our ways; sometimes, because we are ignorant and know not the facts; sometimes, because our tastes, or habits, or prejudices have been crossed, though there be no violation of principle whatever; sometimes, when our own early interference would have kept matters right. Now we know that the Lord is King and Head of the Church. He loves her infinitely better than we do, and knows better than we can, how to guide her course. Oftentimes his instruments are not such as we, in our little wisdom, would have selected, but the end justifies his conduct. That the Sabbath-school is one of His great agencies for blessing Church and world, is indisputable, but the Church must do her duty and aid in purifying it. Her principles and her experience, must be available for its benefit, and we expect, the happiest results from the great attention our Church is now paying to her schools, and trust that the evils that in other quarters have attended Sabbath-school *mismanagement*, may be escaped by us. It was intended, we may mention here, to have sent these circulars through the Presbyterial Sabbath-School Committees, but as many Presbyteries neglected to appoint any, it has been found necessary to send the schedules to the pastors personally. The following is a copy of the queries prepared by the Committee:

SABBATH-SCHOOL STATISTICS.

*Church,**Presbytery,**Pastor,*

1. How many scholars are under eight years of age?
2. How many scholars are under fifteen years of age?
3. How many scholars are over fifteen years of age?
4. How much money was raised by the scholars last year for missionary and benevolent purposes, beyond all necessary school expenses?
5. What share does the pastor take in the management and work of the school?
6. How many of the elders are engaged in the school?
7. How are the superintendent and teachers chosen?
8. How many teachers have you, and how many of these are church-members?
9. How many from the school (either as teachers or scholars) joined the church last year?
10. Do the different classes use a Uniform Lesson?
11. Have you any Teachers' meetings?
12. Is the Shorter Catechism used in all the reading classes?

13. Do you use the New Version of the Psalms?
14. How do you bring the subject of temperance before the scholars?
15. Have you a library? If so, how many volumes are in it, and state, if possible, how many of these are on history, biography, etc., etc.?
16. How many months in the year is your school open?

Please state any subject, connected with Sabbath-school work, to which you would wish the Committee especially to direct their attention.

THE CABINET.

WHO PLUCKED THE FLOWER?—The following inscription appears in an old English churchyard:

“WHO PLUCKED THAT FLOWER?”

Cried the gardener as he walked through the garden. His fellow-servant answered

“THE MASTER!”

And the gardener held his peace.

HAVE you ever watched an icicle as it formed? You noticed how if it froze one drop at a time, the icicle remained clear and sparkling brightly in the sun; but if the water were but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be lovely and will sparkle with happiness; but if impure and wrong, there will be a final deformity and wretchedness.

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with sweet eloquence,
With learning and with subtle sense.

Boldly he drew, and he aimed with care,
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly and aimed it true—
The mark he aimed at was plain in view.

Swift it fled, but it lighted wide,
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above
A slender arrow, barbed with love.

He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to heaven his upward look;

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.

—Sunday at Home.

"REAPING."

A SUNNY faced child came to me one day with a half-sad look, which told me that something had gone wrong. Bye and bye she said, "I'm sorry and I'm glad my dolly wouldn't put on her dress right, and the bad man put a wicked word into my head. I *runned* into the yard, but I still wanted to say it, so I'membered you said one time God keep me from sinning, and I went right into the dining-room by myself and *kneeled* by a chair and said, "Please God, don't let Annie say a naughty word," and then I forgot what it was, and did not want to say it. I never *knoved* God could hear, but now I know it."

I kissed the little trusting face with delight, and looking into the depths of the liquid brown eyes I repeated fervently, "God keep *thee* from sinning."

What special substantiation have we every day that God's every promise is fulfilled; that he is the God of truth, and his ways are beyond our limited comprehension.

"For in due season ye shall reap, if ye faint not." One of God's most glorious promises to the faithful worker, and now I realized it in all its plenteousness and abundance. Never was there a more heedless child than this, I never thought she heard aught I said, and certainly never accused her of understanding anything, however simple. However seriously I talked to her, she would interrupt me with a question relative to her doll, or bird, or cat, or something equally frivolous, or she was off with a bound, blithely humming a nursery rhyme. Never before had I the least manifestation that the seed I sowed day by day, and watered with earnest prayers had fallen below the surface. This little incident is extremely simple, but it brought God's promise to me in all its fullness, and filled my heart with a new-born hope, and if it leads one teacher to look beyond for the fruit of his or her work, I will be more than repaid in the narration of it.

How many teachers dismiss their classes sadly, as they see them engage in light worldly conversation, ere they reach the door, and with a sigh they confess that the day's work has been in vain, and as each Sabbath is but a repetition of the former, their hearts sink, and they despair of ever reaching other hearts. But if you are faithful and prayerful there is a time when God will gladden you, and that when you

least expect. If you faint you show your lack of faith, your distrust in your Father's promises, and the stipulation is, "if ye faint not."

Few of us have that implicit confidence in our Father which He demands. We are not willing to do our work and then calmly and patiently await the result, or the fulfillment of God's word, and He will teach this by severe trials. He who knows the individualities of every one will resort to wonderful means to instill this faith into each one. He has crosses for each one, but the more severe the trial, the greater the triumph. We would behold immediate manifestations of our zealous work, but God has wise purposes to accomplish in his wise economy, which we will know hereafter. And should our hearts never be gladdened by witnessing a realization of our prayers, we have a greater triumph in store for us in the welcome, "Well done thou good and faithful servant." H. F. N.

THERMOMETER AND BAROMETER.

SOME one said sometime, and many have said since, that the prayer-meeting of a congregation is its thermometer; because it indicates the temperature of the spiritual atmosphere,—the warmth of the piety, or the absence of pious warmth, in the lives of the people. Now, there is another instrument—the barometer—which indicates not the temperature, but the density, of the atmosphere, and from whose indications the skillful observer can judge what sort of weather we are likely to have soon. The barometer of a congregation is its Sabbath School. Let it be seen in what spirit and in what manner the church in any community is instructing and persuading her young people, and it will not be difficult to judge of the present religious atmosphere in that community, or to form an opinion of what sort of religious weather they will have in that place in a few years, when those young people, with the characters which are now being developed in them, become the controlling members of the church and of society. M. L.

SECURING ATTENTION.

As we appear before our classes on the Sabbath, the thought forces itself upon us, How shall we secure their attention? As a general rule, it might be urged, *Be thoroughly prepared.* Have such a preparation as will enable us to present

the subject of the lesson, in an intelligible manner to the scholar. It is very difficult to retain the interest of a scholar, in a subject, that the teacher but partially comprehends. And herein lies the necessity of giving such care and attention, to the study and arrangement of the lesson, as shall make us masters of it.

Have as much variety as the unity of design will allow. Somebody has said, Variety is the spice of life. We see this illustrated in the natural world. What an infinite variety, yet what an overshadowing unity in all! No monotonous sameness to weary the eye, or clog the mind. Nature does not need to thrust itself upon our attention, or beg for admirers. And when we ask ourselves why we attend to nature's lessons, we will discover that its rich variety, at least, spices the feast. Let us learn a lesson. When presenting food to the quick and sprightly mind of youth, let us spice it with variety, but not to that extent as to destroy the unity of the subject, for then would we lose the power of the first principle—an intelligent comprehension of the idea presented.

Make judicious use of interesting and pertinent illustrations. The using of illustrations combines, to some extent, the advantages of the two points already mentioned. It assists in our comprehending the subject, and gives it variety. But the illustration should be plain and simple, and such as would draw the attention. If it be obscure, it will give pain rather than pleasure, and will still further befog the subject; if it be stupid, it will repel instead of attracting. It is worthy of special notice here, that there should be a good connecting link between the illustration and the subject illustrated; the two should blend well together. If this be not skilfully done, the effect is lost. When the attention is aroused by means of the illustration, interweave the illustration and the subject, so that you will carry the attention on with you. If the transfer be abrupt and sudden, you will leave the child back on the illustration, while you plod on with the subject alone.

Let there be life and spirit in the tone of voice, and the whole manner of teaching. Children like life and spirit. Let one man talk to children in a lively and spirited manner, and another with a dull, monotonous whine, and you will soon find which gains their attention. I deprecate anything like levity in treating of spiritual things; but levity and life are not synonymous, and there may be life and spirit without a taint of levity. If we appreciate the preciousness

of heaven-born truth, it will kindle our eye, touch our voice with sympathetic tones, and animate our whole manner; and an answering chord in the young breasts of our scholars, will vibrate in glad unison with ours.

Throw over these all the mantle of reciprocal affection. Let there be community in love, between your soul and that of the child. If you love the child, this will aid you in the use of the other means; and if you have won the affection of the child to yourself, it will listen partly because it loves. If we attend to these and such like, under the blessing of God, the child will listen, and learn, and love. N. E. B.

SLIPPERY ROCK, PA.

WALL OF DAMASCUS.

Damascus, one of the oldest cities in the world (Gen. xv. 2:), lies about two hundred miles south of Antioch and one hundred and twenty northeast of Jerusalem, and has a present population of nearly 155,000. The city itself is about two miles long, and is wholly surrounded by a wall. David made it tributary to Israel, though afterwards its monarch wasted Judea. Naaman, the Syrian dwelt there, and his house, together with the reputed tomb of Gehazi, Elisha's servant, are pointed out to visitors. On the road to Damascus, Paul was converted, and when the wrath of the Jews endangered his life, he escaped in a basket let down by the wall. Acts ix, 25. Our illustration shows how easily this could be effected. Possibly it was in such a house "by the wall" that Rahab lived, and that the red cord hung in her windows could easily be seen by Joshua and his army. Damascus is an important centre for missionary labor, and our own church possesses in the Reverend John Crawford, a venerable laborer in its extensive field.

SABBATH-SCHOOL CONVENTION.

A CONVENTION of the U. P. congregation of Concord (Conemaugh Presbytery), and friends of Sabbath-schools, assembled in the church on the 6th inst. After an appropriate and instructive sermon on Eccles ix: 10, by the pastor, the convention was organized by calling Rev. D. K. Duff to the chair, and the election of J. W. Marrow secretary. Messrs. Thomas Martin, W. Martin Smith, and Jno. A. Johnston were appointed a Committee on Resolutions.

While the committee were preparing

their report, "What should be done to make Sabbath-schools interesting and profitable?" was discussed.

On returning, the committee presented the following report:

WHEREAS, the Sabbath-school is the nursery of the Church, and one of the great means of instructing the youth of our land in the doctrines of religion and

or pupil, we will endeavor to discharge our duty as God may give us grace.

3d, That we commend the CHRISTIAN WORKER to the officers and teachers the S. S. and members of the congregation, and that we introduce the "Uniform Lesson System" into our school.

4th, That the congregation be divided into missionary districts, and two ap-



Wall of Damascus.

truth, that pertain to their everlasting welfare, and of leading them to Jesus, therefore,

Resolved, 1st, That we enter into this work with more earnestness and zeal, than we have done heretofore.

2d, That in whatever sphere we are called to work, whether officer, teacher,

pointed in each district, whose duty shall be—assisted by the officers and teachers—to gather scholars into the Sabbath-school.

5th, That we, as a Sabbath-school, return our sincere thanks to our pastor, Rev. D. K. Duff, and to all officers and teachers, for their labors.

6th. That we are willing to co-operate with all similar institutions.

7th. That the above resolutions be published in the *United Presbyterian* and *CHRISTIAN WORKER*.

The above resolutions were discussed for some time, and adopted unanimously. After making arrangements to prosecute the S. S. work with renewed energy and zeal, the convention adjourned, feeling that the day had been well spent. J. W. MARROW, Sec.

YOUR DUTY AS A TEACHER.

1. To be in your place every Sabbath at least five minutes before the school begins; or have an approved substitute there in case of necessary absence. If you cannot provide a substitute yourself, let the superintendent know of your intended absence.

2. To gather and keep a class about you—not merely to teach those who happen to be present. You can easily gather a class, by a word of invitation to the boys and girls playing about your streets, who do not go to any school. You can only keep a class by making them feel, both in the school and out of the school, that you are interested in them. Hunt them up, as soon as they become irregular in their attendance.

3. To keep your class in order, by giving them something else to think about, than the tricks and jokes to which they will naturally turn, if left to themselves. An interested boy is always a good boy.

4. To interest your class in the lesson of the hour, because you have first become interested in it yourself, because you have been planning, beforehand, how you shall interest them.

5. To set your class an example not only of punctual and regular attendance, but of interest in the general exercises of the school. Do you sing, and they'll sing. On the other hand: Do you chat with a neighbor while the superintendent is reading the Scriptures, and they'll chat with a neighbor. Like teacher, like class.

6. To feel that you are personally responsible for doing all that can be done to lead each soul entrusted to your care to Christ. You must watch for souls as one that is to give account. You must visit, you must write letters, above all you must pray. Do not regard amusement, or instruction, but the salvation of souls as the end of your labors.

7. To make yourself responsible, as far as possible, for the general interest of the school. To shift no duty upon the

superintendent or his assistants which you can do yourself. To work, give, pray, make sacrifices, bear burdens for "Our School."—*Examiner and Chronicle*.

BLACKBOARD EXERCISE.

GEN. XLI. 32.

GOD'S PURPOSES.

They are Sovereign. Established by God.
They are Gracious. Concern Man's Welfare.
They are Absolute. God will bring them to Pass.

Illustrations:

Noah's Ark.
Moses in the mill.
Joseph in prison.
Daniel in the den.
Paul in the ship.

ITEMS.

HONOR YOUR SCHOLARS.—Demosthenes never attempted to deliver an address without the most careful preparation. He was wont to say, that he showed how he honored and revered the people of Athens, because he was careful what he spake unto them. In this does the heathen rebuke some Christian teachers of this age.

A YOUNG MAN stood on the steps one Sabbath morning, as his friend was hurrying by to the Sabbath-school. He had often asked him before, but it would do no harm to ask him again; so he paused and invited him to walk with him to the Sabbath-school.

"I believe I will," said the other, coming down. It was the turning-point. He became interested and regular in his attendance, and was converted in that Sabbath-school. Thus a soul was saved, and an earnest Christian worker given to society, as the result of that morning's accepted invitation.

How different might have been the result, if the invitation had not been given, or had been declined, "Instant in season and out of season," should be ever the Christian's watchword.—*S. S. Times*.

SAFE DISORGANIZATION.—"All our established laws will be regarded as just without being examined, since they are established," says Pascal. This is as true of methods and habits. It is a fact patent against progress. If you institute a war against the crowd that re-

gards things right, because established, you begin a mighty battle, with the odds against you *for a time*. The heroism reposes in you to meet such odds, however, and if you stir it into persevering action, you will be a little Luther or Wesley in your church or Sabbath-school.

DO YOU ATTEND CHURCH?—Most of our teachers, of course, attend church; but very many of our children who go to the Sabbath-school do not. They attend the school, and then they go home. Some children, for good reasons, are obliged to do so; but many are not. This is not as it should be. One object

in having Sabbath-schools is, to teach our children to go to church—to attend public worship on the Sabbath. Our Sabbath-schools ought to be the nurseries of our churches. Our children ought to be taught in the Sabbath-school to attend church. Going to the school only, is not going to church. The one attendance is of as much importance as the other. Who are to be the attendants upon our church services in years to come, if our children are not rightly trained to this duty? Parents and teachers, will you look to this? Is it not in every way worthy of your special attention?—*The Myrtle*.

MISSIONARY INTELLIGENCE.

MISSION LIFE IN EGYPT.

[We continue our extracts from Miss. Johnston's letter from Egypt.]

In Upper Egypt the work is the most encouraging. The reason appears to me very apparent. We might almost wonder that we have any church in Alexandria at all. Foreigners from all countries are called *Franks*, and most of the natives look upon all Franks as belonging to one class, and call them, or think of them as *Protestants*, and think that we are in some way alike. The majority of the Franks in Alexandria might, I suppose, be called the offscouring of all the earth. Some of them are as regardless and as wicked as you could well conceive, and even the better ones who have come from countries where, for instance, the Sabbath if not kept holy, is at least noticed as not quite like all other days, coming here where Moslems keep Friday as Sabbath—no, not as Sabbath; they go to their mosques and stay a little longer than on other days, but that is all; the Jews keep Saturday in the same way; the Copts the Sabbath like the others; it is easy to fall into the ways of the country and keep no Sabbath. The Franks with their other innovations introduced new vices and immoralities with which the natives are carried away. In some places, this city reeks with vice. Is it any wonder that the natives have no faith in Franks even though they be *missionaries*? All the force of evil has to be contended against by the missionaries, and in the Upper country where we don't have the Frank influence, we don't have the Frank evil.

So if we can hold our own in Alexandria and do as well as has been done in Upper Egypt, we have cause for encouragement.

When missionaries know they have the prayers and approval and interest of the Church at home, they are willing to go forward. But they do feel that there is apathy at home, and it hurts the work more than friends of missions know; missionaries visiting their homes are surprised and pained at the listlessness and carelessness of professed Christians.

My own experience is that Christians do not appreciate their privileges until they are removed from their own bright land, bright with many blessings, and set down in a land where the sound of a Protestant Church bell is as strange as the sight of a Chinese temple would be at home; where the Bible is a hated book or unknown; where a woman is never expected to know anything about it, or anything else in fact, save the will of a husband, who looks on her as a necessary piece of property, sometimes troublesome, always ignorant, and usually not very neat. However, I don't suppose the husband thinks very much of neatness either.

(To be continued.)

PROGRESS.

At a mission station in India lately, a missionary had opened a reading room for the benefit of the natives. At the close of a lecture by which the room was formally opened, the following interesting scene took place:

A Brahmin now asked permission to

say a word. I, of course, assented, and took my seat. In a neat address he urged his fellow-citizens to second the efforts I was making for their advancement.

"Behold that mango tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me and I shall live in peace?' Not at all. The next season, the budding leaves, the beauteous flowers, the tender fruit again appear. Again is it pelted and broken and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and to come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, *like the mango tree, to bear fruit for the benefit of others*, and that though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances. He started a dispensary, and we said: 'Let the Pariahs take his medicines, we won't;' but in the times of our sickness and distress and fear, we had to go to him, and he healed us. We complained if he walked through our Brahmin streets, but ere long when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

"Now what is it makes him do all

this for us? *It is his Bible.* I've looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible — there is nothing to compare with it in all our sacred books, for goodness, and purity, and holiness, and love, and for motive of action. Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say: "This is what raised us, take it and rise yourselves." They do not force it upon us as the Mohammedans used to do the Koran, but they bring it in love, and translate it into our languages, and lay it before us and say: 'Look at it. Read it. Examine it and see if it is not good.' Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land."

INDIAN MISSIONS.

"SECULAR education in India was making vast strides, and would make larger strides. It was perfectly wonderful to see what an extraordinary love of learning great numbers of the youth of India manifested. From children of tender age to young men of two or three and twenty, all were diligent, all absorbed in obtaining instruction. But as these people gained a knowledge of Western literature they lose all belief in their own religion. He recollected a Hindu gentleman, a fair English scholar, remarking one day when he was talking with him about the progress of English knowledge in the country, and the effect it would have on religious belief, 'Why,' said he, 'no man, after he has learned a little English, and understands a little English, can be a Hindu. Why, one of our principles is that the world is supported on the back of a tortoise! He knows when he learns to read that that is a falsehood. What are we to believe? The fact is, we don't believe any of the stories that our Shasters have taught us.' Well, he asked, what did they believe? The Hindu replied, 'We are divided into two classes. The larger portion believe nothing, and the other are those who simply believe in one God.' He (the speaker) believed that class was in the minority; the mass of the people who got English instruction had really no religion whatever; they lost their own and did not get ours. The consequence was that the ties of their own religion—such as they

were—the social ties were relaxed; they had no fear of the future, and no respect or regard for their parents, their elders, for those to whom in former days they

looked up as their instructors and guides, and they believed in nothing.” —*Lord Lawrence, late Governor-General of India, at miss. meeting.*

HOME MISSIONS.

CONCERNING “FLOP.”

A LITTLE negro boy at the South had just been equipped with a new suit of clothes, the first he ever had in his life, you may be sure. Next morning, he appeared with one leg of the trowsers ripped up from shoe to waistband. On being asked how it happened, he answered, “Please, ma’am, I wanted to hear it flop.”

That little negro boy is a representative of a large class. The minister who, dissatisfied with the easy fitting though unostentatious and seemingly unattractive “clothes” of the doctrine of grace, rips them up in order that their singular presentation may attract a crowd of admirers of himself, is one who wants “to hear it flop.” All sorts of sensational preaching, whose tendency is to attract attention to the preacher rather than to the truth he utters, is an attempt to gratify selfishness by hearing it “flop.” The man worth several hundred thousands of dollars, who, unsatisfied with his income of fifty or sixty thousand a year, embarks in railroad enterprises, stock speculations, or “bulls” the cotton market in order that he may attain to the reputation of a great moneyed ruler, whose sway shall be felt in State and Wall streets, is moved by the same emotion which induced the little negro boy to rip his new clothes—he wants to hear it “flop.” The mother whose maternal pride induces her to adopt, in dress and education, the hothouse process of forcing her child beyond what a regular development would produce, is ministering to her maternal vanity; she wants to hear her child “flop.” The Church, the pews of whose house are not at a premium, and who are unwilling to fill them by going out into the hedges and byways, and compelling the neglected multitude to come in, seeks in a sensational preacher and in an operatic choir for those attractions which shall induce attendance upon sanctuary services, is only trying to hear itself “flop.” In truth, so much of our church, religious, social and business life is prompted into activity by the desire to hear it “flop,” that on in-

dividual Christians and a great part of their mixed lives might be properly branded the descriptive label, “Want to hear it flop.”—*Chris. Era.*

WELL DONE.

MR. EDITOR—Will you permit me to put the question directly and personally to your readers: “What, my friend, have you done to cheer your minister during the past year?” I think I hear a good many voices coming from the various sections of the Church. They come to me in an undertone, for such speakers are apt to be modest. Here are some of the answers to that question:

“I sent him a barrel of flour.” Good for you; there were a good many mouths to receive it. “I sent him an overcoat.” It was well you did, my friend; he stood in need of it. “I sent him a turkey and a barrel of apples.” He blessed you in the name of the Lord, for he had a grand Thanksgiving. “I made up some-clothing for the children.” The Lord remembers you, my good woman. “I heard his coal-bin was low, and ordered him a half ton of coal.” Well done, (I wish you had felt strong enough to make it a whole ton.) “We, the Consistory, planned a surprise for him, and you ought to have seen his embarrassment when his eyes moistened and he tried to make a speech and failed; and only said, ‘he did not know that his people loved him so much.’”

That will do. No more answers are required. They have good preaching and faithful pastoral work in that church. They know how to keep up a minister’s heart—*Chris. Intell.*

“IF YOU LET GO, I WILL.”

A CLERGYMAN with his wife and son were once journeying to a new field in the West, when by venturing on an unsafe bridge all their lives were greatly imperiled. The father reached the shore, but saw with anguish that he could give no help to his loved, until other assistance could be secured. He went in

search of it, and mother and son clung to some pieces of timber lodged in the midst of the cold, fast-flowing current, as their only hope of safety.

The mother's hands were growing benumbed, and her slight frame wearied out with the effort of holding on. She felt that this struggle for life could go on but a little longer. Her boy was young and vigorous. He might hold out till help came.

With a mother's loving tenderness she spoke her words of farewell, and gave such counsel as a mother might, who was looking into eternity. But she was not prepared for the response:

"Mother," he said, "if you let go, I will." Oh, here was a new anguish. She felt that for herself she could trust all in the hands of her Saviour, but her dear boy had no such hope. She felt that she held his destiny in her hands. She must live and struggle on for his sake. Oh, what weary, terrible moments, and they were lengthened on to hours! With almost superhuman strength the mother kept her hold on the plank, for if she loosened her grasp, her boy's soul was lost to eternity. In two hours help came, and all were rescued.

Oh, it was a solemn, fearful thought for that mother, that the eternal life of her child depended on her feeble efforts. But it is just as true of a thousand other mothers. The souls of our children are lost because of our unfaithfulness. We fill their young hearts with vanity and worldliness, and love of gain, which drown all serious thought, and destroy them as certainly as those floods would the body. We shudder at the thought of some one act of ours involving the soul's life of our child, yet at that very moment we may be performing such an act!—*S. S. Times.*

ITEMS.

FOREVER!—A grain of sand is a part of the earth, a drop of water is a part of the ocean, but a thousand years is no part of eternity.

THERE are some Christians who are always waiting for something to turn up, to help their churches to prosper; but the best thing the Church can do is to turn it up itself.

LIFE A SACRED TRUST.—We are very much tempted to live in a very small world, forgetting that it is more Christ-like to cultivate a wide range of thought and sympathy. To allow no pursuit, or

calling, or set of circumstances to dwarf our being, or make us narrow-minded, or selfish, or self-indulgent. Had I my life to live over again, I would put myself in connection with as many good, and great, and heaven-reaching interests as possible. When I look at myself, and see how little I know how little I am really doing for God or man, I am ashamed of myself, and feel humbled to the dust.

NO MATTER IN WHAT WAY.—Two confessors of Christ, during the reign of King Henry VIII., were threatened with martyrdom by the Lord Mayor of London. He told them, unless they gave up what he considered their errors, he would tie them in a bag and have them thrown into the Thames. They replied: "My lord, we are going to heaven, and it matters very little whether we go there by land or water."

OUR NEIGHBOR'S GOOD NAME.—Anybody can soil the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe, and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

SOWING GOLDEN WHEAT.—It is an old allegory of the East, that a man going on his journey gave two sacks of wheat to two of his servants, and bade them take care of them until his return. Years passed; and when he came again and called for his own, one took him to his storehouse and showed him his wheat—a mildewed, mouldy heap, unfit for any use; the other led him out into the open country, and pointed out broad fields of waving grain, the product of the wheat entrusted to him.

"You have been faithful," said the owner, with a smile. "Give me two sacks of the wheat; the rest is thine."

God gives us all talents to improve for him. Now, if we let them waste, like the mouldy wheat, we shall get no approval. Worse still, the Master will condemn us as unprofitable servants.

CHURCH NEWS.

OUR OWN CHURCH.

WE have received a copy of *A Plea for the Restoration of the Federal Street Church Estate, Boston*, to the Associate Reformed Presbyterian Synod of New York. The plea alleges that as the Federal Street Church property was left as a trust in favor of Trinitarian Presbyterians, it cannot be lawfully possessed, as it is at present, by Unitarian Congregationalists; Dr. Blaikie therefore seeks its recovery. That this is a first principle in equity is admitted. The British House of Lords in the great Lady Hewley and other similar cases declared it so often, that at last the Unitarians in that country procured the passage of what is known as the Dissenters Chapels bill, protecting in their rights as owners those who, for forty years, had occupied trust estates, no matter by whom left. We express no opinion on the special merits of the plea before us, but think that a case of this kind calls for the existence of an officer in our Church that might oftentimes be of great advantage. Every Church should have its *law adviser*, its honorary counsellors, men of the highest legal character and standing, to whom all matters involving the questions of civil law should be referred; by whose endorsement the Church, as a whole, should be guided, taking, if need be, the management of a matter altogether out of local hands, and without whose endorsement the Church, as a whole, should refuse to concern itself with any law proceeding.

Surely there are two or three gentlemen in our membership, of sufficiently high legal standing, to render their service of value, who would readily consent, if requested by the Assembly to accept such an office, giving their services gratuitously in all matters of simple reference or advice, and by whom the Church could be protected against either perversion of her property or unwise lawsuits. We should like to see the next Assembly take the propriety of such an appointment into its consideration.

Calls Presented.—Rev. R. B. Stewart, from Rock Bluffs, Nebraska.

Calls Accepted.—Mahoning Conemaugh, by Rev. D. W. McLane, Bolivar; Conem. 1st Church, Washington, Iowa by Rev. W. C. Williamson, Kansas; Beaver Falls, Allegheny, by Rev. J. I. Frazier.

Ordinations or Installations.—Rev. J. M. Wallace, at Youngtown, Cleveland.

Resignations.—Unity, St. Louis, by Rev. R. N. Fee; Tranquillity, Chillicothe, by Rev. I. Gilmore; Unity, Chillicothe, by Rev. I. Stewart; Shenango Lake, by Rev. J. B. Waddle.

Elders Elected by Rotation.—In the Shelocta congregation, Conemaugh Presbytery, of which Rev. Byron Porter is pastor, an election of elders on the rotation principle was recently held. The length of term is six years—two to be elected every two years.

The Rev. J. P. and Mrs. McKee, and Miss Campbell, who left New York in November, after a short stay in Great Britain, arrived in Alexandria, Egypt, on the 9th of January, where Miss Campbell was to remain for the present, while the former were to pass on to India.

REVIEWS.

SYSTEMATIC THEOLOGY IN ITS RELATION TO MODERN THOUGHT.—A Lecture delivered in Knox College by Rev. David Inglis, Hamilton, Ontario. Toronto: Adam Stevenson & Co., 1870.

We like the Old Country custom of a Lecture at the opening of each Session of a Theological Seminary. It gives a convenient opportunity to some able man of addressing an interested audience, on some specially important phase of current thought. Mr. Inglis, in delivering such an address, selected "Systematic Theology," and in his treatment showed himself fully aware of the vital importance of his subject. Christianity as a consistent and logical system of belief, resting on historic facts, can never be overthrown, and the attacks of modern sceptics have come to nought. Our danger is from Broad Churchism—the negation of all creeds, the substituting of the spirit for the letter. But unless we keep the letter in sight, we shall soon lose all track of the spirit. We are much gratified by Mr. Inglis' able exposition of modern fallacies on this subject, and congratulate the Canadian Church on having in her ministry such a "defender of the faith."

WONDERFUL ESCAPES. Revised from the French, with original chapters, by Richard Whiteing. New York: Scribner & Co., 1871.

A very marvellous book, full of interest to the young and old. The hair-

breadth escapes it records are almost enough to make one's hair stand on end. The illustrations, of which there is a large number, add immensely to the attractiveness of the volume.

SIX BOOKS OF THE *ÆNEID* OF VIRGIL, with explanatory notes and vocabulary, by Thos. Chase. Philadelphia: Eldredge & Brother, 1871.

A neatly printed and handy edition

of the first six books of the *Æneid*. The volume is itself a *multum in parvo* though we question the economy of vocabularies, prepared for a portion of the works of single authors. The notes will be found very helpful to young students, and no one with this volume need remain ignorant of the most delightful poem of antiquity.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, APRIL 2ND.—Fourteenth Lesson, Gen. xxxvii:2-17. Concerning Joseph. *Dreams*.

The opening of this chapter marks the commencement of a new period in the history of the Church—of the patriarchal reign of Jacob, who has now re-entered the Land of Promise, and yet the main interest of the period circles round Joseph. Joseph is often spoken of as a type of Christ, yet is not represented as such, in the Scriptures, his career more truly teaches the doctrine of an overruling and special Providence.

THE HOME. *V. 2.* *Generations of*: the customary formula in announcing a new family or a new arrangement—Gen. ii:4, in reference to the world; chap. v:1, when the holy seed was to run in the line of Seth; chap. vi:1, when Noah was selected; and so on. *Joseph*: son of Rachael, *With the sons of*: as being nearer to his own age than the sons of Leah. *Their evil report*: their conduct, and the opinion of the neighborhood regarding it. *Note*, 1st, Joseph, though the favorite son of a rich man, did not grow up in idleness. 2d, He grieved for sin, the sin of his brothers, and sought his father to interfere to check it. *V. 3.* *Jacob loved Joseph*: because he was Rachael's son, and also "*the son of his old age*"—not referring to Joseph's years, for Benjamin was younger, but because he stayed more at home with his father, than did his elder brothers. When Joseph was away, Benjamin took his place. Jacob revealed his partiality by "*the coat of colors*:" a long flowing robe unsuited for working, and thus distinguishing Joseph from his brethren; besides, a costly, showy, unwise gift. *V. 4.* *hated him*: because Jacob loved him; because he acted differently from themselves, and reported their conduct to their father. *Evildoers hate* those that differ from themselves—Christ's ex-

perience. *Evildoers* allege other reasons than the true ones for such hatred. Parents should avoid favoritism in their families. What an unhappy home was Jacob's, "the heir of the Promise." Eli. David. 2 Sam. xxiii:5.

THE DREAMS. *V. 5.* God sometimes (Job xxxiii:13-17.) spoke to man by dreams; Jacob at Bethel; Pharaoh; Nebuchadnezzar; Daniel; Pilate's wife; Paul, Acts xvi:9; but these generally concerned the dreamer himself. Some dreams were impressions on the mind by evil powers, Deut. xiii:16. Some came from natural causes, Eccle. v:2. Dreams may still come from God, but as a rule, they are merely the fruits of the activity of the mind, and are of no value. *Joseph dreamed a dream* that might indicate the submission to him of his equals and his kindred. *Told it to his brethren*: thoughtlessly, as a child might; as a curious, singular occurrence. *They hated him yet the more*: because of his seeming presumption toward them. Joseph was like David, 1 Sam. xvii:28. *V. 8.* *His words*: he had probably not only told them the dream, but given them his interpretation. *V. 9.* In the second dream, there was a repetition of the truth taught in the first one, with, however, additional circumstances. This dream he *told his father*: as referring to him as well as to his brethren, and in so doing, acted rightly. *V. 10.* *Rebuked him*: to repress Joseph's pretentious prospects, and out of regard to his brothers, yet mildly, with perhaps a secret joy that his loved son should have so lofty a future. Joseph foresaw the exaltation, but not the suffering. *V. 11.* *Envied*: his brethren then must have believed that this future was before him; they knew not how it would come about, but they wish it for themselves. *Note*, Envy soon becomes hatred, and hatred leads to murder; Cain. *Observed*: like Daniel, chap. vii:28; like

Mary, Luke ii:20-51. Jacob felt there was a something in the dreams, but his sons resisted the appointment, and they have to be taught that "the counsels of the Lord shall stand," while Joseph has to learn, that it is "through much tribulation that we enter the kingdom."

SHECHEM. V. 12-14. In search of pasture, the Eastern shepherds make long-journeys, and are often long absent from their homes. Jacob's sons were so till their father became uneasy about them. Jacob might have hesitated to send Joseph on such an errand under the circumstances, but he had not yet realized the depth of his sons wickedness. Joseph went willingly; God could have easily restrained him, but His ways are secret. **V. 14.** *Hebron* or *Mamre*, one of the oldest cities in the world, about 25 miles south of Jerusalem, and the burial place of the patriarchs. **V. 15.** *Wandering*: without any track to where they were. **V. 17.** *Dothan*: near *Jezreel*, about 17 miles north of Shechem (see 2 Kings, vi:13-23). The caravan road from Syria to Egypt, frequented by merchants and traders, lay through it, for there was even then much trade between those countries.

NOTES ON SHORTER CATECHISM, Q. 15.

Forbidden fruit: so called, because Adam was forbidden to eat of it. Eve tempted by Satan did eat; Adam took from her hands and eat. The sin of this conduct was not in the eating, but in the disobedience to God, which is as great, whether we commit what is called a little sin or a great one. Obedience to God is our first and greatest of all duties; disobedience in any matter, whether much or little, is the greatest of all sins. This disobedience cost our first parents the loss of that estate wherein they were created, and brought ruin on our whole race.

SABBATH, APRIL 9TH.—Fifteenth Lesson, Gen. xxxvii:18-36. Concerning Joseph. *The Shadow of Death.*

God had special purposes concerning Joseph, and yet, as human instruments were to be employed, these must be allowed to act freely. The issue would thus be the natural result of the preceding causes. Man would in this way be accomplishing his purposes, yet the counsels of the Lord should be established.

THE CONSPIRACY. V. 18. *Afar off*:

without waiting to know his errand; eager only to gratify their hate. *Conspired*: Judah and Reuben were not parties to this. *To slay him*: he was far away from home alone, among strangers; they were able to overpower him; no one would ever hear of it. **V. 19.** *This dreamer*: spoken contemptuously; he was their brother. *Will say*: conceal their murder by falsehood. *What will become*: they dreaded a fulfilment of his dreams. Their effort to prevent such, was in God's providence, overruled for the fulfilling of the dreams. **V. 21-22.** *Reuben*, the eldest, and specially as the one whose birth-right pre eminence would be more directly affected by Joseph's exaltation, though not able to put a stop to the whole wickedness, yet, for the purpose of ultimately saving Joseph, restrained them from murder, and proposed to leave him in the pit: some dry well, which would probably be very deep. Jer. xxxviii:6. Suffering is the road to honor. Heb. xii:6.

THE DELIVERANCE. V. 23. *His coat*: that which had so pleased him, but irritated them; their conduct might have forewarned him of evil to come. **V. 24.** *To eat bread*: how inhuman! Conscience was asleep. **V. 25.** Judah not understanding Reuben's stratagem, now makes an effort to save his brother. *Ishmaelites*: the descendants of Ishmael; 150 years since Ishmael had been sent forth from Abram's house—time enough to become a tribe. Perhaps these were the guards of the caravan, just as the Arabs still form the guards of every traveller that crosses their country. *Gilead*: the whole district east of the Jordan, more especially the portion north of the Dead Sea, and afterward, the possession of the tribes of Gad and Manasseh. "*Balm*" was a special production of the district, formed like gum or resin from the sap of a low growing tree, much esteemed for its fragrance and healing properties (Jer. vii:22), grown mainly round Jericho, and so costly as to be sold for twice its weight of silver. *Myrrh*: another gum obtained in Arabia, largely used for embalming (John xix:39), and as a gift for kings (Gen. xliii:11, Matt. ii:1-11). A little delay had cooled down the wrath of the brothers. Joseph is completely in their hands, and if they can get him out of their way, they have no special desire to kill him, and so they agree to sell him. Judah doubtless thinking that thus he might have a chance of escape, a chance of life, neither of which

he would have if left in the pit. **V. 29.** *Reuben* was not present during the sale, and when he returned to the pit to take Joseph up, he discovered that he was not there. Feeling that, as the eldest brother, he was responsible for him to his father, he was evidently in great distress. *Rent his clothes* : (Matt. xxvi : 65) expressive of deep emotion.

THE DECEPTION. V. 31-32. *The coat* : how unnatural to ask Jacob if this blood-stained were — not Joseph's — but "*his sons*" coat, as if they did not look on Joseph as a "brother," Luke xv : 30. "Thy son." Every word was a dagger to the old man's heart, and this they intended. Jacob had imposed on Isaac with Esau's raiment. **V. 33.** Jacob at once falling into the snare, concludes that Joseph has been killed, and shows the deepest sorrow. *Rends his clothes* : 2 Sam. iii : 31, 1 Kings xxi : 27, Esth. iv : 1, Job xvi : 15. **V. 35.** *His sons* : those that sold Joseph. Either they were great hypocrites, or they were sorry when they saw how it affected their father. For 22 years they had to conceal their sin. *His daughters* : likely his sons wives. *Mourning* : blaming himself for having exposed Joseph to the peril. *Grave* : rather, the other world, in which the spirit would continue to live, but the joys of earthly life be wanting. **V. 36.** As for Joseph, he was carried to Egypt, and there sold as a slave to Potiphar. *Note*, What wickedness of man. What forbearance of God. How mysterious are providences. Our need of grace to restrain us from sin; of an atonement to obtain forgiveness.

NOTES ON SHORTER CATECHISM, Q. 16.

Adam and Eve were not the only persons affected by that disobedience. Adam was the head of our unborn race. That covenant or agreement was not for himself alone; it involved all that should descend from him; he was their representative, and his actions bound them, just as the vote of a legislator involves his constituents. Adam sinned; his first transgression broke the covenant, and his doing this, brought its penalty down on us.

We all therefore sinned in him, not actually, for we were not alive, but are regarded and treated as though we had. *Fell with him* : shared in his loss of that first estate. Hence, we are all shut out from heaven; all die, even infants, for all were ruined; hence, we all have evil hearts and dispositions. *By ordinary generation* : Jesus Christ did not so

descend, being the Son of God, and so He, through man, was not involved in this guilt.

SABBATH, APRIL 16TH.—Sixteenth Lesson, Gen. xli : 1-16. *Perplexity.*

Joseph was seventeen years old when taken to Egypt, and here his experience had been checked, and now, after eleven years of slave life, he is still in prison. As under keeper there, he had shown kindness both to the butler and baker of Pharaoh. This, the butler had soon been forgotten, and for two years longer, Joseph still lingered in confinement. But "the set time" for his release at length came.

THE DREAM. V. 7. *Pharaoh* : an Egyptian word used for the sun, and then used as equivalent to king or Monarch. *River* : the hill; "the river of Egypt." *Seven* : sometimes used as a round number, sometimes emphatically, as seven days of the week; seven candlesticks; seven churches, trumpets, seals, vials, stars, etc. *Kine* : the cow was the symbol of the hill, and sacred to the Egyptian goddess Isis. *Came up out of the river* : denoting unusual fertility to the soil from the river. **V. 4.** *Did eat* : such unnatural ideas quite common in dreams; they often awake the sleeper, as they did Pharaoh. *A second time* : the repetition confirms the dream. **V. 5.** *rank and good* : the wonder was not in the seven ears on the one stalk, for there was and is, a species of Egyptian corn which has the main spike or ear, surrounded by a number of spikelets or little ears, but, in these spikelets being so full, and that their number should be so many as seven. **V. 6.** *East* : the south east; a scorching wind from the desert. *Seven ears* : on separate stalks. *Devoured* : drew away the nourishment in the ground from the one stalk and starved it. The spectacle had been very vivid, and it was a great relief to find it only a dream.

BAFFLED. V. 8. *Troubled* : the dreams concerned himself and his land; their end was portentous, yet he could not see their meaning. *Magicians* : the priests; interpreters of omens and dreams; supposed to have knowledge of the supernatural influences that control human affairs. "*Wise men*." the philosophers and learned men generally. *None could interpret* : the explanation is to us that know the solution, on the surface; not so to these men, and they did not pretend to know it. Moses and the magicians. Dan. v : 8.

HELP. V. 9-13. *Remember* : as if he not dared previously, to refer to that time at all. *Butler* : likely as in Dan. ii : 6, rewards would be promised to any one that could aid the king. *My faults* : his offense against Pharaoh. He now tells simply, how Joseph had interpreted the dreams both of himself, and of the baker, and therefore it was possible, he might be of service to the king. **V. 14.** *Sent and called* : with supreme authority. *Shaved himself* : when mourning the Egyptians allowed their heads to grow, but ordinarily, were a closely shaven people, as their sculptures and monuments prove. Going into the king's presence, Joseph had therefore to shave. *His raiment* : put aside his slave or prison dress. The Egyptians were remarkably attentive to personal cleanliness, and tidyness of dress. **V. 15.** *Thou canst interpret* : drawing a bold inference from the language of the butler. **V. 16.** Joseph disclaims such power, but encouraging Pharaoh to expect an answer, ascribes it to God. *Note*, Like the butler, we often show ingratitude to those that aid us, above all, to God. Joseph speaks to Pharaoh with personal humility, and yet as one having authority from God.

NOTES ON SHORTER CATECHISM, Q. 17.

The Fall : the name given peculiarly to Adam's great, first disobedience—a disobedience such that it could never be repeated, and in its consequences never be equalled. Illustrations : the fall of some large building ; a fall from some immense height.

This fall was out of blessedness into woe. *An estate* : a condition or position, having two great characteristics—*sin* and *misery*. It affected *mankind* : the whole human race without any exception, so that now, whatever social or personal differences there may be among men, all men are spiritually, before God, on a common platform, all are in a common estate.

SABBATH, APRIL 23D.—Seventeenth Lesson. Gen. xli : 17-37. *Interpreting*.

Joseph's position was very singular ; brought at last before Pharaoh, he is so as a slave, and simply to render, if possible, a service. There is before him a possibility of serving, but no likelihood, though he do so, of any farther result than obtaining his freedom. His heart had doubtless often yearned for his early home ; his bondage had scattered his vain thoughts ; his dreams of exaltation have apparently come to nought ; he

has learned that all things are of God ; and yet he is just now, on the threshold of his great dignity.

PHARAOH. V. 17-24. Pharaoh narrates his dream and acquaints Joseph with the failure of the magicians *There was none* : on former occasions they might have helped him, but it was not God's purpose that they should do so now. There was one in reference to whom personally, great purposes had to be accomplished, and through whom the chosen people were to have a needful link in their eventful history provided. Pharaoh has also to be taught that his wise men are miserable comforters, confessedly unable to serve him in his deep need, and that when his great mystery is solved, it is by the help, not of man, but of the true God. And now "the hour and the man" have come. Joseph is before the king.

JOSEPH. V. 25-36. *The dream is one* : this opening statement, and the calm, confident manner in which it would be uttered, would at once arrest Pharaoh's attention, and cause him to feel that the interpreter was before him. Joseph announces that God was forewarning Pharaoh of coming events. In the interpretation—v. 26-31—he seems to be himself greatly struck with the remarkable character of the coming years, and repeatedly reminds the king, of God's hand in the transaction, both as purposing them and as apprising him of them. **V. 33-36.** Joseph's judicious advice indicates not only a most practical mind naturally, but a truly God-honoring disposition. God having told men what was coming, it was their business to provide for it, and to do their duty. He can work without ordinary means, but He does not do so ordinarily, and men must ever be prepared to do their own work. Acts xxvii : 31. What was needful was first, an overseer who would be responsible for the necessary measures. Next, a double portion, the fifth in place of the tenth, was to be the peoples' tribute to the king or to the state, and then, this food was to be laid up in store in royal granaries, so as to be available when the time of need came. Enough would be thus secured to last during the seven years of famine.

How willingly would the Egyptians hold Joseph in esteem, when he had so interpreted the king's dream.

NOTES ON SHORTER CATECHISM, Q. 18.

Our present condition is a *sinful one* :

sinful, because of something about ourselves, and sinful because of something else that results from this.

By this "something about ourselves," we mean 1st, *the guilt of Adam's first sin*, as he was our representative; this is charged against us, and we are liable to its punishment. 2d, *"The want of original righteousness"*: the righteousness in which God created man has been lost, and we are to blame for this loss. 3d, *The corruption of our whole nature*: that perverseness and depravity of heart and disposition by which we do the very opposite of what we should do. These three things put together, make up what we call "*Original sin*."

By the "something that results from this," we mean the sins we ourselves commit. These, like the fruit borne by a tree, or the water that comes from a spring, being the outcome on result of our being in a sinful condition.

SABBATH, April 30th. Eighteenth Lesson, Gen. xli: 37-49. *Near the Throne.*

Joseph could not have had any personal reference in the advice he gave to Pharaoh (v. 33.) What he said, was the judicious advice of one whose position guaranteed that he was disinterested in giving it. And yet, as oftentimes occurs—the eyes of all turned at once to the man that knew what was to be done, as the likeliest person to know how to do it.

EXALTATION. *V. 17-24. The thing was Good*: the measure itself would be advantageous to Pharaoh and the State, whether the dream had been correctly interpreted or not. It was political wisdom to adopt it. Pharaoh specially, was so struck with the sagacity of the command, that *V. 38*, he declares his belief in Joseph as a man "*in whom the spirit of God is*"—that is: supernatural wisdom. It is not likely that Pharaoh knew anything about the true God, or would understand Joseph to mean more than that it was not man but God, that gave both the dream and the interpretation. *V. 39. All this*: either the interpretation of the dream which the magician's had failed to give, or the above course, which none of his advisers had suggested before, or both of these. Pharaoh at once recognizes the political shrewdness of Joseph, and assigns to him a position in which his abilities would be serviceable to the State. Like Darius and Daniel, Abasnerus and Mordecai. *V. 40. Over my house*: His court and council, *thy word* making him his *Grand Vizier* or chief

adviser and minister, and bestowing on him authority second only to his own.

V. 42. His Ring: the emblem of office, and the impress of whose seal attached to a document, made it a royal decree. (Esther ii: 10, 1 Kings, xxi: 8), and secured observance from all the people. *Vestures of fine linen*: the dress worn by the priests, the highest caste in Egypt, and which elevated Joseph to a rank in keeping with his office, for certain offices could be held only by persons possessing certain rank. *Gold chain*: something distinctive, and a special mark of royal favor. *V. 43. Second chariot*: the one next in order to the king's own. This is the first mention of chariots in scripture, while heralds would proclaim his exaltation and call on all to do him obeisance. *V. 44. I am Pharaoh*, that is: as sure as that I am Pharaoh. Full, almost absolute power is thus bestowed on Joseph, and he is thus authorized to proceed boldly with his great policy. Pharaoh would sustain him whoever should oppose. *V. 45. To conciliate the Egyptians* who might have been jealous of this elevation of a foreigner, and to link his interests with those of Egypt, Joseph receives an Egyptian name, and marries the daughter of one of the chief priests. *On*, or Heliopolis, the city of the sun; situated in Lower Egypt, in the neighborhood of Cairo, was famed for its temple to the Sun, and its Seminary for the priests.

WORK. *V. 45. Office* bought obligations, and so proceeds at once to act according to his interpretations. He went personally through the land, that he might secure the increase of taxation by the payment of the fifth in place of the tenth, and appointed competent persons to carry out this policy, and doubtless to build those royal granaries in which the corn was to be stored.

NOTES ON SHORTER CATECHISM, Q. 19.

What a sad account here of things that men often overlook. Our present natural condition is indeed one of misery, because 1st, We have lost communion, free, friendly intercourse, such as Adam had at first, with God. 2d, We are under his wrath, extreme displeasure and curse, judicial sentence of condemnation. 3d, *Liable to all miseries and sorrows* in this life, both of body and soul; to death itself—the wrenching asunder of those which God had so mysteriously joined; *the pains of hell forever*: no end to the punishment that awaits the wicked—forever.

LESSON PAPER FOR APRIL, 1871.

United and Reformed Presbyterian Sabbath-School Lessons.

2d Quarter.—Lessons Concerning Joseph.

Golden Text.—Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth.—*Phil. ii : 9, 10.*

LESSON 14, APRIL 2.—Bible Lesson, Genesis xxxviii : 1-17. *Dreams.*

Explanations.—Jacob, Isaac's son, had spent a large part of his life in Padan-Aram, with his uncle Laban. When, by divine direction, he returned to Palestine, he bought a piece of ground near Shechem. Here he made, as he would think, a permanent home for himself, and so he dwelt in the land where Isaac had been a stranger.

QUESTIONS.

What is meant by the "generations of Jacob"? What are we told about the age, employments, and companions of Joseph? What did the neighbors think and say of Jacob's sons? How did Joseph try to improve matters? Did he act rightly? Who was Israel? When and why did he get this name? What is meant by "son of his old age"? How did Jacob show his love? How did Jacob's other sons like his preference for Joseph? Had Jacob, when a young man, any trouble with his brother? Who was that brother, and why was there that hatred? What other grounds of dislike had Joseph's brethren against him? What were these dreams? What are dreams? Are they to be believed? Why so? What did these dreams of Joseph mean? Where was Shechem? What remarkable things were connected with this place? Where was Hebron? What remarkable things were connected with this place?

Shorter Catechism, QUES. 15.—What was the sin whereby our first parents fell from the estate wherein they were created?

Who first ate of the forbidden fruit? How did she come to do so? How did Satan tempt her? How did Adam come to eat of that fruit? Why was it called "forbidden fruit"? How was this disobedience punished? Why was it punished so severely?

Sing Ps. cxxxix : 1-6, Selection No. 44

Golden Text.—I am become a stranger unto my brethren, and an alien unto my mother's children.—*Ps. lxxix : 8.*

LESSON 15, APRIL 9.—Bible Lesson, Gen xxxvii : 18-36. *The Shadow of Death.*

Explanations.—Matters were in a very painful state in Jacob's household. Benjamin was yet only a boy, and the other ten were exceedingly jealous of Joseph, because Jacob preferred him above any of them, and because Joseph had reported to him their conduct.

QUESTIONS.

What did Joseph's brethren plan to do when they saw him? Did they all agree on this? How did they purpose to conceal their crime? What did Reuben propose? What was his desire? What kind of a pit was this? Who were the Ishmaelites? Where was Gilead? What special plants grew there? What Jewish tribes lived in Gilead? Where were these Ishmaelites going, and why? What did Judah now propose, and why? How did his brethren receive it? Who were the Midianites? For how much was Joseph sold? How did Reuben act when he found that Joseph was not in the pit? What did the brothers say to their father? What did he believe? How did he act?

Shorter Catechism, QUES. 16.—Did all mankind fall in Adam's first transgression?

What was that covenant made with Adam? For whom was it made? What has come to us through Adam's sin? Why do we suffer because of that disobedience? Did Adam sin only once in his lifetime? In which of his sins are we involved? Who are affected by Adam's fall? How do we see that? Has there ever been any man not involved in it? How was that?

Sing Ps. xl : 1-3. Selection No. 13.

Golden Text.—He that loveth pureness of heart for the grace of his lips, the King shall be his friend.—*Prov. xxii : 11.*

LESSON 10, APRIL 16.—Bible Lesson, Genesis xli : 1-16. *Perplexity.*

Explanations.—God often uses irreligious or heathen men in the accomplishment of purposes that affect His Church. Cyrus was raised up to be the means of

the return of the Jews from Babylon; and here Pharaoh was to be the means of Joseph being exalted, and thus of the descendants of Abraham being brought into Egypt.

QUESTIONS.

Who was Pharaoh? What does his name mean? What was this river? Why is it called *the river*? What were Pharaoh's dreams? Who did he ask to explain them to him? Who were these magicians? Were they at any time able to do this? Were they able now? Who was the "chief butler"? How had he met with Joseph? Who had been his companion then? What had Joseph done for both of them? How had the chief butler repaid Joseph for that service? How long had he forgotten Joseph? What does Pharaoh order when he heard of Joseph? Why are we told that he "shaved himself"? How did Pharaoh address him? How does Joseph reply?

Shorter Catechism, QUES. 17.—Into what estate did the Fall bring mankind?

What is meant by the Fall? Why is Adam's first sin so called? Who are affected by it? What was it a fall from? How so? What was it a fall into? How so? What is man's present estate called? What are the great characteristics of this estate?

Sing Ps. cxvi, Selection No. 76.

Golden Text.—Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!—*Rom. xi: 33.*

LESSON 17, APRIL 23.—Bible Lesson, Genesis xli: 17-37. *Interpreting.*

Explanations.—Pharaoh's position was very peculiar. He had had two dreams, which seemed to refer to some one occurrence. Unlike Nebuchadnezzar, who could not recall his dreams, Pharaoh distinctly remembered what he had seen.

QUESTIONS.

Who were these magicians that Pharaoh consulted? Who were the wise men? Do you read of "Wise Men" anywhere else in the Scriptures? Why could not these priests help him? What was God teaching them by this inability? What would Pharaoh learn about them by their failure? To whom does Joseph ascribe Pharaoh's dreams? Why had they been sent? Is Joseph himself sure that his interpretation is correct? How many things does he advise Pharaoh to do? Point these out.

Shorter Catechism, QUES. 18.—Wherein consists the sinfulness of that estate whereinto man fell?

What is the feature in man's present condition that this question considers? Why is this condition called a sinful one? How many things make up what we call "Original Sin"? Name them. What is meant by the "guilt of Adam's first sin"? What by the "want of original righteousness"? What by the "corruption of our whole nature"? What is meant by "actual transgression"? How do we come to commit such?

Sing Ps. cxvi: 7-10, Selection No. 86.

Golden Text.—But the God of all peace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.—*1 Pet. v: 10.*

LESSON 18, APRIL 30.—Bible Lesson, Genesis xli: 37-49. *Near the throne.*

Explanations.—Joseph had likely often thought of his dreams, and wondered if they should ever be fulfilled. Now, he is probably not thinking of them, and just now the fulfilment comes.

QUESTIONS.

What is it that was "good" in the eyes of Pharaoh? How did Pharaoh describe Joseph? What did he mean by the "Spirit of God"? Why did he believe that Joseph had that Spirit in him? What honor did Pharaoh confer on Joseph? What signs or insignia of office did he give him? Where else in Scripture do we read of "the king's seal"? What did the vestures of linen denote? How did Pharaoh assure Joseph of his support? What new name did he receive? Whom did he marry? Where is *On*? How old was Joseph now? How old when he had been sold by his brothers?

Shorter Catechism, QUES. 19.—What is the misery of that estate whereinto man fell?

Why is man's present condition naturally one of misery? What is the first thing we brought on us by the Fall? What is meant by "Communion with God"? Who ever had such "communion"? How long had he it? What is the second thing resulting from the Fall? What is meant by being *under God's wrath*? What by being *under His curse*? What is the third result of the Fall? What is meant by being *liable* to these things? Name some of the "all miseries." What is *death* called in the Bible? What other names have "the pains of hell"? How long do these last?

Sing Ps. cxlvii: 1-5, Selection No. 88.



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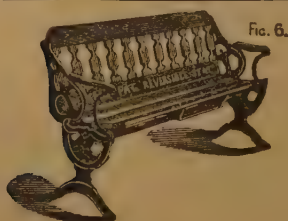
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THE GAIN OF DYING.

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"To die is gain."—Philippians i. 21.

THE Gospel furnishes a new solution of Samson's famous riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." What is stronger than death, and what is sweeter than life? "All that a man hath will he give for his life." So said Satan; and although it is a declaration of the father of lies, yet, so far as it relates to merely material possessions, it is true. Many men—not all—would prefer death to dishonor, and many more are ready to exclaim with the patriot orator, "Give me liberty or give me death;" and many ten thousands would rather die than prove unfaithful to Jesus. But so far as mere gold and silver are concerned, precious as they are esteemed in ordinary circumstances, they will be spent as freely as water when life is in peril, and they can give hope of safety.

But in the carcass of the devouring monster, Death, the Gospel finds the sweetness of eternal life. It reveals "Jesus Christ, who hath abolished death, and hath brought life and immortality to light." Better than the philosopher's stone, which was fabled to have the power of transmuting the baser metals into gold, this changes death into life, and the grim King of Terrors into a smiling angel of peace. It enables the toiling, struggling, suffering disciple of Jesus, to whom life is precious only as it affords opportunities for laboring in the service of the Master, to say, "For me to live is Christ, and to die is gain."

Let us turn aside and see this strange sight. We behold a man in the full possession of all his faculties, and with all the capacity for enjoying life which any one has, who yet considers it more desirable to die than to live. What was it that enabled Paul—what is it that enables any Christian—to take this view of death?

Before proceeding to speak of the gain which accrues to the Chris-

tian at death, it may be well to remark that Paul does not look upon death *merely* as a happy escape from the ills of life, or as a welcome rest from severe toil. He was not in the condition of Job, bereft of all earthly possessions and comforts, and overwhelmed by an awful succession of appalling calamities, like a ship dashed to pieces by tremendous wave upon wave, and constrained by the pressure of insupportable anguish to cry out, "I loathe my life; I would not live always; oh! that God would let loose his band and cut me off!" His was something different from the view of those heathen philosophers, who looked upon death as a gain, as something to be desired and sought by those to whom life has become an insupportable burden. Such views the world can understand and share. Such were not the views which led Paul to say, "For me to die is gain."

It is true that he was now far advanced in life, "being such a one as Paul the aged." True, also, he was the prisoner of a cruel tyrant. But his years had not yet become a burden too heavy to be borne, nor was his prison life one of unmitigated misery. Aged as he was, he still had the enthusiasm of a warrior, and as keen a relish as any battle-scarred veteran ever had for the conflict.

What, then, were the reasons which we may fairly suppose to have had weight in the mind of the apostle, and which led him to give utterance to the sentiment of the text? They were just the same as will be found to exist in the case of every Christian. We, too, if we are believers in the same glorious Gospel and followers of the same blessed Jesus, may say, each for himself, "For me to die is gain."

Since the inevitable hour must come to every one of us, and some of us, if we only knew it, might count the years that yet remain to us on the finger of a single hand, it is exceedingly desirable that we should be able to take this cheerful, hopeful view of death. Let us consider, therefore, some of the advantages which accrue to the Christian at death.

1. The Christian, when he dies, will be free from sin, from all temptations to sin, and from all sinful tendencies.

I begin with this, because sin is the prolific source from which the vast and overwhelming tide of human woes takes its rise.

"Our life is a false nature—'tis not in
 The harmony of things—this hard decree,
 This ineradicable taint of sin,
 This boundless Upas, this all-blasting tree,
 Whose root is earth, whose leaves and branches be
 The skies, which rain their plagues on men like dew,
 Disease, death, bondage, all the woes we see,
 And even the woes we see not, which throb through
 The immedicable soul, with heartaches ever new."

Entering heaven, the Christian will be for ever free from this destroyer of his peace. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." No more shall our hearts wander from God, or rebel against him. No more shall those evil propensities and desires which have been the occasion of so much pain and sorrow find entrance into our hearts. That perfect love which casts out fear and expels every raging demon from the soul, will reign without a rival in every heart. We shall then have regained the glorious inheritance of innocence, purity, and bliss which our first father lost, and we shall be so much better off than he, in that no tempter can ever enter our paradise regained.

"Oh! fear not then to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within:
But fear, oh! rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From heaven thy heart to wean."

2. Death will introduce the Christian into a state where he will be for ever free from the painful doubts and perplexities, which belong to the present state of existence.

Almost every Christian, I suppose, is liable to seasons of doubt, and of consequent distress. Sometimes these doubts may for a season affect the very foundations of his religious faith. Considering the awful anarchy which sometimes seems to prevail in the moral world, the prosperity of the wicked and the adversities of the good, he may almost doubt the existence of God, or be ready to conclude that he has abandoned this wicked world to its deserved doom. He may at times doubt his own immortality, and think that, after all, the greatest difference between man and the brutes is, that he has a greater capacity for suffering than they. Not a few have been so tried and tempted that to them the language of Job was no exaggeration: "His archers compass me round about; he cleaveth my reins asunder, and doth not spare. He breaketh me with breach upon breach; he runneth upon me like a giant. My face is foul with weeping, and on my eyelids is the shadow of death." He is ready to say with David, in that mournfullest of Psalms, "While I suffer thy terrors, I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. Lover and friend hast thou put far from me, and mine acquaintance into darkness."

God's dealings with his people in this world often seem to them exceedingly mysterious. They cannot understand why he makes al-

most the whole of their earthly pilgrimage to lie through a vale of tears. All this will be made plain in heaven. As from the sunlit heights of the celestial city they survey the path along which God led them through this world, they will perfectly understand why it was needful that so much of that path should lead through shadows and darkness. Then they will rejoice, that they have emerged from the shadows into the light of an eternal day. In that bright light all doubts will be removed, to trouble them no more. Even in crossing the dark river, its cold waters may go over their heads, but they shall come out safely on the other side, shouting, "Farewell, night! welcome, day!"

3. The Christian passes through death into a state of clearer knowledge.

The knowledge of the wisest here is exceedingly limited, and none are more ready to acknowledge this than those who are truly wise. Our views of God are imperfect, and often mistaken. His judgments are a great deep. Here we see part of his ways, but cannot understand the thunder of his power. But what we do know only increases the desire to fathom the unknown.

In heaven, the night of ignorance and error will have passed away for ever. "Now we see through a glass darkly, but then face to face." Here we have the Bible to guide us; but how limited is our knowledge of the Bible! With this heaven-lighted lantern in our hands, we can discern clearly the path that leads to God, but we can peer only a little way into the darkness that lies on both sides of that path. But presently we shall come to those "shining table-lands to which our God himself is moon and sun." We shall then no longer need the light of a candle, when we enjoy the fadeless and effulgent light of a sun that never goes down.

(To be continued.)

AN OLD-FASHIONED PLEA.

THE world moves. Times change. Theories explode. Customs cease. Old things pass away. Steadily, fearlessly, relentlessly, the old landmarks are removed in the march of human progress. The present has outgrown the past. It has forgotten "the things that are behind." And if it deigns to cast a glance backward, it is only to smile complacently at the old-fashioned notions, customs, and garments that have been laid aside, and rejoice that "the former things have passed away. Behold, all things have become new."

Religion itself has been persuaded to fall in line, and submit to the

law of progress. It is given no other alternative. It must either consent to be left behind among the obsolete things of the past, or else keep pace with the progress of the times. And so the *fashion of religion*, as well as "the fashion of this world," passeth away. Its time-honored and time-vindicated customs cease. Its old paths are forsaken. New customs prevail. New ways are trodden. Old dispensations, old definitions, old creeds, old formulas, old modes of things, of worship, of preaching, of instruction in righteousness, are discarded. "The old, old story," "Christ and him crucified," has lost its charm, and ceased to *draw*. The modern pulpit must proclaim another Gospel. The "Sabbath morning lecture" and expository preaching are among the "Lost Arts." The preacher of to-day must find "sermons in stones and running brooks." The Bible, as a text-book for popular preaching, is about worn out. In the language of the popular preacher of Plymouth pulpit—an accepted representative of the times—"Texts may do for a start, but the sooner a man gets away from them, the better will be his remarks. Texts kill many a sermon." The pews have also changed. The old-fashioned, plain, uncushioned pine or hemlock, with high perpendicular back and projecting cross-rail, fitting in between the joints of the spinal column, and holding the sitter subdued and powerless, oftentimes even motionless, through the long hours of an all-day service, is, alas! no more. The meek and quiet spirit of its occupant is also gone, and its place knows it no more for ever. Velvet cushions to-day receive the restless worshipper, as he condescendingly drops into the sanctuary for a few moments of Sabbath repose, and, lulling him into a gentle slumber, sends up a beseeching look to the obsequious pulpit, as if to say, "Prophecy smooth things, and *do* let it be brief."

Family religion, too, has changed. The old customs of the Christian household have ceased. "The church in the house" has become almost a forgotten institution. Here, too, all things have become new. The religious instruction of the young has been transferred from the fireside to the Sabbath-school. Parental obligation in the matter of the religious culture of their offspring has passed over to the shoulders of the Sabbath-school teacher. It is even publicly asserted, by high authority, that "not one Christian mother out of five is qualified to teach her own children in religious things." It is claimed that the injunction of Moses to the children of Israel, to teach "these words" diligently unto their children, talking of them in the house and by the way—lying down and rising up—is not, as Christian parents of all past ages have supposed, the law of the *household* so much as the law of the *church*, and points rather to the Sabbath-school teacher than to the parents. And so the Christian parent of to-day, forsaking the custom

of his fathers—a custom to the influence of which he, perhaps, owes his place in the Church of God and his hope of eternal life—complacently folds his arms, and consigns his children for religious culture to the Sabbath-school. It is to call the Christian parent back to his divinely appointed and time-honored office in the religious training of his children, that this plea is made.

In making this plea, not a thought is entertained, nor shall a word be penned, against the important and blessed work of the Sabbath-school. It has its place, which, in this day, nothing else can fill. It has a mission which no other agency can so well accomplish. Close up the Sabbath-schools and dismiss the vast army of devoted teachers, and the ways of Zion would mourn, and the very air would be vocal with the cry of her neglected children. But the Sabbath-school is not, and must not, be a *substitute* for the school at the fireside. The Sabbath-school teacher is not the *successor* to the religious parent in the office of religious instructor. It is not his mission to *relieve* those whom God has made the natural guardians of their own offspring, of any part of their duty. He is not even permitted to *share* the responsibility that rests upon them. He may be a helper. He may add his counsels and instructions and prayers to those of the parent, but, in so doing, he does not abate one jot or tittle from the obligation of the parent. The measure and limit of the parents' obligation are not lessened in the slightest degree by the work of the Sabbath-school teacher. Upon them still rests the obligation, a New Testament obligation, of bringing up their own children in the nurture and admonition of the Lord. They cannot delegate their authority and obligation in this matter to any other, except when in the providence of God they become absolutely disqualified themselves. It is one of the terms of the covenant into which they enter for themselves and their children, and to which they give solemn assent when they assume the covenant obligation to be the Lord's. They reaccept the obligation and reaffirm the promise, when they publicly give their children to the Lord and to the church, in the ordinance of baptism. And in the very nature of the case, they cannot transfer the duty, and yet fulfil the promise. They cannot expect God himself to fulfil his promise in the covenant on the behalf of their children, unless they faithfully discharge their own obligations toward them. "I know him," says the covenant God of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; *that the Lord may bring upon Abraham that which he hath spoken of him.*" The whole covenant promise to Abraham for his children was suspended upon his own faithfulness in bringing them up in his statutes.

The entire history of the church is full of instruction upon this point. What is it that has given to Scotland for so many generations her lofty prominence for vital piety, and wrought into the very fibres of the Scottish character the indelible stamp of evangelic truth, but the faithful and earnest teachings around the Scottish fireside? And nothing but this same faithful fireside instruction will secure to the church and to the world to-day a godly seed.

Christian parent, to you this plea is made. The matter is one of vital importance to you and to your children. In giving you children, God has put into your hands a sacred trust. He bids you receive the little ones in the name of Jesus. He holds you responsible for their culture in spiritual things. He requires you to train them up for him. He promises you all needed help from himself. He says to you, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." He assures you that your labor shall not be in vain. His blessing will surely attend it. "Thy children shall all be taught of God, and great shall be the peace of thy children." "I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." And in the great day, what a "joy unspeakable and full of glory" will swell your heart, if you are permitted to say, "Here am I and the children whom thou hast given me." M.



DR. DODD.

(1729—1777.)

DR. WILLIAM DODD was the son of a minister. He was born at Bourne, County of Lincoln, England, and educated at Clare Hall, Cambridge, from which university he also received his doctor's degree. His talents were of a high order, and were displayed at an early age. He became very popular as a preacher, and his writings, though now almost forgotten—with the exception of his "Prison Thoughts"—enjoyed a large circulation. But vanity was his weak point; and his popularity, and the large profits derived from his works, tempted him to indulge it. "The pride of life" was his ruin. His extravagance was too great for his income, though this was liberally increased through the influence of admiring patrons. Several benefices, livings, and chaplaincies—one of the last being a chaplaincy to the king—were conferred upon him; but the proceeds, though amounting to a large

sum, failed to cover his reckless expenditure, while the embarrassments into which he was thereby thrown, failed to cure his indiscretion. He multiplied his labors as editor and author in an attempt to meet his obligations, but at the same time neglected to discontinue his prodigality—and with the necessary result. Goaded by necessity of his own creation, threatened with poverty and disgrace, he seemed to grow desperate, and ventured upon an experiment to relieve his forlorn condition which only precipitated what he sought to avoid. He wrote an anonymous letter to the Lord Chancellor's lady, asking her aid in securing for him the rich living of St. George's, Hanover Square, one of the wealthiest parishes of London, and offering her three thousand pounds for her services. But the authorship was discovered, and Dodd, in consequence, lost his royal chaplaincy. This exposure, accompanied by the publication of former scandals of his, brought him into such disgraceful notoriety, and occasioned so much ridicule, that he fled to the Continent. He found a kind friend at Geneva, in Lord Chesterfield, formerly his pupil, and son of the author of the "Letters," who gave him money to meet his obligations, and also presented him with a valuable living in Bucks.

But neither a sense of shame, on account of the sins that had made him an exile, nor this undeserved generosity, could bring to a better mind one so hardened. The money intended to meet the claims of his creditors, was spent in dissipation at the French capital.

He finally returned to England, and for several months attended to his parochial duties in a manner encouraging the hope that he had reformed. He preached for the last time at Magdalen Chapel, February 2, 1777. On the 4th, he forged the name of his benefactor, Lord Chesterfield, to a bond for four thousand guineas, on which he obtained some money. With this he attempted to flee, but was arrested, tried, and condemned to death. The jury recommended him to mercy. Many of the nobility joined in the recommendation. A large number of the clergy of London advocated the plea. Citizens of that city, to the number of 23,000, signed a petition to his majesty, begging a mitigation of the sentence, but without avail. The king (George the Third) resisted all entreaties, and allowed justice to take its course.

As he was conducted through the streets, on his way to Tyburn for execution, the rabble following made sport at the disgrace of one so eminent. One of their number—a woman—mockingly cried out to the criminal, "Where is now your God?" He read his reply to her from the Bible, which he carried in his hand, "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me. I

will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light, *and* I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her who said unto me, 'Where is the Lord thy God?' Mine eyes shall behold her; now shall she be trodden down as the mire of the streets" (Micah vii. 7-10).

These words describe what actually befell the wretched woman. Before the executioner had done his work, the mocker, borne along by the surging crowd, was thrown upon the ground and literally trampled to death!

L. O.

PASTORAL WORK.

BY A PASTOR.

PASTORAL work may be defined as that part of the minister's duty in which he takes the Gospel to *individuals*. In the pulpit, he preaches to the congregation. In pastoral work, he leaves his pulpit and goes from house to house, bearing the comforts of the Gospel to the sick, its consolations to the troubled, its encouragements to the weak and tempted, and its appeals and persuasions to the impenitent. It is not mere idle or social visiting that the pastor is to do. His visiting is part of his ministerial work—one way of preaching the Gospel.

I have spoken in a former paper of the minister's need of intercourse with his people. He must study men as well as books. He must be conversant with human experiences, so that his sermons may be living "words in season." Then, no man has done the whole of his ministerial work when he has preached on the Sabbath. Only by going down from his pulpit, and away from his study, and, in the language of the great Commissioner, "preaching the Gospel to every creature," can any man make full proof of his ministry. Personal work is most effective. One word, spoken tenderly and lovingly, is often more powerful than a score of eloquent sermons, and often proves the deciding influence of a life. It will be found that the most successful ministers are those who preach good sermons to their congregations on Sabbath, and then go out preaching all the week to individuals. Most of those who are brought into the church will tell you that it was a personal word which led them to decide, or gave them courage to come.

Then there are special times when personal pastoral work is powerfully effective. On sick-beds, the heart is open, and an earnest word may save a soul. In hours of bereavement, all hearts are tender. The

soil is mellow for seed-sowing. Gentle, faithful ministries then may win souls for Christ. No minister can afford to lose these opportunities for reaching hearts.

It is difficult to write on *methods* of pastoral work. These must vary in different fields. Besides, every man must do his own work in his own way. But some points may be definitely marked. There must be *a method*, or the work will not be well nor thoroughly done. Let the morning hours, when the day is fresh from God, be devoted to unbroken study; the afternoons to pastoral work; and the evenings to church and social meetings, the home circle, or cheerful reading or conversation. By taking three hours of every afternoon for visitation, a minister of our acquaintance made, last year, about eighteen hundred calls. The sick demand the first attention. If near death, they should be visited every day. Next come the aged and the poor, and the young Christian. An old minister once counselled a young pastor to give his best attention to the old over sixty, and the young under sixteen. The former have grown out of sympathy with the world, and, having survived nearly all the companions of their earlier years, are lonely, and need sympathy. The latter are new in life, and need careful and gentle guidance. Then every minister will know of many of his people who need special care. Besides those special classes who demand the first attention, the whole congregation should be regularly visited as often as possible. Care must be taken to avoid partiality or favoritism. Let the poor have the most attention. God knows they need it most.

What shall we do when we call on our people? The old way was to catechize the children, to lecture the parents soundly on their responsibilities and duties, and to close with prayer. Memory brings up sundry pastoral visitations in which I was a participant. For weeks, the day was looked forward to with terrible apprehensions. It was the dreaded day of the year. And when it came, a funeral was nothing to it. There was nothing pleasant about it. In those days, almost everything connected with religion was made irksome and repulsive. Anything cheerful and bright and natural was regarded with suspicion. We had no cheerful Sabbaths. Church services were tedious and dull. Piety was severe and Procrustean. Our ministers were bugbears. We feared to speak to them, or to have them speak to us. And each pastoral visit only gave us (I am speaking of the children) a greater dread of our pastor, and made religion more repulsive. Thousands will bear me witness that my picture is not overdrawn. I have not one pleasant memory from my experience of religion during the first twelve years of my life.

But that is past. Religion is beautiful. It has not one repulsive

feature, and it should be made beautiful everywhere. All its services and offices should be so rendered as to win the hearts of all, and pastoral visitation should be a delight both to pastor and people. To this end, the minister must be affable. It must be easy for him to speak to others, and easy for others to speak to him. The excessive gravity and austerity of the olden times repelled. The minister must be a man whom all love, and whose bearing will inspire confidence in all, especially in the children. If the people, old and young, do not love him, he is not fit to be their pastor. Hence pastoral visits should be made very sweet and pleasant home episodes. A cheerful word to each member of the family, *not forgetting the children*, will dispel fear and put all on a common ground. A few words about their special circumstances will prepare the way for the "word in season" of comfort, encouragement, counsel, warning, persuasion. If it is not inconvenient, there may be a brief and tender prayer, remembering the circumstances of the family, and pleading for each one. Then a warm hand-shaking and a cheerful parting would well end a pleasant visit. And they will all wish you to come again soon and often. The point to be gained is just this, in every case, to make our visit so pleasant that they will long for another. If this is not gained, our visit is a failure. What a man needs, therefore, to make him a good pastor is a loving heart, an affable manner, and a good share of that common sense which our dear Lord referred to when he said that his disciples should be "wise as serpents," or again, when he said that he would have them to be "*fishers of men*." No Procrustean rules will do. A pastor must have common sense, and must not be afraid to exercise it.

A FUNERAL.

YESTERDAY, I was called upon to officiate at my first funeral since coming to the country. It was the funeral of one of our oldest and best members. He had hoped in Jesus, and served his Master for more than forty years in this congregation. We were loath to part with him, but, when Death steps in with his inexorable demand, go he must. God knows best. "His ways are not as our ways." The work which he did it will devolve on some one else to do. May his mantle fall upon those who are left to work in our Lord's field, not ready yet for the rest.

This funeral in the country has suggested a few thoughts. Things are different here from what they are in the city. There is even a difference in the burial of the dead, though death be not different. Death is death—the same august thing—whether it be in the city or

the country. It needs the same preparations; it involves the same momentous consequences; it opens the gateway, and admits to the same places. In the city, it is, in a measure, stripped of that solemnity and impressiveness that surround it in the country. There it loses, in a great degree, its instructiveness; here, it retains this quality in all its naked vividness. In the one case, it often fails to sadden the countenance, and make the heart better; in the other case, it frequently does both.

In the city, funerals are frequent; many people live there, and many die. The long line of carriages may be seen, many times a day, wending towards the house appointed for all living. The wheels of hearse and vehicle go rattling through the streets, and the surging throng take no note of them. A funeral is there a common thing, an everyday occurrence. It loses its solemnity and impressiveness. In the country, the people do not dwell so thickly. It is only now and then that death steps in and claims its victim. Being a less frequent visitor, when it comes, it startles and solemnizes the entire neighborhood. The church bell is tolled, to let the villagers and the community know that some one has died. In subdued voice, it is asked, What meaneth the tolling of yonder bell? The answer comes back in the same muffled tones, Another soul has gone back to God, from whence it came. In the city, only the few immediately interested repair to the church to witness the obsequies, the multitude transacting business as usual, buying and selling and getting gain, heedless of death knocking at their door. Here, at the hour appointed for the obsequies, business stops, stores close, all are mourners, the whole neighborhood repair to the house of God, and sit solemnly in the presence of the King of Terrors, while the minister discourses of life and death and judgment. "The doors shall be shut in the streets, because man goeth to his long home, and the mourners go about the streets."

There is something impressive in the procession that carries the remains to its long rest. The hearse is a plain one, if it be one made for that purpose at all. The vehicles carrying the mourners and sympathizers are of all shapes and sizes, for the most part uncovered; everything is very plain, exhibiting mourning and death to the view in such a manner as to cause all to feel that it is a solemn thing to die. Those whom you pass, stop and look, and feel that this is Death, and he has passed *my* door! There, you have a fine hearse, drawn by a beautiful span of blacks, followed by close carriages, all calculated to shut out from view the reality of death-scenes. Here, we put the dead into the ground, and cover it with the clods of the valley. A simple slab or plain monument is erected, and then, they are left until the trumpet shall sound, and the dead shall be raised. There,

with costly monuments, rock-built vaults, and blooming flowers, the graveyard, with its solemn lessons, is metamorphosed into a cemetery, beautiful to the eye of sense, but suggesting few profitable meditations.

It matters little to the dead where they are buried, or how. It matters much to the living *when* they shall die, and *how*. It becometh us to so view death, and bury the dead, that we may best learn its important lessons, and be ready when the grim messenger shall stand at our door. Do you live in the city? Death will come there. Though all around be one scene of throbbing life, yet in some house there is one dead. The black crape hangs from the door-knob or bell, telling passers-by or callers to be quiet, for death is here. Do you live in the country? Death comes there. The whispered tidings will soon pass from neighbor to neighbor, He is no more. "It is appointed unto man once to die, and after death the judgment."

VILLAGER.

SEND FOR YOUR PASTOR.

In the good old times, which some of us can well remember, when affliction came upon a Christian family, almost the first thought was to send for the pastor. If it came in the form of sickness, the same messenger that was dispatched for the physician was charged with a message also for the pastor. The prayers and counsels of the one were deemed of equal importance, and were as promptly solicited, as the prescription of the other. Indeed, in many instances the attendance of the pastor was first sought, and the physician was called only when *he* advised it. But in all cases the pastor was sent for. He was not expected to know by intuition, neither was he left to learn by hazard, when any of his people were afflicted, or whether his presence were desired in the affliction. He was promptly notified of the fact. His afflicted people not only desired his ministrations in the time of their need, they also expected them. And they used the plain and essential means to secure them; and the result was the pastor was enabled to act, indeed, as the spiritual adviser of his people. His prayers, counsels, and sympathies—given as promptly as they were solicited—brought a blessing to the afflicted household, often turning their sorrow into joy—lifting the burden from many a sorrow-laden heart, and stilling the tempest in many a sin-tossed soul. He felt it a blessed service to minister to those who thus sought and welcomed his ministry. The time of affliction was his golden opportunity; the house of affliction, the place where some of the most precious fruits of his ministry were gathered. And the people themselves, in thus honoring God's ordinance, and in seeking consolation in their affliction from him

whom God had set over them to minister it, in his name, received a blessed reward.

By this simple act of courtesy and *duty* to their pastor, he was *enabled* to act toward them the part of a pastor, and be to them a present help in the time of trouble. And in the sacred fellowship in the consolations of the Gospel around the fireside of affliction, the hearts of pastor and people became knit together in the bonds of a holy affection.

And this was as it should be. It is the state of things which the pastoral relation contemplates, and in which alone its true meaning is found. And yet, is it not to be feared that this is a picture of the past? Is it not true that the pastor of to-day is not as *promptly* and inevitably found in the homes of affliction as was the pastor of thirty years ago? It certainly must be admitted that there is a widespread complaint against the clergy in this matter, and there is reason to believe that there is ground for the complaint. And why is it? To what cause, or causes, must the growing neglect of this most important feature of pastoral work be traced? Doubtless it has many causes. Pastors themselves must bear part of the blame. The partial or entire neglect of *general* pastoral work, so common in the present day, inevitably leads to neglect in this. Inadequate and unscriptural views of the pastoral relation, so largely prevalent, tend in the same direction. But the people, too, are to blame. Indeed, it is believed that they are *mainly* to blame. In a large proportion of cases, it will be found that the pastor's neglect to visit the afflicted of his flock is due to the fact that he has not even been *notified* of the affliction. There has been no message sent to him. The physician has been promptly called, if the affliction is of a nature to need his services. Friends and relatives have been specially summoned, but not a hint has been given to the pastor. He has been left to find it out as best he may, and oftentimes the very first intimation of the fact that has reached his ears has come on the wings of the wind, in the form of a complaint against him for his neglect. Indeed, cases have occurred in which the first intimation which the pastor received of a sickness that had been protracted for many days, came in the form of a request to attend the funeral of one of his parishioners. The sickness had been unto death. It had lasted for days, and yet not one word had been sent to the pastor, and not a hint of it had reached him until it was too late.

These are extreme cases, and yet there is one feature of them that is becoming lamentably common in the churches. So far as any effort on the part of the afflicted themselves is concerned, pastors are left in entire ignorance of the afflictions of their flocks. A careful enquiry will disclose the fact that, in many congregations, the pastor is rarely, if

ever, notified of any affliction, excepting when his services are needed at a funeral. If he visit the sick at all, it is because he has had the good fortune to hear of the sickness in some incidental way, and then it is with a heavy heart that he discharges his duty. Conscious that he has been slighted—that services which are not worth soliciting must be little prized—and in doubt whether he will be made welcome, even if he should go *unsolicited*, he would be more or *less* than human, if he did not shrink from the duty as a very unpleasant one.

The truth is, in the very nature of the case, under ordinary circumstances, *the people have no claim upon the pastor's special services* at such times, until they have given him such notice of their need as will not only inform him of the fact, but also assure him that his presence is desired. Of course there are exceptions to this; but ordinarily the people's claim upon the pastor for special services is suspended upon the fact of their special solicitation. And this truth is recognized in all other cases of special need. The pastor is not left to learn when his services are needed to perform a marriage ceremony, or baptize a child, or attend a funeral. These are parts of his general work as truly as ministering to the sick and afflicted. But in the very nature of the case, they do not and cannot have a place *fixed* and *definite* in the regular routine of his ministry. They come at irregular and unexpected times. In the one case, as truly as in the other, he cannot be expected to know of the need without special notification. It is, therefore, the plain, palpable duty, which ought to be deeply impressed upon the minds of the people, to send special notice to the pastor when in affliction. They have a special claim upon his services at such times—a claim which he dare not disregard, and which the true pastor is not only willing but anxious to meet. There is no call to which he will more gladly respond than that which comes from the house of affliction. There is no service into which his whole heart will more readily enter than that of ministering to his afflicted flock, when the word of invitation has given him the assurance that his services are desired. He feels it rather a privilege than a duty, to be thus enabled to go with the word of consolation whenever and wherever there is need, to help to bear the burdens of his flock, to weep with those who weep, to comfort the mourner, to bind up the broken heart.

But how often does the simple neglect of the people themselves deny him the privilege? They do not so intend. They have no thought of closing their doors against him. They would really be glad to see him. If he should, by some chance, *happen* to drop in, they would heartily welcome him, and, as they thanked him for his kindly offices, would cordially invite him to come again. But if he does *not happen* to drop in, as in his utter ignorance of their need will

most likely be the case, they make no effort to bring him. Reader, this ought not so to be. Are you a pastor? Insist upon it that your people send for you in the time of their need. Urge them to it by every proper consideration. Make them to feel that you are in earnest in the matter. Or are you one to whom pastors are called to minister? Then be sure that you send for your pastor, even though you may have reason to believe that he knows of your affliction. Give him the assurance from your own lips, or from a messenger of your own sending, that you desire his presence. You have a claim upon him, and you need not fear to press it upon him. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." "Is any sick among you? Let him *call* for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." B.

THE CABINET.

God has given us all the power of being a comfort to somebody.

"LITTLE faith will bring the soul to heaven; great faith will bring heaven into the soul."

MANY flowers spring up around the darkest path in life, if we would but stoop to gather them.

NEVER indulge in what appears to be a little sin; it will harden the heart and lead to greater.

WE are but passengers of a day. Why, then, should we not make the way as pleasant to each other as possible?

TRUTH and holiness are in the Christian system so intimately allied, that the warm and faithful inculcation of one lays the foundation for the other.

HUMAN hearts cannot remain empty and unpossessed. To attempt to remain "empty, swept and garnished," is only to invite the spirit of evil to return, reinforced.

DEAN SWIFT said, "It is with narrow-souled people as it is with narrow-necked bottles—the less they have in them, the more noise they make in pouring it out."

LITTLE faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

SABBATH-SCHOOL DEPARTMENT.

LISTEN.

"A SABBATH-SCHOOL in every family" there ought to be. Parents should occupy a portion of every Sabbath in the religious instruction of their children. The whole exercises ought to be made as profitable and agreeable to the children as possible, so that they will delight in them. The ruling spirit of the hour should be *love*. Sympathy and tenderness ought to abound. There should be variety, as well as system, in the lessons. Then the family will find *pleasure*, alike with profit, in the home Sabbath-school.

But if some one will say, "There ought to be a Sabbath-school in every family, therefore the propriety or utility of *public* Sabbath-schools is questionable," we must be allowed to say that the logic is not convincing. As well might it be said, "There ought to be a prayer-meeting in every family, held each morning and evening around the family altar; therefore, it is doubtful whether the social or public prayer-meeting is legitimate and profitable, or whether we ought to attend and countenance it." The holding of worship in the family constitutes no reason for neglecting the prayer-meeting in the church. The holding of a Sabbath-school in the family constitutes no reason for not holding one in the church. In either case, one will help the other.

M. L.

TEACHER'S PREPARATION.

THE teacher should prepare the lesson with special reference to the capacities of his scholars. I assume that the school is as it should be—the different classes arranged as near as may be according to their attainments and capabilities. As a teacher sits before such a class, he has need to study them, and, as nearly as possible, settle the question in his mind, What does my class know? and what kind of instruction can they understand?

There are different methods of communicating instruction. The truth may be taught in an abstract manner, without the aid of illustration, or we may call to our aid illustrations drawn from natural objects and incidents from everyday life. Or if you are pleased so to

term it, we may either communicate the *naked truth*, or the same truth *clothed in figure or story*. The teacher should settle the question how much of this illustration and incident does his class need to enable it to grasp the truth. This amount varies with the capacities and attainments of the scholars. The other point is the extent to which the truth is analyzed—separated into its parts. You may pack a great truth into a single sentence of well-chosen words, or you may separate it into its parts, and thus extend it over many sentences. You need not be told which of these the child will be most likely to understand. The mind of the child cannot easily grasp a truth that is complicated and not separated into its simple parts.

He should keep in view the kind of instruction they need. I do not suppose that a child eight or nine years of age has much pressing need of instruction on the relative duties of husband and wife; nor a class of young men and women to be told how naughty it is to rob birds' nests; but the instruction being changed, I am not sure that it would be much out of place to say something on these points in the Sabbath-school. Our duties and temptations vary according to our age, the locality in which we live, our surroundings. The duties and temptations of a young man or young woman differ from those of a boy or girl. Ought not the teaching be varied to suit their varying wants? Let the teacher feel the pulse of his patients, and administer accordingly.

It would be well for the teacher to know what he will ask, and how he will ask it. Any one who has paid attention to the art of questioning, has observed how greatly questions may be varied. Those bearing upon the same idea may be varied so as to come at it from different directions, and hold it up in different points of view. More than that, the words with which we clothe our questions have much to do with making them intelligible. If the question be difficult to understand, we will not be very successful in obtaining an answer. In our preparation we should determine the form of our question, so as to direct the mind of the scholar to the particular point on which we wish his opinion.

But if the form of the question be left to the spur of the moment when teaching, it may, by the inadvertent misplacing of a word, or bad choice of words, be a very different question from what it ought to be. The question may be decidedly muddy, and this will certainly muddle the mind of the scholar.

In his preparation, the teacher should not omit to get his heart in lively sympathy with the truth he intends to communicate. The interest of a class depends very much on the vivacity of the teaching, and this again very much on the teacher's present appreciation of the truth—on how much his heart is in present and lively sympathy with it. To secure this, seek the teaching of God's Spirit, who will take the truth and show it unto us, and make us feel its power. Meditate on the truth with holy affections, until the heart is warmed into lively sympathy therewith. Let a teacher, like a preacher, glow with his subject. Let him not only understand it, but love it, and appreciate its importance as a living, God-given truth, and he will be most likely to kindle a like fire in the hearts of the precious youth he teaches. Teacher, endeavor to realize *where* you stand; the precious trust committed to you, a jewel of more value than the world, and that you are to do your part in polishing and fitting it for the Master's use. N. E. B.

SLIPPERY ROCK, PA.

SUCCESSFUL TEACHING.

I AM afraid there is a very great and sad misunderstanding of the word "successful," as applied to the Sabbath-school teacher. When we speak of a successful teacher, do we think what the word, in this especial application, should comprise? Do we ask if such a teacher has any evidence, that there will be even one soul to sparkle in her crown, when she has laid off her mortality?

No; but we who have heard the successful teacher, will recognize one who talks readily and smoothly; one who studies the lesson well, with the happy gift of applying each particular truth to some particular object, for the purpose of restraining some peculiar vice, or strengthening an especial virtue; one whose fertile brain furnishes sufficient illustrative matter to enforce or simplify the subject, if suitable elucidation cannot be obtained elsewhere; one who can rivet the attention of her pupils from commencement to the close; and

one who, if the persuasive eloquence of her teaching will not secure this, has sufficient dignity and firmness to command it, and will not teach without it. This word-picture exhibits, in common parlance, *the successful teacher*. It must be admitted that these qualifications are powerful auxiliaries, and, one might say, almost indispensable requisites for an infant-class teacher, and, if talking was teaching, then a class in possession of such would be doubly blessed.

Here I would like to speak principally of infant teaching. This important department of the Sabbath-school work has been so highly eulogized that those in charge aim, perhaps, more at being *successful talkers* than *successful teachers*. In their zeal to interest the opening mind of their audience, they seem to forget, to a great extent, what the aim of teaching should be. They are apparently earnest and faithful, but after their scholars have left, do they not feel a vapidity of soul, because the atmosphere they had been breathing was not a healthy one? It was intellectual, it was emotional, it was sympathetic, but it was not *spiritual*, because the motive power that impelled them on was wrong; while there is a haunting consciousness that they have been offering but unsubstantial food; that the Christ they would teach, and the morality they would inculcate, is a something intangible to the pliant minds that are yielding to the fascination of this successful teaching.

Said one of these very successful teachers to me, after the fatigue of teaching a large infant class, "Well, I have talked all day, but my heart tells me the aim buried the true end of teaching. The paraphrase of the lesson seemed faultless, but in that, I fear, lies the fault of the teaching, for to engage the attention of my scholars seemed the greater aim than an equally earnest desire to lead souls upward and onward." I have known the same teacher to weep bitterly, after having held her pupils spell-bound, because they left her without any manifestation of spiritual impressions. Her heart told her there was something wrong; that, while she endeavored to be zealous, and carried her class off to the Master, she was forced to confess that the controlling principle had been an intense desire to cultivate this coveted faculty of talking with ease, dignity, and intensity; that, while she was endowed with the essentials of a good teacher, her conscience

told her there was an aim surmounting all this that defeats the glorious object.

Teachers, will you give thought to this matter, and teach with "your hearts fixed upon the great white throne," and feed your pupils upon rich spiritual food, and not with indigestible theories and unimpressive illustrations, however pleasing they may be? Aim more at *faithful* than at *successful* teaching, and your hearts will not so often shed tears of discouragement, for only to the faithful worker has God promised a reward.

FANNY M. LEA.

"THE GOOD NEWS."

AN OUTLINE INFANT CLASS LESSON.

AFTER a brief review of the preceding lesson, begin the lesson of the day by telling the scholars of a traveller crossing the desert. (Explain the meaning of the words *traveller* and *desert*.) His bread and water fail; he is so far away from any house that he cannot get more; he becomes so faint from want that he is unable to go on his journey. Ask the children what will become of him. They will say he must die. Picture to them his condition. He gives up the last hope, thinks of home and friends, the plenty there, but he cannot reach them. As he lies there, he hears steps. Some one is passing that way. Will they see him? he wonders. Nearer they come; he cannot call for help, he is so weak. A man bends over him; he is saved.

T. How will the poor traveller feel towards the one who has saved his life?

Ch. Oh! he will be so thankful to him.

T. How long do you suppose it will be until he thinks he has repaid his kindness?

Ch. He will think he can never do enough, or thank him enough.

T. How will he feel towards the man's friends?

Ch. He will like them, and do them all the good he can.

Let the children tell what Joseph had done for Pharaoh and his servants. Ask how they felt towards Joseph; and why they would be pleased to hear that his brethren had come? Tell what Pharaoh said, and what presents were sent by Joseph to his father. (I would suggest here that a colored picture, representing Jacob receiving the presents, be used, in order to gain and keep their attention while we fix in their minds the *great truths* of the lesson.)

T. What wonderful news had Jacob's sons to tell him?

Ch. That Joseph was alive, etc., etc.

T. What kind of news would that be to him?

Ch. Good news.

T. What kind had they brought him once before about Joseph?

Ch. Bad news.

T. He believed them then; but now, when they bring this good news, he cannot believe it. His heart faints within him, for he thinks they are only mocking him. What did I tell you Joseph had sent to his father?

Ch. A great many presents.

T. Yes, and not until he saw these would he believe their report. Now, when he thinks Joseph is yet alive, what do you think he would wish for?

Ch. He would wish to see him.

T. Yes. He said, I will go and see him before I die. When the shepherds were watching their flocks one night, on the plains of Bethlehem, what appeared to them?

Ch. A company of angels, singing and praising God.

Repeat in concert the song of the angels, "For behold I bring good tidings," etc., etc.

Show the children that the people in the world are in danger of dying a worse death than the man on the desert, or the people in Egypt. Show them that Jesus came to save us, to give us the bread and the water of life, that we die not; that he offers it to any and everybody who will receive it. Repeat together the verse, "And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come, and whosoever will, let him take of the water of life freely."

T. Where did Joseph want his father and his brethren to live?

Ch. In Egypt with him.

T. Where is our Lord Jesus?

Ch. In heaven.

T. Yes, in that beautiful, happy place we were talking about one day. Where does he want those to live that love and serve him?

Ch. In heaven with him.

T. He says he will come and take us to himself. Was it not good news, then, that the angels brought?

Ch. Yes, better than the news about Joseph.

T. When the angels had told the good tidings, what did they sing?

Ch. "Glory to God in the highest."

T. We have heard the good news, the

glad tidings; let us, then, say from our hearts, "Glory to God, and to the lamb for ever."

TEACHER.

WHICH IS THE BETTER WAY?

"SHUT up your library-book, John, and pay attention to your lesson," said the teacher of a class of lads to one who had just peeped into a tempting new book.

John shut up the book with a blush and a frown, but he did not look as if he enjoyed the lesson afterwards, and his eyes were averted from his teacher. His pride had been wounded.

The lesson that day on the gentleness of Christ did John little good. When he was out of the class, he said, "I tell you, Mr. H— won't get a chance to speak so to me next Sabbath."

"Why?" asked one.

"Because I sha'n't be there. I know it wasn't just the thing for me to do, but he needn't have snapped out so before the whole class."

In another class, Charlie had a new book, and it was so inviting that he could not keep his eyes from peeping now and then between the covers.

At first the teacher said nothing, but soon, without stopping in the lesson or looking at Charlie, gently placed her hand on the opened book, and touched Charlie's hand. That was all, but the book closed very quickly.

When the teacher at last looked that way, she said with her eyes, "Charlie, you were a good boy to close the book so quickly."

Charlie read that look, and his conscience was touched.

After the lesson was over, he lingered a moment, and said, "Excuse me, please, for reading in the class. I won't do so again."

Are you like John's teacher, or Charlie's? Which is the better way?—*Sunday-School Times*.

ITEMS.

CAUSES OF FAILURE.—Want of preparation, lack of sympathy, and lack of the progressive element in teachers. He is the true and successful teacher whose mind assimilates to his calling, and who enters with zeal into the development of youth into men and women.

The most sacred right of childhood is the right to be controlled—to be protected from its ignorance, its caprices,

and its improper desires; and the duty of exercising this needed control rests imperatively on parents and teachers.

WHENCE COMES THE SCHOOL?—The Sabbath-school is a part of the working of the church, as much so as the prayer-meeting or the weekly lecture, or even the Sabbath sermon is. It is one of the ways in which the church shows its life. The religious training of the young is an imperative duty of the church, which it can neither ignore nor delegate. The instruction of youth in the principles of the Gospel, is one of the leading means by which God's people are to fulfil their great mission of Christianizing the world. It is therefore the duty and the interest of every Christian church, first, to diffuse and foster among its households a disposition to train their children in the knowledge of the Scriptures, and, secondly, to supplement this family training by organizing and supporting a school, wherein the Scriptures and the symbols of the church may be studied in a systematic and orderly manner. The school, according to this idea, is not something outside, springing up of itself, and coming in as a co-ordinate and collateral influence. It is rather, or it should be, the direct offspring and child of the church.—*S. S. Times*.

UNCHECKED GROWTH.—"I saw, years ago," said an old man to a boy, "a little packet of something that I thought was rubbish, lying about in a drawer; and, without thinking what I was doing, I scattered it upon a grass-plot before my windows. It happened to be the seed of a common plant, and before long it sprang up and burst into blossom. I thought little of it at the time, but I soon found that it began to spread itself all over the garden, till it seemed likely to choke everything else. I got persons to help me to root it up, yet all our efforts for some time seemed to be unavailing, and it was not till after we had worked for several years that the ground was quite cleared of it. A little of the plant would perhaps have been an ornament, but its overgrowth became a trouble, as it seemed likely to injure every shrub that was near it."

"What is the meaning of this story, O master!" asked the boy, thinking there was some deeper truth in the words than at first sight appeared.

"I mean this," the teacher answered: "there are some habits we allow ourselves to get into, such as regarding everything from a satirical or a humor-

ous point of view, that threaten to render useless all our more serious thoughts and higher aspirations. Remember, neither satire nor humor is wrong in itself, but either may become a deadly enemy to good if it is allowed to spread unchecked."

CATECHETICAL INSTRUCTION.—Catechise the children. Ask them questions, the answers to which, once committed, will be to them ever after a full compend of religious truth. Thus may you lay deeply the foundations of their faith. It will not do to trust to books, papers, and tracts. These they may or may not read, but the truths impressed on their minds by a thorough course of catechising, remain ever after fresh and authoritative. There will be, perhaps, questions and answers beyond the comprehension of the more youthful. It matters not. They will retain in mem-

ory the words, and in time grow up into a comprehension of their meaning. The child learns the alphabet before it knows the use and power of the letters; it commits the multiplication table to memory before it understands the theory on which it is based; and so the merest child may learn the "form of sound words," and yet be too young to comprehend their truth. But nothing is lost. After awhile the words, at first meaningless, will become the symbol of a thought, a truth, a revelation from on high. Says Keble:

"Oh! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain.
Dim, or unheard, the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind."

S. S. Worker.

MISSIONARY INTELLIGENCE.

MISSION WORK IN EGYPT.

[We continue still our extracts from Miss Johnston's correspondence.]

Opportunities for reaching these people have often to be made, and we have to be as careful and use as much prudence as possible, and then are sometimes disappointed in the results. A few Sabbaths since, a woman came into church just before the close of service. She seemed agitated a little, was a stranger, but Miss McKeown and I spoke to her, Miss McK. asking her a few questions, to which she gave very unsatisfactory answers. The next Sabbath, we learned that she was a wife of a silversmith who attends church, and she is very much opposed to his doing so. Dr. Lansing suggested our calling on her, thinking that by meeting with Protestants she might see that we are not all bad. Miss McK. mentioned it to Abd el Melak, when we were at his house at prayer-meeting, one evening. He seemed very much pleased with the idea, wanted a day set when we would go, and he would send word to the woman. All of which was done, and word brought to us that a boy would come for us at a certain hour to show us the way. The day and hour came, we got ready, and waited, and waited till noon. No boy came, and we have heard no more of the woman. We suppose she would

rather not see us, so we must wait, and will, before another attempt can be made.

TOO LATE.

AT a great heathen festival in India, there was present a careless mother, with her infant son in her arms. As she was pressed in the crowd, her child cried, and interrupted her pleasure; when she was so much annoyed that she retired from the throng, went out into the jungle, deliberately broke the child's back across her knee, threw it into the bush, and returned to enjoy the heathen festivities without further interruption.

A short time afterwards, the Gospel was brought to this dark part of the earth. A few of the natives received it in meekness and love. A Christian school was established; and, after a time, an interesting anniversary was held, at which the school-children sang, and went through various exercises in the Scripture, to the delight of their assembled parents and friends.

Among the spectators was that cruel mother. She suddenly burst into tears, with loud lamentations. When the missionary asked her what was the matter, she exclaimed, with misery depicted on her countenance, "Oh! my child, my child! I once had a lovely

boy; but I killed him with my own hands. Why did you not come sooner? If you had brought the Gospel sooner, my child might have been with these

children to-day; but *you came too late!*"

How important it is for what we do for the heathen to be *done at once!*

HOME MISSIONS.

FAULT-FINDING.

THE Rev. Mr. Beckwith says: "I was once conversing with a young and successful minister of the Gospel, who related to me the following circumstances. When he was quite a child, he heard a minister preach on repentance. This was on the forenoon of a Sabbath. His feelings were excited, and he had almost determined before the conclusion of the sermon to perform the duty without delay. In this state of mind he went to the house of God in the afternoon, and heard the same minister on the judgment. He was still more deeply impressed, and came to the resolution to attend to religion immediately. But as he passed from the sanctuary he overheard two professing Christians conversing on the sermon. 'A very solemn discourse,' said one. 'Yes,' replied the other; 'but'—and he proceeded to make some critical remark, the effect of which was for that time at least to erase all serious impressions from the mind of the young man." How often do we witness this evil!

CHRISTIAN WORKING.

IN Christian working, we are not to wait for signs and intimations. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." If we plead with no man until we have an inward assurance that our plea will be in that particular instance successful, we shall unwarrantably restrict our Christian diligence, disobey general orders, and defeat the Divine plan. It was promised the fishermen of Galilee that they should be "fishers of men." Well, when you go fishing, do you wait, peering down into the waters, till you see a fish within reach of your line, and then bait your hook, and cast it over for the particular game? Or do you keep your hook baited and playing in all the waters around you?

I went off Cohasset Rocks once, in a boat, with an old sportsman to shoot

ducks. I was rather green in the art, and have never gone much beyond that early verdancy. I waited long for a *fair shot*. The old sportsman was somewhat silent. I rather imagine he had his thoughts. At length, two birds seemed to be sailing down within range. "Would you shoot?" I asked. "Well," said he, a little gruffly, "if you don't shoot, you won't hit, that's certain; and if you do, you may." I took one of the birds, and he sent a *following* shot after the other, and dropped him, too. Now, if we only put forth a Christian effort on a kind of inspirational certainty, an inward and powerful persuasion that the effort will succeed, our amount of game will be small. Shoot, if anything comes near; shoot to the right, shoot to the left, shoot up, shoot on a peradventure! Don't reserve your powder when the birds are flying! Take as good aim as you can, and let fly. "If you don't shoot, you won't hit, that's certain; if you do, you may."

Is not this the bidding of the Scripture? "In the morning sow thy seed, and in the evening withhold not thy hand; *for thou knowest not* whether shall prosper either this or that, or whether they both shall be alike good."

Brethren, get as much of the Spirit as you can; put yourselves and keep yourselves in communication with him; but don't wait for special frames of mind before you pray or work. The only limitation of working is in this word: "As we have *opportunity*, let us do good to all men." For praying, there is no limitation: "Pray without ceasing."—*The Pacific*.

ITEMS.

CHRISTIAN LIFE AMID THE WORLD. —Basil, a zealous ascetic, said that "the expectation of finding release from trouble by retiring from the world into the seclusion of a monastery was about as reasonable as getting out of a large vessel into a small boat on the open sea, under the idea that it was the size of

the ship which caused the pitching and rolling."

A GOOD ILLUSTRATION.—Brutus, visiting Ligarius, found him ill, and said, "What! sick, Ligarius?" "No, Brutus," said he. "If thou hast any noble enterprise on hand, I am well." So should the believer say of Christ; what might excuse us from other labor shall never prevent our engaging in his service.—*Spurgeon.*

A COMPANY of men gathered in a village grocery. They discussed the sentiments presented at a religious meeting the evening previous. A young man said loudly, "Such preaching has but little influence; I would sell my interest in Jesus for five dollars."

An aged man, not a professor, said, "Will you really sell your interest in Jesus for five dollars?"

"Yes, sir."

"For time and eternity?"

"Yes, sir."

"I will buy it."

"Very well, give me the money."

"When I make a bargain," said the old man, "I have it settled in black and white. Go to the desk, and write with pen and ink that you convey to me for time and eternity all your interest in Jesus Christ. The moment you sign the paper, the money is yours."

Quietly opening his pocket-book, the old man drew forth a five-dollar bill. But the young man faltered. Brought to the test, he found that Jesus was more to him than he had thought. He was soon after converted.

WINGS BY-AND-BY.—"Walter," said a gentleman on a ferry-boat to a poor helpless cripple, "how is it, when you cannot walk, that your shoes get worn out?"

A blush came over the boy's pale face, but, after hesitating a moment, he said:

"My mother has younger children, sir, and while she is out washing I amuse them by creeping on the floor, and playing."

"Poor boy!" said a lady standing near, not loud enough, as she thought,

to be overheard, "what a life to lead! What has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore, he said in a low voice, but with a smile that went to her heart, "I'm looking forward to having wings, some day, lady!"

Happy Walter! poor, crippled, and dependent on charity, yet performing his mission, doing in his measure the Master's will. Patiently waiting for the future, he shall by-and-by "mount up with wings as eagles; shall run and not be weary, shall walk and not faint."

—*Juvenile Missionary Magazine.*

AH! as we get on in life, and increase in goods and comforts, how apt we are to grow selfish! I knew a man some years ago, a Sabbath-school teacher, working with his own hands for his bread, but full of all Christian activities. Go to him for any Christian charity, for something for the wider diffusion of the Word of God, for the cause of missions, or for any of those great agencies which are transforming the face of this wilderness world of ours, and that man from his daily labor always had his gift ready. He is very rich now, has increased his goods, and lives in a grand house, and keeps a carriage and horses, and servants, and plate. Go to him now, and he will give you perhaps a little more than when he was a journeyman, and perhaps not even that. Ah! what a sad, sad thing it is!

I remember a lad with whom I went to school. We often took sweet counsel together. He was a boy who promised well. He was free from all the evil tendencies of youth. Now he is a millionaire, and I have turned to see what he is doing for the advancement of God's kingdom among men, and to see that he lives not altogether for himself, but I have turned in vain. The millionaire I know. The man I cannot find. The very soul is gone out of him.—*McClintock.*

CHURCH NEWS.

OUR OWN CHURCH.

THE committees appointed by the General Assemblies of our own and the reunited Presbyterian Churches, to confer about the uniting of these denom-

inations, met in Pittsburg, of Union historic fame, on the 7th of March. The conferences extended over a couple of days, and were marked by the utmost courtesy and friendliness on both sides. The matter remitted to the committees

is of the greatest importance, and, when it can be effected on a Scriptural basis, will be an unspeakably blessed event. So far as the doctrinal teachings of the Churches are concerned, the representative brethren that composed the committees agreed in declaring that the two Churches hold, and hold in the same sense, the doctrines of our venerable Westminster Confession, with its kindred documents, setting forth Presbyterianism as the divine form of Church government, so that in *doctrine* and in *polity* the Churches are fully agreed.

On the *communion question*, it was found that there exists actual identity of sentiment. *Open*, in the sense of *indiscriminate communion*, cannot be maintained for a moment by any consistent Presbyterian; but *open*, in the sense of *occasional communion*, that is, by Sessional permission, is the true doctrine of Presbyterianism. Such is the position of our Church, as declared by the Assembly of 1868, and such is also affirmed by its committee to be the doctrine of the reunited Church.

Such an amount of admitted agreement between sister Churches must be a cause of thankfulness to every one that desires the fulfilment of the prayer "that they all may be one," and we wish the committees had just suspended their conferences at this point, and reported progress. We do not believe that the Churches are sufficiently agreed as yet to admit of their union, and there is no use in attempting to hurry it. Each has its own history, and the shadows of the past, falling forward, as yet dim our light and becloud our path. In our patience, we must possess our souls. And we can afford to wait. God's dealings with his Church are not the idle eddyings of some stagnant pool. They rather resemble the flow of a restless stream, the direction of whose current is unmistakably shown by our own memories of 1858, and the ecclesiastical movements in all lands. We would not attempt to force on a union between these Churches; neither do we rejoice in the existence of obstacles that keep them separate. That there will be a union between them some day, a union on so sound a basis as will commend itself to the convictions of both Churches, no reasonable man can doubt. When and under what conditions it will take place, however, are part of those "secret things" that belong unto the Lord. As Christian men, therefore, we rejoice in that agreement whereunto we have

already attained, and our prayer will be that of the godly Rutherford: "More light, Lord; more light."

During the discussions, the following important statements of principles, as furnishing a basis of union, were put forth by either committee:

By our committee:

The Westminster standards as the general basis, with these additional propositions:

1. The Psalms of the Bible, in the best possible version, are to be the authorized Psalmody of the Church.

2. In all ordinary cases, the sacraments are to be restricted in their administration to those over whom the Church has authority.

3. All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.

By the committee of the reunited Church:

The Westminster standards as the general basis, with these additional propositions:

1. That, in all ordinary cases, the sacraments are to be restricted in their administration to those over whom the Church has authority.

2. That we regard the "Psalms, and Hymns, and Spiritual Songs" of the Bible as peculiarly entitled to our consideration and use, in public and private worship, because of their divine inspiration, and we reaffirm our testimony in their favor as authorized by the Word of God.

3. That the genius and spirit of Christianity furnish the best incentive, the highest motive, and the truest basis for all work of benevolence and reform, and that the Church in her organized capacity is the best agency for the prosecution of this work, and should be preferred by all who love our Lord Jesus Christ.

The two committees finally agreed to report to their respective assemblies, and to recommend these to appoint further committees for conference, with such instructions as may be deemed desirable.

THE next meeting of the General Assembly of the United Presbyterian Church will be held in Xenia, Ohio, on Wednesday, the 24th May, and be con-

stituted with a sermon by the Rev. J. R. Johnston, of Washington, Pa., the alternate of our late Moderator, the Rev. D. Kendall, of Oregon.

◆◆◆
OUR SEMINARIES.—*Monmouth.*—The closing exercises of this Seminary for the past session have just been held. Twenty students were reported by the faculty as having attended the classes and shown great diligence in their studies.

The Board took appropriate action to complete the transfer of the Seminary to the supervision and care of the General Assembly.

Allegheny.—During the session of this Seminary just ended, forty-six students had been enrolled, and forty-three had been in regular attendance; the senior class itself consisting of seventeen members. The *Theological* Chair had been filled by Dr. Kerr until January, when Dr. Cooper entered on his labors. The committee to notify the Professor elect, and to confer with the Professors on the whole subject of duties and salaries, reported that Dr. Cooper accepted the professorship on condition that a proper arrangement should be made for his salary; and the other Professors had expressed a willingness to devote their whole attention to the duties of the seminary, provided adequate support would be furnished them.

The Committee on Opening Exercises was instructed to make arrangements for the inauguration of Dr. Cooper at the opening of next session.

Xenia.—There have been thirteen students attending at this seminary during the past session. A committee was appointed to meet with similar committees from the other seminaries, to prepare and present such action to the Assembly as may be for their common interest. Dr. Beveridge, after a connection of thirty-six years with this institution, closed his connection this year.

Newburgh.—We understand that nine students were on the roll of Newburgh Seminary this year. The closing exercises have not been held at the time we go to press.

◆◆◆
TEMPERANCE.—Resolutions from the Synod of Illinois, and the 1st Synod of the West, urging the appointment by the Assembly of a standing committee on this subject, will come up for consideration at the meeting in Xenia.

CHANTING.—As this subject is to be brought before the Assembly by a memorial from the 1st Presbytery of New York, we present our readers with the action of the Assembly on a similar memorial in 1864:

“With regard to the memorial from the Presbytery of Philadelphia on the subject of chanting, your committee recommend the following action:

“*Whereas*, in several quarters of the Church there has been expressed a desire to chant the psalms in the worship of God; and

“*Whereas*, such chanting is not inconsistent with the principles of our church respecting psalmody; therefore,

“*Resolved*, 1st, That our people be recommended to familiarize themselves with the art of chanting.

“*Resolved*, 2d, That the chanting of the Psalms in the prose version be permitted in the worship of God, where the peace and harmony of the church are not thereby disturbed.”

What may be the precise object of this year's memorial we do not know; but we do not expect that the Assembly will concern itself much with the subject. If people will not chant, the Assembly cannot make them do so. There are some limits to church authority.

◆◆◆ THE BRITISH CHURCH.

OUR MONTHLY LETTER.

DR. WILLIAM ANDERSON, of the United Presbyterian Church, Glasgow, having attained his jubilee, special commemorative services were held in the beginning of March. As Dr. Anderson has long been famed as the most original pulpit orator in Scotland, and has contributed to theological literature a standard treatise on “Regeneration,” besides several volumes of sermons, considerable interest was manifested in the proceedings. The sum of £1,200, which was presented to him, he generously handed over to the church, to found scholarships for the encouragement of theological learning among the students preparing for the ministry.

The Ferguson or “Dalkeith” heresy case has been issued, so far as the Edinburgh Presbytery are concerned. The committee to which was remitted the speech to which objection was taken, reported, charging Mr. Ferguson with teaching that for “those who had not embraced the Gospel in this life, an op-

portunity would be given in a future state of accepting it."

On this report being presented, several members of the Presbytery took exception to it as not giving a fair representation of Mr. Ferguson's teaching, while the accused declared he held quite the opposite view—"That those who had an opportunity given of accepting the Gospel offer, and did *not* embrace it here, had no second offer made in the next world. The cases he referred to were the heathen, idiots, and infants, who, from no fault of their own, were never in a position, in this life, either to accept or reject the Gospel." The Presbytery, by a large majority, rejected the report of the committee, and virtually decided against taking further action in the matter. The minority have protested, and appealed to the synod, where the whole case will likely be gone fully into. Meanwhile, at the request of the session, and 450 members of his congregation, Mr. Ferguson has published a volume of sermons, selected from those preached in the ordinary course of his ministry. The volume is likely to show that Mr. Ferguson is not only intellectually a very superior preacher, but, so far as the leading doctrines of the Bible are concerned, perfectly orthodox.

It is some time since I have noticed the phases of the union movement. A great demonstration by those in favor of union was made in Edinburgh in the end of March, under the presidency of Earl Dalhousie. Within a few days, all the tickets of admission were taken up. So great was the demand, that a second meeting was held the same evening in one of the largest churches in Edinburgh, Lord Ardmillan presiding, and the same speakers, to a large extent, addressing both meetings. The meetings were most enthusiastic, and show how strongly the tide is flowing in favor of union among the members of the different churches. Fifty-two out of sixty Presbyteries in the Free Church have reported in favor of union. The question sent down to Presbyteries is virtually answered. It is rumored that the next step to be taken will be to consider the best plan for bringing about a closer co-operation between the churches, by way of preparing for ultimate union. It is proposed that ministers and preachers of the different negotiating churches be eligible to receive a call from congregations belonging to any of the denominations; that the home and foreign mission agencies be

in some way combined; and that the different theological halls be amalgamated. It is said that many of the opponents to the union, as at present contemplated, are in favor of some scheme of joint working, such as is here sketched. With a few years' successful trial of such a scheme, all the supposed difficulties and objections that at present stand in the way would vanish, and the union be impossible to be prevented.

L.

APRIL, 1871.

Calls Presented.—Rev. S. H. Graham, of Burgettstown, Frankfort, from 7th Ave. Church, 1st New York; Rev. W. H. McFarland, of Cambridge, Muskingum, from Kansas City, Mo.; Rev. J. F. Martin, of Breakneck, Alleghany, from Monroe, Des Moines.

Calls Accepted.—Florida, Albany, by Mr. R. Rogers; Dayton, 1st Ohio, by Rev. F. A. Hutchinson, of Noblestown, Mononga; East 11th St. Church, 1st New York, by Mr. And. Henry; Ainsworth, Keokuk, by Rev. N. H. Brown.

Calls Declined.—Troy, Albany, by Rev. J. A. Williamson, of Johnston; North Henderson, Monmouth, by Rev. Jos. Stevenson; Knoxville, Des Moines, by Rev. M. Ormond, Oxford.

Ordinations or Installations.—Mr. D. Anderson, at West Galway, Albany; Rev. W. G. Moorhead, at 1st Congregation, Xenia, Ohio.

Resignations.—Rev. A. McCartney, of Indianola, Des Moines; Rev. Robert Armstrong, of Hoboken, 1st New York.

REVIEW.

EMMA PARKER; OR, SCENES IN THE HOMES OF THE CITY POOR. New York: A. D. F. Randolph & Co. 1871.

Some one has said, "One-half the world does not know how the other half lives;" and so the writer of "Emma Parker" lifts the curtain, that the wealthier portion of the community may know something of the real life of their neighbors. Apart from its *purpose*, the "Scenes" will move the sympathies of every reader; and yet, after the writer has received all deserved praise as an author, what are we to say about the *purpose*? The evils of tenement-house life are well put; but where is the remedy? The writer fails to give it. Christian landlords, full of benevolence in the matter of nice houses and low rents, will not meet the difficulty. Mod-

ern society, with all our boasted refinement and progress, is simply an ulcerous mass. Men have cultivated one side or one set of powers in human nature, to the comparative neglect of the other. We cannot have our present intense commercial, political, speculative activity, without the moral and emotional, the philanthropic and religious, being to some extent pushed aside. What was seen at California when gold was discovered—an intense development of man's active powers, with neglect of his higher interests—is in a less gross or visible form the great characteristic of modern society; and the curing of a merely local social evil, will effect no permanent improvement.

Classes, the rich and the poor, are rapidly rising in our midst, and one of the greatest social burdens of the Old World is already on us. The political economist calls out for large business establishments as individual and national gain. They increase profits and lessen the expenses of production, by knowing nothing but to buy in the cheapest and to sell in the dearest market. How to harmonize this with the demands of Christian philanthropy, is the problem that has not yet been solved; and "Emma Parker" only shows the urgency and yet the difficulty of a solution.

THE ELDERSHIP.—At a late meeting of the First Presbytery of New York, the Rev. Dr. Harper, of Newburgh, preached on "The Duration of Elder's Service," taking as his text Acts xiv. 23. That verse, he said, contained the following propositions: 1. That in every congregation or particular church, there should be a plurality of elders. 2. That these elders are, in common, invested with the right to rule, one of them, in addition, having the right to teach. 3. That the same rules or principles should govern in the election and settlement of both classes of elders.

Enquiring what these rules may be, he answered: 1. Both classes must have a *call*—an outward and an inward call—the prompting of the Spirit within, and

the summons of the church without, in order to be invested with office. 2. Both classes are to be invested with office by those already in office. 3. That office should be for life. Once a priest, a priest for ever. 4. That the call and formal appointment should be not for a set time, but for an indefinite period. This shown by the fact that in the New Testament call there is no limitation of time intimated or involved; none in the verse before us; none in Titus v. 1; none in the address at Miletus to the Ephesian elders; and so, *in view of the permanence of the office, and of the silence of Scripture on the point*, we say, the proof for a limitation of service must be advanced by those advocating it.

The Rev. Doctor then urged that the present plan was *expedient*, as it prevented bad men intriguing either to get into, or to keep in, office; makes a church *careful in electing elders*, and *operates favorably on good men*, by making them qualify themselves for an office which they hold for life. In replying to the objection that the present plan makes an invidious distinction between elders and ministers, the latter being so movable, and the former irremovable, Dr. H. denied the existence of such a distinction. An elder could be removed for good cause. He alleged that there should be more care in releasing an elder from office than a minister, because an elder could not so easily as a minister get into office again: was opposed to *quietly dropping* a troublesome or inefficient elder; more Christian to tell such a man why he is dropped. Young congregations should elect only suitable persons. As for the argument from the Book of Discipline of the Church of Scotland, or other churches, however desirable to walk in the footsteps of the flock, our duty is to walk by the Shepherd's voice. Our own book is not against a limitation of service, but the Bible is. In conclusion, Dr. Harper claimed that our ruling elders would compare favorably with our ministers.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, MAY 7.—Gen. xlii. 1-24.
Bitter Memories.

In the time of the Romans, Egypt was known as the granary of the world. Its wheat districts are along the banks of the Nile, and are rendered fruitful by

the annual overflow of the river, for elsewhere there is nothing but sand.

EGYPT. *V. 1. Look*: they dreaded to think of Egypt; they were afraid of the land where Joseph had gone. Still their pride shrank from appearing as

suppliants and asking its rulers for food. Jacob at last insists "that we may live." "Ten;" to show their need of a large supply. *V. 4. Benjamin*: who, as Rachel's son, had taken Joseph's place in Jacob's heart. *Mischief*: from his brethren, from the Egyptians, from wild beasts, or otherwise.

THE INTERVIEW. V. 5, 6. Came: as did many other caravans. Large companies alone were safe in crossing the wilderness; still the case. They had to come. God's purposes must be fulfilled. In *Canaan*: though "flowing with milk and honey." *V. 6. He sold*: dealt personally with strangers; perhaps he hoped to meet his brethren. *Bowed*: so Joseph's dream was fulfilled. "The counsels of the Lord."

THE RECEPTION. V. 7-10. Knew: their appearance; their language; was, perhaps, looking for them. *Strange*: seeks to learn something about them and theirs, and thus draws them out. (Like Christ, Matt. xiv. 21-28, Lk. xxiv. 28.) Assumes a gruff exterior. *To buy food*: what suffering at home, when Jacob's sons say this. *V. 9. The dreams*: which had caused such jealousy, and led to so much sin; but he must still play the stranger; *spies* (Num. xxi. 32, Josh. ii. 1). *Nakedness*: its open, unprotected state; a serious, ignominious charge. *V. 10. How humbly they bear the charge. V. 13. One is not*: think of Joseph's feelings as they spoke thus of himself. *V. 15. Your brother*: he will test their feelings towards Benjamin. *V. 16. Possibly* they refused to do so; would stand on their rights, and so got into prison.

THE PRISON. V. 17. Such treatment possible under despotic governments. What a "three days" for them! In prison. None to deliver them. Jacob starving at home; themselves likely to die; past sins finding them out.

THE PROPOSAL. V. 19. Fear God: wish to do what is right; carry food home, but one of you stay as a pledge; it might look hard, but they had no choice, and must consent.

RECRIMINATION. V. 21. Each has had his own wickedness, but their common guilt now forces itself on them, and the scene at Dothan is recalled by their present condition. *This distress*: Hebrews thought that specific sufferings were the result of specific sins. John ix. 2. *V. 22. Reuben* was blameless as against them (Ch. xxvii. 21), but

not as before Joseph, or Jacob, or God. *V. 23.* This laying bare of their hearts is too much for Joseph, but recovering himself, he *communed*, talked in a friendly manner, and at last took Simeon, the eldest of his persecutors, and *bound* him, to impress the rest the more deeply.

NOTES ON SHORTER CATECHISM, Q. 20.

God, out of his mere good pleasure: no creature has ever any claim to blessings, no sinners to mercy. "God so loved," *From all eternity*: before the world was created; *elected*: choose or set apart; *some*: not all, but "a multitude that no man can number;" *life*: the fullest and happiest exercise of all their powers and faculties, and this for everlasting.

To carry out this purpose, God made a covenant of grace, a gracious covenant, one the expression of his kindly feelings towards us.

By means of this covenant, through its operation, men would be saved by means of a *Redeemer*: one who would give what was needful for their redemption.

SABBATH, MAY 14.—Gen. xliv. 18-34.

Intercession.

Review briefly with the scholars the points in Joseph's dealings with his brethren, since Ch. xli. 24 down to today's lesson.

THE CASE OPENED. V. 18. Judah speaks, because it was through his assurances to Jacob that Benjamin was with his brothers. *Came near*: in his earnestness, yet remembered in his address to whom he spoke. *Thine anger*: so righteous and deserved; *as Pharaoh*: having supreme power. *V. 19.* The family relationships had been mentioned only because Joseph had questioned them. *V. 20. Old man*: Jacob was 130 years old; *he alone*: Benjamin: *mother*: Rachel loveth with peculiar tenderness. *V. 21.* Joseph had asked and insisted on Benjamin being brought to him. Whatever trouble might arise about him, would thus have originated with Joseph.

HOME SORROWS. V. 24. Their promise lay aside till the food was used up, then it had to be faced. Hunger-suffering in Jacob's house! "A little food." How strange are oftentimes God's ways of effecting his purposes! *V. 26.* Jacob would have made the trial, but they had seen Joseph, and would not run the risk of provoking him; besides, Simeon was still in his hands. *V. 27. My*

wife: how deep Jacob's love for Rachel! His love for her had been transferred to her two sons. *Went out*: sent away to Dothan. 12 or 13 years have passed away since, yet he has not forgotten it. *In sorrow*: because all earthly joy was bound up in Benjamin, the survivor.

THE SUBSTITUTE. *V. 30. The lad*: a pet mode of speaking of Benjamin, who was 23 years old. "So if Joseph has his way, Jacob dies." *V. 32. Judah* had undertaken a special responsibility, and so he claims a special liberty of action. *V. 33.* This is an unlooked-for proposal, resistless in its nobility. What an advance on Dothan! Then the most he would do for his brother was to consign him to uncertain slavery; now he offers himself as a slave, that Benjamin may escape. Then he was afraid of his brothers; now he braves the wrath of Egypt. Then he meanly agreed to impose on his father; now his father's life and joy are above all consideration.

NOTES ON SHORTER CATECHISM, Q. 21.

God's *elect*: those whom he saves; *only*, Christ alone able to save; *the Lord*: the Supreme God; *Jesus*, Saviour (Matt. i. 21). *Christ*: anointed and so appointed; same word as Messiah. *Eternal*: holding this relationship to God before his incarnation; *became* by his own consent and act; *two distinct natures*: his becoming man did not destroy his being God, nor did his being God hinder his being really a man; the two natures were never mixed, remained always separate and distinct. *One person*: their union left him one, just as the union of soul and body leaves us one; though body and soul are always separate and distinct; *for ever*: what he was, the God-man, he is, and will be for ever.

SABBATH, MAY 21.—Gen. xlv. 1-15.

The Disclosure.

Picture the scene; the hall filled with guards; Joseph in his authority and splendor; the brothers bowed down with shame and perplexity; Benjamin in tears; Judah standing before the ruler, waiting for his doom. "The sheaves render obeisance."

THE FIRST DISCLOSURE. *Personal. V. 1. Could not*: his brothers, then, did care for their father, for his sake they would suffer, and Joseph was satisfied; he was overcome. Their distress may be relieved, but the Egyptians must not see the emotion of their ruler; the confusion of his brethren; or hear

the divine purposes. *Wept aloud*: the 13 years' silence is broken. *V. 3. I am Joseph*: amazed already, this announcement must have been overwhelming. To comfort them, he asks again about Jacob. What love for his father! *Troubled*: afraid and ashamed to face him. *Whom ye sold*: he tells them of their own foul crime. What cowards guilty consciences make of men! Herod, "John, whom I beheaded." Mark vi. 16.

THE SECOND DISCLOSURE. *Of the famine. V. 6.* Joseph alone knew of the approaching famine. Such great distress already, what would there be in the five years to come? *Earing*: ploughing; the ground would lie waste; the Nile probably not overflowing. Seed-time and harvest were promised to Noah, but such interruptions were God's special messengers. Joel i. 15-20.

THE THIRD DISCLOSURE. *Of Divine Purposes. V. 7. God sent*: what they had done in sin God used for good. *To preserve you*: as if they and their families were more important than all Egypt. *V. 8. Not you*: he forgives them; their plan of putting him away has come to naught; *a father*: "an honorary title given to the prime minister," referring to the services he had rendered to Pharaoh, and leading to his own high position. *V. 9.* Jacob must come and live with him. *V. 10. Goshen*: in Lower Egypt, N. of the Nile. *V. 12. Eyes of Benjamin*: should Jacob mistrust the rest, he would believe him. *V. 13. My glory*: the request was not without its difficulties, so the splendor of his position must be reported. *V. 14.* Joseph's heart goes out very tenderly toward Benjamin; *kissed*: the seal of forgiveness and friendship; *after that*: when thus repeatedly and fully peace is established between them. God's hand is in every occurrence, for "all things work together, and he often employs unlikely instruments for the accomplishment of his purposes, and leads men by ways that they know not of, but his purposes stand."

NOTES ON SHORTER CATECHISM, Q. 22.

The Lord Jesus took of his own choice and deed a *true body*, one really of flesh and blood, not an apparent one; one like our own, that could grow, that needed food, and experienced the sinless infirmities and sensations of our nature; a *reasonable soul*; a rational one, having human faculties and feelings, so that he could think, and love,

and grieve, and be angry, and pity, etc. *Yet without sin*: though having our nature, a body and a soul like our own, he was altogether free from the taint, or the tendency, or the guilt of sin.

SABBATH, MAY 28.—Gen. xlv. 16-28; xlv. 1-7. *Good News.*

KINGLY KINDNESS. V. 16. *It pleased*: Joseph had rendered great services to Egypt, and Pharaoh, rejoicing in his joy, shows kindness to his friends. **V. 18.** Authorizing Joseph, in his name, to invite his brethren down, he promised them *the good of the land*, a fertile district to dwell in. **V. 19.** *Commanded*: the strongest form of invitation; *ye*: you, Joseph and your brothers, have one interest; *wagons*: such as could be used in the wilderness. **V. 20.** *Stuff*: cumbrous furniture; the land they had bought; the wells they had dug, etc. When we are invited to follow the Lord, everything should be willingly surrendered. Lot; the Apostles. Matt. iv. 20; Mark x. 29; Acts iv. 32.

FILIAL PROVISION. V. 21. *Israel*: the Covenant and theocratic name of Jacob (Ch. xxxii. 28); its use here indicates a solemn proceeding; *children*: Joseph's brethren. **V. 22.** *Changes of raiment*: a favorite gift in Eastern countries, where wealth consisted not in houses or lands, but in jewels, dress, and other portable articles. See Josh. vii. 21; Judges xiv. 12; Matt. vi. 19, xxii. 11; Luke xvi. 19. *To Benjamin*: as an expression of special interest, and as if to compensate for his alarm. **V. 23.** *Fall not out*: do not quarrel about your shares in your treatment of me, nor about the preference I have shown to Benjamin.

FATHERLY JOY. V. 25. *Went up*: Egypt was toward Canaan, as we say "down South." **V. 26.** *Believed them not*: too improbable that Joseph should still live, and be in such a position; he fears there is some harm against himself in this invitation. **V. 27.** The confession of their early sin; the story of Joseph's life; the invitation. These were confirmed by the wagons. *Jacob*: the father, the citizen, the man. **V. 28.** *Israel*: the Patriarch, the Head of the Seed. *It is enough*: the evidence is sufficient; I believe; the joy is enough; like Simeon, "Now, Lord." Luke ii. 29.

DIVINE APPROVAL. V. 1. *Beersheba*: read Gen. xxi. 31, xxvi. 32, a district about twenty miles south of Hebron, at

the southern extremity of Canaan. From "Dan to Beersheba" (Judges xx. 1) means from N. to S. Samuel's sons dwelt there, 1 Sam. viii. 2. *Israel* halts on the borders of the Promised Land; will not cross them without Divine direction, Prov. iii. 8. **V. 3.** *I am God*: lit., the mighty one; able therefore to protect you. *A great nation*: God fulfils his promise—when and where and as he pleases. **V. 4.** *Bring thee up*: thy bones shall not rest there. *Joseph*: God assures him that Joseph lives. Learn not to do aught without Divine direction, Jos. iv. 13. The safety of those that follow the Lord; Abram, Gen. xii. 1; Israelites, Ps. cvii. 7.

NOTES ON SHORTER CATECHISM, Q. 23, 24.

Prophet: lit., one that speaks as the mouthpiece or representative of another. Aaron was one to Moses, Ex. iv. 15, 16. Samuel, Elijah, Isaiah, Malachi, were such to God; his special messengers. Christ is called a prophet in Acts vii. 37. *Executeth the office*: performs the work or duties of one. *Revealing*: disclosing what had been hid from, and never could be discovered by, men. *The will or purposes of God*: specially, that part concerned with our salvation, telling how salvation was provided, and how we should obtain and enjoy it; this, the main subject of Christ's teachings; it is such still, by means of the Scriptures which we have, and his *Spirit* whom He sends to open our hearts, that we may love His truth, and to enlighten our minds, that we may understand it.

BLACKBOARD EXERCISE

ON LESSON 22.

THE GOOD NEWS.

Jacob's:

Brought him	Consolation.
Assured him	Plenty.
Restored to him a	Son.
Secured for him a	Home.

Ours:

Proclaims	Forgiveness.
Makes	"All things ours."
Gives an	Elder Brother.
And leads to	Our being "For ever with the Lord."

LESSON PAPER FOR MAY, 1871.

United and Reformed Presbyterian Sabbath-School Lessons.

2d Quarter.—Lessons Concerning Joseph.

Golden Text.—But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.—*Luke xvi. 25.*

LESSON 19, MAY 7.—Bible Lesson, Gen. xlii. 1-24. *Bitter Memories.*

Explanations.—When men do wrong, they sow seeds of future sorrow for themselves. Joseph's brethren had sinned against God in trying to defeat his purposes concerning Joseph, and now their sin finds them out, and they reap remorse.

QUESTIONS.

Where is Egypt? What is the name of its great river? What was it known as in the time of the Romans? Is the whole of it a fruitful land? What makes any part of it so fruitful? Why did Jacob's sons hesitate about going down to Egypt? Why did ten, and only ten, go down? How did they happen to meet Joseph? How did they salute him? What was remarkable about that salutation? How did Joseph know them? Why did they not know him? Why did he not reveal himself at once? What did he accuse them of being? How did they defend themselves? Why did he put them in prison? What great crime came up to their memories when there? How long were they in prison? What reason did Joseph give for letting them out? Who did he keep as hostage for the rest? Why did he select him?

Shorter Catechism, QUES. 20.—Did God leave all mankind to perish in the estate of sin and misery?

To what do we owe salvation? When was this salvation arranged? What is meant by "elected"? What by "everlasting life"? Will all men or only some obtain this? What is meant by a "Covenant of grace"? What was the design of this Covenant? Who is a Redeemer?

Sing Ps. cxxx. 1-4; Selection 79, 1-2.

Golden Text.—Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.—*Exod. xx. 12.*

LESSON 20, MAY 14.—Bible Lesson, Gen. xliv. 18-34. *Intercession.*

Explanations.—Joseph's silver cup has been found in Benjamin's sack. It looks as if he had stolen it, and when the whole band is brought before Joseph to answer for this conduct, Judah speaks on behalf of the rest.

QUESTIONS.

When Reuben was the eldest, why does Judah speak? How old was Jacob at this time? Why did Judah call Benjamin the "child of Jacob's old age"? Who was Benjamin's brother? What was his mother's name? Where did she die? Why had Judah told this family history to Joseph? Why had Jacob been so unwilling that Benjamin should go to Egypt? How had he been induced to let him go? What does "surety" mean? What does Judah want Joseph to do to him? Why was he so anxious that Benjamin should go back? Which of the Commandments was Judah now honoring? Why did Joseph do all these things to his brethren?

Shorter Catechism, QUES. 21.—Who is the Redeemer of God's elect?

Who are meant by the elect? Why is Christ called the "only" Redeemer? Why is He called "the Lord"? What does the name "Jesus" mean? When did He get this name? Why is He called Christ? What other title has the same meaning? What two natures had Jesus Christ? Were these ever in any way blended, or did they remain separate? He had two natures, but He was one—what? What word describes the two natures and the one Person?

Sing Ps. xxxi. 19-22; Selection, p. 2.

Golden Text.—And Jesus said unto him, Thou hast both seen him, and he it is that talketh with thee. And he said, Lord, I believe. And he worshipped him.—*John ix. 37, 38.*

LESSON 21, MAY 21.—Bible Lesson, Gen. xlv. 1-15. *The Disclosure.*

Explanations.—God prepares men for receiving blessings before he bestows them, and so Joseph's brethren have had all their humiliation to prepare them for what they are now to hear.

QUESTIONS.

What caused Joseph's deep feeling? Why did he order all the Egyptians to retire? Why had he tried his brothers so severely? How did he show the depth of his feeling? What were his first words? What is his first question? How did his brethren feel? How did he assure them that he was Joseph? What startling information did he give them? What is meant by "earring"? Why had God sent him into Egypt? Did God's purposes do away with their sin in the matter? What had God made Joseph to be in Egypt? To whom does he send a message? Why did he want them to hurry with it? Where is Goshen? Who is to confirm their words and message to Jacob?

Shorter Catechism, QUES. 23.—How did Christ, being the Son of God, become man?

What is meant by "a true body"? How did Christ Jesus "take" this? How did He show at Jacob's well, in the wilderness, on the Cross, that His body was such? What is meant by "a reasonable soul"? How did He show at Nain, at Bethany, on the Cross, that He had such? In what did He differ from every other man?

Sing Ps. xl. 1-5; Selection 61.

Golden Text.—As cold waters to a thirsty soul, so is good news from a far country.—*Prov. xxv. 25.*

LESSON 22, MAY 28.—Bible Lesson, Gen. xlv. 16-28; xlv. 1-7. *Good News.*

Explanations.—Joseph's conduct in Egypt had been such as to win for him the unbounded confidence and esteem of Pharaoh; hence the gratification of the king on hearing that he had discovered his brothers.

QUESTIONS.

How does Pharaoh honor Joseph? What message does he send to Jacob? What is meant by "the good of the land"? What by "stuff"? Why is Jacob called "Israel" in v. 21? Why did Joseph give "changes of raiment" as a present to his brothers? To which of them did he give special gifts, and why? What parting advice did he give them? What was the wonderful news that Jacob's sons brought him from Egypt? Why did he not believe them? What led him afterwards to believe? Where is Beersheba? What interesting events had taken place there? Why did Jacob stop there on his way to Egypt? What promises did God give him?

Shorter Catechism, QUES. 23.—What offices doth Christ execute as our Redeemer?

QUES. 24.—How doth Christ execute the office of a prophet?

What is a prophet? Mention the names of some. Where in the Bible is Christ called a prophet? What did He do as a prophet? What part of God's will especially did He reveal? Does He still act as a prophet? How so?

Sing Ps. cxlviii. 11-14; Selection 92.



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Vol. II.

No. 6.

THE
Christian Worker.

EDITED BY THE

Rev. GEORGE D. MATHEWS.

JUNE, 1871.

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THE CHRISTIAN WORKER.

VOL. II.

JUNE, 1871.

No. 6.

THE GAIN OF DYING.

BY REV. J. A. P. MCGAW, PASTOR OF THE FIRST PRESBYTERIAN
CHURCH OF URBANA, OHIO.

"To die is gain."—Philippians i. 21.

(Continued.)

4. DEATH admits the believer into the immediate presence of Christ, "whom, having not seen, ye love; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory." Here we walk by faith in a Saviour whom the heavens must retain until the time of the consummation of all things. But in heaven we shall see him. "We shall be like him, for we shall see him as he is." We shall be permitted to gaze upon that wondrous, glorified human form in which dwells all the fulness of the Godhead bodily. We shall see that majestic brow which for us once wore the crown of thorns; those hands and feet for us nailed to the cross; that sacred side pierced by the Roman spear, that from it might pour forth the water and the blood, which should prove of sin the double cure.

We shall be permitted to talk face to face with our Saviour, and to become personally and intimately acquainted with him. He will make himself known to us, and we shall hear his voice in tenderest accents saying to us, "Come near to me, my brethren." When Jesus was on earth, he so endeared himself to the hearts of poor sinners, that women anointed his head with the most costly ointment, bathed his feet with tears and kisses, wiped them with the hairs of their heads, watched his dying agonies with broken hearts, and went very early in the morning to pay the last sad tribute of love to his lifeless body; and men were willing to go to the ends of the earth, and to brave bonds and imprisonment and death for his sake. This Jesus will so manifest himself to his people in heaven, that all other emotions will be swallowed up in an all-absorbing love of Jesus. We shall see him as he is, and that sight will kindle our love into such a flame, that the love

which we cherished for him on earth, shall seem to have been but the coldness of indifference. To love Jesus as he deserves to be loved, and as we shall love him in heaven, will constitute a great part of heaven's eternal joy; for "love is heaven, and heaven is love."

5. Death will bring the Christian into a better state of society than he can find on earth.

A great deal of the purest enjoyment we have in this world, is derived from the gratification of our social natures. We were made for society. It was not good for man to be alone, even in paradise. We were not intended to dwell, like stars, apart in coldness. It is unnatural for men to dwell in solitude. We attain our highest development by social contact—by the influence of mind on mind, and heart on heart.

Now, we can easily conceive that our progress might be much more rapid and our enjoyment of social converse might be enhanced a thousand-fold were society in a more perfect condition. If the second great commandment—"Thou shalt love thy neighbor as thyself"—were perfectly obeyed, what a mighty and glorious transformation would at once be wrought in the face of human society!

Selfishness is the bane of our social life. We have become altogether sceptical in regard to the law of love to our neighbor. We have come to believe that the miserable selfish maxim, "Always look out for number one," contains the concentrated essence of earthly wisdom. All the evils which afflict society have their root in this wicked selfishness.

The law of heavenly society is the law of perfect love. There will be no more dishonesty, cheating the laborer of his hard-earned gains; no more accursed avarice, eating like a canker the heart of which it has taken possession; no more vile lust, with the nameless vices and the unimaginable wretchedness which follow in its train; no more "suspicion poisoning his neighbor's cup;" no more "wan treachery with his thirsty dagger drawn;" no more hatred, contention, or strife; no more riches gained at the expense of a good conscience and with the sacrifice of manhood, honor, and happiness; no more squalid poverty; no more oppression, rebellion, and war; no more weeping widows and wailing orphans, made so by "man's inhumanity to man;" no jails, almshouses, and penitentiaries, and no more need of them. There will be no clashing of conflicting interests, but, all moving in obedience to the attractive power of love around the Sun of Righteousness, the harmony of the spiritual universe will be perfect and undisturbed for evermore.

6. Death will introduce the Christian to a joyful reunion with old friends.

To my mind it does not admit of a doubt that in heaven we shall recognize the friends whom we loved on earth. We shall not there be melted and molded into an indistinguishable mass. There is no reason to suppose that in the essential and sinless features of our characters there will be any change, except in the way of growth from good to better. Paul will be Paul and Peter will be Peter, unchanged except that what was evil will have been completely eradicated, and what was good will have been unspeakably exalted.

Nothing, as it seems to me, brings heaven so near to our conceptions, as to think of it as the place where the friends who have left us at different stages of this weary pilgrimage are now living with Christ. Thus does the Bible represent it to our faith. It is the place to which Enoch departed when he walked with God and was not; for God took him. It is the place to which Elijah ascended in a chariot of fire. It is the abode to which the mighty spirit of Moses winged its lofty flight from Nebo's lonely summit. It is the present abode of Abraham, Isaac, and Jacob, who, though long since dead to men, still live to God.

We do not err, then, in thinking of heaven as the abode of our departed loved ones who have died in the Lord. There the tearful orphan will meet with father and mother; brothers and sisters long separated shall embrace each other in the tenderness of heavenly affection; husbands and wives, no longer sustaining the earthly relationship, shall know each other as dearest friends; and there the mother shall meet, as a shining angel, her babe, whose little form, cold and white as marble, she, so many years ago, with bursting heart and scalding tears, committed to the silent grave.

For the Christian, then, it is sober fact—no mere fiction of the imagination—that *to die is gain*. All things are yours if you are Christ's. Even death is to be counted among the things which are yours, through Christ. And if you are Christ's, it matters not where you may die, or where your lifeless remains may return to dust. Like Stephen, you may fall asleep amid a shower of stones from the hands of cruel foes; it matters not, you will awake in heaven. Like Lazarus, you may die a beggar; yet, like him, you shall have angels to carry you home, and an inheritance of glory for your everlasting possession.

But remember, dear fellow-sinner, that it is only to the Christian that death is gain. It is only those who sleep in Jesus that God will bring with him. "Blessed are the dead *who die in the Lord!*" Of these, and these only, does the Spirit say, "They rest from their labors, and their works do follow them." Heaven would not be heaven, if you and I could go there without being changed. We must be made new creatures in Christ Jesus before we can enter into the mansions which

Jesus is preparing for his own. There desire and pious sentiment will not avail. It was Balaam who uttered the pious wish: "Let me die the death of the righteous, and let my last end be like his;" and yet he, poor, miserable man, who could say such beautiful and poetical things about the happiness of God's people, loved the wages of unrighteousness, and perished among the enemies of God's Israel. If you would die the death of the righteous, you must trust in the righteous man's Saviour and live the righteous man's life.

Let us seek grace to meet death with manly, Christian courage. Every day we are drawing nearer our final destination:

" Here in the body pent,
Absent from him we roam ;
Yet nightly pitch our moving tent
A day's march nearer home."

Some of you are almost there. For you the weary pilgrimage of life is nearly ended, and soon your feet will tread the golden streets of the city of our God. "Lift up your heads, for your redemption draweth nigh."

"A Swiss chamois-hunter, crossing the Mer de Glace, fell into one of the enormous crevasses that rend the ice in many places. He fell a hundred yards without serious injury; but his situation seemed hopeless. He could not climb out, and the cold would soon freeze him to death. A stream of water ran down the crevasse, and he followed it, wading, stooping, crawling, or floating as best he could. At length he reached a vaulted chamber from which there was no visible outlet. The water heaved threateningly. Retreat was impossible, delay was death. Commending himself to God, the hunter plunged into the whirling flood. Then followed a moment of darkness and terror; then he was thrown up amid the flowers and hay-fields of the Vale of Chamouni." Christian, that vaulted chamber and whirling flood may represent death. Time's rapid current is bearing you resistlessly on. There is no escape, no retreat; but, when you come to the end, fear not to take the final plunge. There may be a moment of darkness, but the next moment you will be inhaling the odors of paradisaical flowers, and in your ears will be sounding the songs of the angels rejoicing over another soul safely arrived in glory.

"As when you strike a violent blow with a hammer on a magnet, all the magnetism is taken out, so a great blow of sorrow on the soul for a moment takes out all the faith and hope; but they will return."
—*Lifting the Veil.*

RELIGIOUS CONTROVERSY.

THAT there is such a thing as controversy among Christians is, no doubt, a fact much to be lamented. There is certainly fault somewhere when those who belong to the same family, who profess to bear the same image, to whom there is "one Lord, one faith, one baptism, one God and Father of all," who are journeying together as one band, under one leader, through the same tribulations and trials, to a common home above, fall out by the way.

And yet, lamentable as it is, it is, nevertheless, the fact. The household of faith is a divided household. Its brethren do not dwell together in *unity*. The apostle's ideal of the whole family "standing fast in one spirit, with one mind striving together for the faith of the Gospel," has never yet—at least, since the days of its first love, under Pentecostal baptism—been realized. Even this same apostle was in many a controversy. At Antioch, we find him, on one occasion, with his fellow-missionary, fighting a pitched battle with "certain men" over the question of circumcision. Again he appears grappling with Barnabas himself, his comrade in the former battle, until the contention becomes so "sharp" that they depart "asunder." And still again, he himself informs us, on that same old battle-field at Antioch, he "withstood" his fellow-apostle, "Peter, to the face because he was to be blamed." Already, even in apostolic times, the spirit of religious controversy was abroad in the church. And never in all her subsequent history has it been at rest. All along the line of the Christian ages as well as of the secular, the sound of battle has been heard. The whole pathway of the church's progress down through the centuries, may be traced back upon the map through an almost unbroken line of great historic battle-fields, where the battle has been fought and the victory won for some imperilled article of her precious faith. She has ever been, in every sense of the word, a militant church.

Almost every doctrine of her most holy faith—even of those that are now most firmly believed and are most securely fixed in the common creed of evangelical Christendom—has been, at one time or another, fiercely assailed, and been rescued and vindicated only by a long and terrible conflict. The great names that stand out prominently on the page of her history, are the names of champions for the truth, who have won their high distinction by their skill and prowess in defending the faith. It is doubtful if even the name of Athanasius would have survived the century that gave him to the church, had it not been for the master-skill with which he fought the Arian heresy. Wicliffe, Huss, and Jerome, Zwingli, Luther, Calvin, and Knox, are names which are written as "with a pencil of light, that illumines the

whole volume" in the annals of the church—names which can never, with her consent, be stricken from her roll of honor. And yet they are names of giant controversialists, who owe their proud eminence to valor on the field of religious conflict. Even the most tearful bewailer of the spirit of controversy in the church, would be unwilling to spare from her annals the glorious record of the sixteenth century, and of the grand, eventful career of Luther and his fellow-reformers. And yet it is but the record of a great religious controversy. We may weep over the fact of religious strife, but the very tears in our eyelids grow bright, and the heaviness of our souls gives place to emotions of grateful admiration, as we look upon that glorious conflict in which the church shook off the chains which the superstitions, idolatry, and corruptions of ages had riveted about her, and from which she came forth to a new life, and see the lofty spirit of Luther hurling defiance at the Pope, nailing his immortal "Theses" to the door of the church at Wittenberg, entering boldly into the city of Worms, though a legion of devils in imperial robes and priestly vestments await his coming, and there, day after day, singly and alone, fearlessly and triumphantly, defending himself and the truth against the combined powers of Pope and Emperor leagued together for his destruction. We feel that there is a moral grandeur in such exhibitions of heroism and valor for the truth, and that they add a lustre to the page of the church's history.

And yet in this we are unwittingly doing homage to the much-deprecated spirit of religious controversy. The simple truth is, the church is largely indebted, for its purity, influence, and permanence, to this same spirit. Indeed, her very existence on earth to-day is largely due, under God, to the fact that this spirit has ever dwelt in her bosom, and stood guard on her watch-towers, and sprang to her defence at the first approach of danger. Deery it as we may, it has vindicated its claim to recognition as one of the *guardian* spirits of the church. In fact, it is just the spirit of obedience to an apostle's injunction: "Earnestly contend for the faith once delivered to the saints." It is true, it has wrought evil as well as good in the church. It has oftentimes shown itself the spirit of an unclean devil, crying out like that which afflicted the man in the synagogue at Capernaum: "What have we to do with thee, thou Jesus of Nazareth?" and, like others of its kindred, "tearing and rending the body," causing it to "foam and gnash its teeth and pine away, and leaving it at length as one dead." There has been much *needless* controversy in the church—sharp and hotly-contested conflicts that have been mere logomachies—simply a war of words. The celebrated controversy that arose in the fifth century, and raged so long with almost satanic fury, resulting, at length, in the complete and permanent disruption of the church,

and giving birth to the great Eastern and Western churches, was mainly about the single word "*filioque*"—"and the Son"—and its right to a place in the creed. And yet neither its insertion, nor its omission, in the slightest degree affected the meaning of that creed as a formula of faith.

Equally unimportant and meaningless have been many of the religious controversies of past and of present times. There has always been a class of men in the church who seem to be "born for the fray," whose special mission in the church seems to be to "stir up the animals" and make them growl and show their teeth for the delectation of the spectators. They can smell heresy, as the horse snuffeth the battle, *from afar*. They have a positive genius for evoking the spirit of controversy on every occasion. They are perpetually "spoiling for a fight." The canon of their lives, like that which is said to govern a free fight at a Donnybrook Fair, is, "Wherever a head is seen, strike." And to these natural-born "sons of Mars" must be traced many a controversy that has neither reason nor excuse. It is also true that the spirit of religious controversy has oftentimes been an acrimonious one. Much bad blood has been manifested, if not shed, in religious warfare. The arrows have too often been dipped in gall and wormword. The weapons of warfare, if not carnal, have not unfrequently been wielded after a carnal manner. The "*odium theologicum*" has long since passed into a proverb. The "old man" has too often been the captain-general of the contending forces. Human passion, rather than zeal for the Lord, has oftentimes precipitated the conflict. Anger, wrath, malice, selfishness, and unhallowed ambition cast their dark shadow over many a field of religious controversy. The literature of many of the controversies of the past savors little, indeed, of that which is "amiable, and lovely, and of good report." It is freely admitted that the spirit of religious controversy has not always shown itself a commendable spirit. It has often *needlessly* disturbed the peace of the church. And even when evoked to defend imperilled truth, it has come forth to the conflict with a malignity utterly reprehensible. And yet, notwithstanding these facts, it has not been wholly evil. It has done much important service for the church. It has wrought many a victory for the truth. Its work is disfigured by many asperities, but it is not wholly wanting in graceful amenities.

But, with all its faults, the church has never yet been in a condition to dispense with its services. Even admitting that its presence is only evil, it is a necessary evil. As long as the truth continues to be assailed; as long as the great fundamental principles of religion are imperilled, the church must retain the spirit of controversy for their defence. So long "the Lord hath need of it." It finds but little favor with the

church in these days. It meets with little sympathy in the boundless liberality and reckless indifference to the truth of this enlightened age. It is looked upon as essentially hostile to that spirit of forbearance and tolerance which should prevail in the church. Modern charity not only "thinketh no evil," but also *seeth* no evil, and *feareth* no evil, and *hateth* no evil, and *resisteth* no evil but—the evil spirit of controversy on behalf of the truth. And herein lurks a great present danger. The truth is imperilled. Heresy, rank and poisonous, is growing up on all sides. The enemies of the truth are becoming bold and defiant, and their ranks are every day increasing. The church never had greater need of the spirit of earnest contention for the faith than now. She cannot afford to cast out the spirit of controversy. Her very existence depends upon its presence. She can well dispense with its asperities. She has no need of its gall and wormwood. She should require it to "lay aside all malice and evil speakings." But she *does need* and *must have* its loyalty to the truth and its readiness to withstand all opposers to the face, or she will soon find that she has nothing left worth contending for but her all-embracing mantle of charity. B.

FAST NEGLECT OF GOD'S WARNINGS REPEATED IN THE PRESENT.

WE find from the Scriptures that the Israelites were punished when they sinned, punished repeatedly, punished severely. There were doubtless some among them who, when the Lord threatened judgments, went on sinning; saying with sinners of an older economy, "Where is the promise of His coming?"

Most of us nowadays resemble those in one marked feature, namely, unbelief in the divine threatenings. We know that the chosen people suffered, but fancy that we shall escape; that our provocations will not draw the Almighty's arrows. "The Lord will not do good, neither will he do evil." But does God hate sin less than in the days of Peor, and in the times of those kings who did evil in the sight of the Lord? Did he not reveal himself to the Sinai assembly as the Lord God *merciful* and *gracious, long-suffering*, and abundant in goodness and truth? Is his tenderness all reserved for the present dispensation, for our age and our nation? Be sure that he hates sin as much as ever. There is no reason why he should not. We are not less favored in point of privilege than Israel before Christ's coming. I dare not affirm that our responsibilities are less—nay, I fear—yes, I am sure that they are more and greater. They had Moses and the prophets; we have the

apostles—yea, “the Apostle and High Priest of our profession, Christ Jesus.” Moses, at one time, must be hidden in a cleft of the rock, lest he should be destroyed by the intolerable splendor of unveiled deity, which, however, He could contemplate with un-lazzled eye, who could speak of that same splendor and radiance as his own, as having enjoyed it with the Father before the world was. We, then, living in an economy whose enlarged revelation contains the words of the Son of God, and declares more fully than ever the grace, the will, the perfections, the glory of God, cannot reasonably expect to be dealt with more leniently than the nations of old, than any other nation. Did their disobedience, their ungodliness, ensure punishment? Let us be sure that our sins will find us out; that we, too, shall eat the fruit of our way, and be filled with our own devices.

Possibly some may say that the Old Testament is marked by a *retributory* mode of dealing with men and nations, not nearly so conspicuous in the New; that there appears to be a rigor and severity used in the former ages that do not attach to the Lord's dealings in New Testament times. But let it be observed that the New Testament is mainly occupied with the fullest exhibition and the *last* exhibition of the sentiment of the angels' song, “On earth peace, good will toward men;” and this very fact gives an edge (so to speak), a precision, a solemnity and emphasis, to what it *does* say of retribution. Let it also be noticed that when it is the lips of Him who is heaven's chief mercy denouncing woe to transgressors, that there is AT LEAST as little reason for them to expect “slackness,” and so abuse the Lord's long-suffering.

It may be worth remarking that the divine retribution manifested in Old Testament times was not so uniformly immediate and summary as a superficial reader might imagine. The narrative is very brief, very much condensed. Great events follow in rapid succession, and the reader is liable to forget the lapse of time, the centuries and ages rapidly and unobservedly passing along. Of the Old Testament narrative, as contrasted with current events, one may say, that a thousand years are as one day; the events of an age or century make less show and display on the sacred page than the wordy chronicles of a day in our time.

The same contrast holds between the Old Testament and the New; the progress in the latter being far more deliberate and minute, as having more important events to record. It gives the inspired history of hardly a hundred years, while the Old Testament, in rather more than thrice the space, has to present the sacred annals of about forty centuries.

A. N.

REPRESENTATIVE ELDERSHIP.

MANY of our Presbyteries are directly or indirectly considering the question of a *Permanent* or a *Representative* eldership, and difference of view, as might have been expected, is freely but, thus far, courteously declared. In the estimation of many, as whatever is is right, so any change or deviation from present practice is sure to be opposed just because it is change. Then, as in every case of change, something like vested interests are apt to be affected, reasons are never wanting, to parties claiming to have such, adverse to a change. Some, again, adhere to certain customs from conscientious preference, while others do so, in honest ignorance of the facts, and so are always open to the influence of prejudice.

We do not say, for we do not know, to what extent such considerations may influence those that prefer a *Permanent* to a *Representative* eldership; but as some of the arguments urged in defence of the former seem to us fitted only to mislead, and as we greatly dislike when words or phrases ambiguous in themselves and invidious in their associations are used in any controversy, we bring the subject again before our readers.

It is said, then, that a *Representative* eldership would be an *innovation*. We might ask, "Where would it be so?" for it exists already, to some extent, in our own congregations, to a large extent in the Presbyterian churches around us, and is a distinctive feature in the Dutch Reformed Church. *Where*, then, would it be an innovation?

But supposing no church followed this plan, the statement is no argument; it is simply an appeal to our prejudices, and seeks to create an odium against the doctrine itself. In the present case, it is not only unfair, but, supposing that it refers to Presbyterianism, it is untrue.

Our Presbyterianism comes from Scotland. In April, 1560, the Scottish Parliament appointed Knox, Spottiswood, Winram, Willock, and Row to draw up a Book of Policy for the Church. The product of their labors is known as "The First Book of Discipline," and certainly, as Dr. Cunningham says, "no document could possibly throw more light upon the opinions of the Reformers. It is, in fact, the plan of the temple they designed to rear. If in anything our Church, as it now stands, differs from the 'Book of Discipline,' it is because the after-execution has fallen short of the original plan." The First General Assembly met in December, 1560, and adopted that book, which thus became church law. In this book, as we have shown formerly, it is enacted that elders shall be *Representative*—that is, elected by the people; and to secure this, they were to be subject to an annual re-election—a pro-

vision emphatically opposed to our present custom of a permanent, and so, practically, an irresponsible eldership.

In 1581, the Church adopted "The Second Book of Discipline" as additional to the first, and not setting it aside, and in which it is said: "Such a number of elders may be chosen in certain congregations that one part of them may relieve another for a reasonable space, as was among the Levites under the law in serving the temple." This passage has been claimed, by the supporters of a Permanent eldership, as a set-off or a counter-teaching to the law of the first book. We fail to see it in this light at all; but, if our opposing friends accept this passage of this Second Book as expressing their views, we will readily meet them on it. In our opinion, this passage not only does not enjoin a continuous exercise of office by individual elders, but makes specific provision for periodic representation. The idea of a session presented here is as follows: Once an elder, an elder for life. But out of the ordained men—the elders in a congregation—and there may be any number of these—an executive may be chosen, on whom the work and functions of what we call the session will devolve. Such a system secures a Representative eldership, the executive portion bearing that character, while yet the permanency of the office is conserved. In answer, then, to the question, Shall elders continuously—that is, without any reappeal to the people—exercise the functions of that office? the First Book of Discipline emphatically says, No! and gives reasons for so saying. The Second Book says: "Not necessarily; there may be rotation, as among the Levites, in the discharge of their duties."

In view, then, of these historic facts of the Presbyterianism of our mother Church; of the observance of this law by that Church down to the last century; of the fact that such an eldership has ever been and is to-day the *only* eldership in any of the Presbyterian Churches of the European Continent, it is not only uncandid, but untrue, to call the doctrine of a Representative eldership an innovation.

Scripture, however, is alleged to be against such an eldership—a strange statement, surely, to be made in a church whose boast is its own *representative* character! The statement, though utterly groundless, however, serves a purpose. It creates the impression that there is Scripture warrant for a Permanent eldership, and thus biases the mind in a particular direction. Were the practices of the ancient Nicolaitans to be revived, such practices would be *anti*-Scriptural; they would be practices expressly forbidden in Scripture. No one alleges that a Representative eldership is so forbidden; it cannot, therefore, be *anti*-Scriptural. Nor can it be *un*-Scriptural, in the proper meaning of this word, as denoting some act, doctrine, or practice not in accordance with a specific command. We call the Popish custom of with-

holding the cup from the laity *unscriptural*, because not in accordance with explicit Scriptural teaching. Neither, however, is the doctrine of a Representative eldership in this sense *unscriptural*. No passage of Scripture has been produced—no passage can be produced, for none exists—stating that elders must exercise their office continuously; and till such passage be produced, no one has a right dogmatically to affirm that a Representative eldership is *un-Scriptural*.

The truth is, the Scriptures say very little bearing on the point at issue. In the New Testament, the question is absolutely an open one. We are told there that the eldership is permanent in the church; that is, that among her officers there shall be in all time, a class known as elders—a class whose duties and personal qualifications are detailed; but on all other points—such as the mode of election, the number for each congregation, the duration of service, and many such like—Scripture is silent as the grave, refusing to legislate on such mere details. When God is silent, man, then, has no right to speak. Trying to bring out, as we think, the full doctrine of Scripture, filling up its gaps with our words, we often only pervert or restrict its meaning. Our oracular utterances, therefore, must not replace the silence of Scripture. The blank page of the Word must not be written on by the hand of man, nor the broad general principles of the New Testament confounded with points of detail.

The only other point that our space permits us to notice is the objection that it is wrong to ordain a man to an office which he holds for life, and then, by sanctioning a reappeal to the people, to imperil his power of exercising that office. The objection discloses a strange confusion of thought. It assumes that ordination confers not only the right of exercising the functions of a certain office, but of doing so *in a particular sphere*, whereas ordination simply confers the first of these. Twenty years ago, the Associate Church of this country ordained men to the ministry before they had a pastoral charge. In so doing, she exhibited that true Scriptural idea of ordination which this objection destroys, of its being merely a formal recognition by the church of an individual as qualified for certain work within her pale. The objection under review is thus in its first part *unscriptural*. The right to exercise office *in a particular sphere* is based not on the act of ordination, but on the call of the people, and those who gave, can take away. No man can be thrust on a people against their consent; no man should be kept in their midst, against it. Which is the seemlier and more judicious way of ascertaining the wish of the people: by the operation of a definite arrangement, such as is involved in a systematic reappeal to them, or in the form of charge and formal complaint, brought amid the dissensions and heartburnings of a congregation? Shall a people

have no power of saving themselves from injury by quietly nipping it in the bud? Or must they submit to harm and loss indefinitely, or until unfaithfulness and negligence come to be so openly scandalous, that the whole community demands interference? How long will it be before such a time may arrive, and what will be the spiritual condition of that congregation when it does? Very certainly, the edifying of the Body of Christ is infinitely more important than that some certain person should have the opportunity of acting as an elder, and congregations should have some way of expressing their satisfaction or dissatisfaction, with those that are over them. Such a way is provided by requiring reappeals at specified intervals, and only thus, shall we restore to the Church what the far-seeing Reformers, with their profound knowledge of human nature and their deep insight into the teachings of Scripture, declared to be essential to its peace and welfare—a Representative eldership in a Representative Presbyterian Church.

PREACHING.

BY A PASTOR.

THE question, "How shall we preach?" is not an idle one. It needs nothing more than statement, that all preaching is not alike effective. It is not enough to preach the Word of God. Much depends upon the method of presentation. Yet the question is hard to answer. The class of people to whom we are to preach must be considered. Fifth Avenue and Five Points require different kinds of preaching. The preacher himself must be taken into the account. Men are not made to run in the same grooves. Good counsel for one might be vicious for another. The young man who tries to be a Beecher or a John Hall turns out nothing. A man can only be successful by being himself, and developing his own individuality. "Every one in his own order." Yet some general elements of successful preaching may be noted from a study of successful preachers.

Some elements of personal qualification may be first simply named. The preacher must have large personal experience of religion. He must *know* the truth. He must draw his inspiration directly from the heart of Jesus; book knowledge of God is not enough. He must be intensely spiritual, living above the things which are seen, in the realm of the things which are unseen. Pulpit eloquence is kindled at the heart of God. He must love to preach, and to prepare to preach. If he dreads the coming Sabbath, or regards pulpit preparation as a wearisome task, he cannot be a great preacher. He must be an enthu-

siast in his study and in his pulpit. Then, he must have a large experience and knowledge of life. He must know a great deal of the phenomena of mental and spiritual experience; I emphasize this in these papers, because it is the key which opens hearts, and hence the secret of effective preaching. Scholarship, piety, spirituality, enthusiasm, all wait upon sympathy.

Turning from the preacher to his preaching, both the matter and the manner of it are to be considered. With regard to the matter, it must be the Word of God. The Bible is the centre of the preacher's library. All science, literature, history, fact, is only commentary on *the Book*. And as Jesus Christ is the centre of the Scriptures, all preaching should bear on some aspect of his Person or Word. The preacher must be content to hold Christ forth so prominently, and sink himself so behind the cross, that none can see him for the brightness of the Saviour's glory.

Much is to be gained by *opportuneness* in the presentation of the truth. All the Word of God is truth, and all truth is important; but not all equally important at every time and in every place. The preacher should be a spiritual pathologist, feeling the pulse of his people continually, studying their diseases, and applying the right remedies. Themes should not be selected at random, or to suit the preacher's own taste or course of study, but carefully, to meet the present need or condition of his congregation. Communion seasons are harvest periods in our churches. Then, decisions are made. Topics should be graduated with reference to this fact. Some such order as the following might be adopted, beginning after one communion and running to the next: New consecration, consolation, correction, doctrine, conviction, persuasion. Such a course gives an opportunity for wide range of themes, thus ensuring rich variety. It breaks up or prevents that monotony which creeps into so many pulpits, rendering them weak and ineffective. It is not wise, for example, to end every sermon by crying, "Now is the accepted time," and urging sinners to come to Jesus. For the most important truth incessantly reiterated loses its power to move. One earnest, powerful, loving appeal to the impenitent, urging immediate decision just before a communion, is better than three months of the stereotyped platitudes which are dragged inevitably into the conclusion of so many sermons. Besides such a general course as this, occupying one-half of each Sabbath, there are many special events and circumstances continually occurring in every congregation which call for the word of comfort, encouragement, counsel, warning, or instruction. The preacher who recognizes these circumstances, and adapts his ministrations to them, adds a great element of power to his pulpit, and largely enhances the influence and

usefulness of his preaching. No preacher can be successful and ignore the individual life of his people.

In *manner*, preaching should be simple. A colored man's idea of certain learned preachers was, that they put the hay so high up in the rack that the poor sheep could not reach it, while the more nimble goats climbed up and took it. The criticism may sometimes be too just. Intellectual pride in the pulpit is certainly guilty of precisely this sin. The preacher's business is to tell men the way to be saved. He should determine, then, to be understood. Simplicity is relative; what is simple enough to one audience, may be like Greek to another. The sermons of our blessed Lord and his apostles are models. A careful study of these, so far as they are preserved to us, reveals great simplicity. Their illustrations are all drawn from the life of the people to whom they were speaking, or from things well known to them. And right here lies the secret of simplicity. The sermon should be a translation of the text into the language of the congregation, just as the Bible is a translation of high, spiritual, heavenly truths into the language of earth. Illustrations should be used, but they must be such as will be intelligible to the congregation addressed. To use illustrations, drawn from agricultural life, in addressing a city audience, might not add to the perspicuity of the sermon. The same truth requires different illustration in presenting it to different congregations.

Simplicity and commonplace are not synonymous terms. Sermons are burdened with commonplaces. They should be fresh and original. They should contain great truths. They should not be extemporaneous effusions, whether spoken or read. They should be the fruit of culture, scholarship, study, struggle, and tears, and yet they should make their truths so plain and clear that the children could understand them. Only great preachers can make great truths simple. John Hall and T. L. Cuyler are among the greatest of our preachers, and none preach so simply. Let the preacher call a group of servant girls or children, ten or twelve years old, into his study, and read his sermon to them, and then question them to see if they have understood what he meant. Then, if not, let him go over and over it till it is perfectly plain to them. The difficulty is, that we learn in the seminary to preach to theological professors, and forget that common congregations are not so highly educated. Let every preacher determine to be understood.

The preacher's manner should be very tender. He should "speak the truth in love." A writer in *Scribner's Monthly* has been dilating on "The Bondage of the Pulpit," claiming that the pulpit fears to rebuke sin, and arguing in favor of stern, severe, denunciatory preach-

ing. Now, the truth should be told. Sin should never be spoken of in soft, patronizing words, and should not go unrebuked. But the tone of the pulpit needs to-day to be softened and mellowed into the Christly spirit of love, rather than to be hardened into the bitterness and harshness of rebuke. When severe things must be said, let them be spoken in tenderness and tears, and let love be the great fire which burns in the preacher's heart. How can the truly sincere and earnest preacher be else than tender? He lives under the cross; he looks out upon a perishing world; he speaks to imperilled beings. Where is the place in his pulpit for harshness or severity? Yet this loving spirit cannot be obtained in the seminary, nor will simulation do instead. It must be genuine, and it must be in the heart. It must be gotten as John got it, by lying on the bosom of Jesus. The preacher's heart must be melted by contact with God's heart. Let him live much amid the great facts of redeeming love.

THE CABINET.

THEY that will not be counselled cannot be helped.

BETTER set ten men at work than do the work of ten.

MOST of the shadows that cross our path through life are caused by our standing in our own light.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons—little deeds, not miracles, nor battles, nor one great, heroic act or mighty martyrdom, make up the true Christian life.

MYSELF.—A missionary meeting was held, and a contribution was called. The boxes were returned, and the contents counted over—bank-notes, silver, shillings, and pence. "There is a card; who put that in?" "A young man back in the congregation." "What is written on it?" "Myself." This was the young man's offering—himself. He could not give silver and gold to the mission cause; so he gave himself. Jesus calls for something which is worth more than money. Have you given yourself to God and to his work? Jesus gave "himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Created by his power, upheld by his providence, bought by his blood, called by his Gospel, quickened by his Spirit, and justified by his grace, what have you to give to Christ? Can you refuse to say, "Myself?"

SABBATH-SCHOOL DEPARTMENT.

DOES IT PAY?

PITTSFIELD, ME.—The scholars and members of the Union Sabbath-School in this town held a levee at Lancey's Hall on the evening of February 21, consisting of plays, tableaux, and shadow pantomimes, interspersed with good vocal and instrumental music. At the close of the stage exercises, refreshments, including oysters, were served. The play, entitled "The Rough Diamond," was among the productions of the evening, all of which gave entire satisfaction. The receipts of the evening amounted to one hundred and fifty-nine dollars, which is for the especial benefit of the Sabbath-school library.

The library is not an unmitigated good in our Sabbath-schools, but if it needs such means as those described above to procure one, then ten thousand times better that all the libraries were at the bottom of the sea. The truth is, however, that *the library* is merely the stalking-horse, the cloak and cover for such outrageous abuses. First of all, it is resolved to hold the "festival;" then, to procure the silence of such as believe "stage exercises," etc., to be of more than doubtful propriety, it is announced that the proceeds will go to "the library." The *benevolence* (?) of the affair being thus beyond all doubt, some do not like to oppose it, others take tickets *just to encourage the teachers*, while others take tickets and go—*because they wanted the thing itself*. The moral influence and the immoral results of such ways of raising money for semi-religious objects is of no concern to those that get them up; all that these want is *the fun*, the personal gratification of "a real good time," and the Sabbath-school work and the Sabbath-school interest, are prostituted to their purposes. On the above occasion, the religious interest of many—perhaps of all its scholars—was sold for *one hundred and fifty-nine dollars*! Parents, pastors, teachers, would that pay?

PRIZES.

THE subject of awarding prizes has been a topic for much unprofitable controversy, and still presents matter for much latitude of discussion. There are so many arguments in favor of prizes, counterbalanced by an equal amount of objections, that one finds himself entangled in a labyrinth of difficulties and perplexities, if he attempt to define his position. I am rather decided in the opinion, that prizes are incentives

of doubtful propriety. There are higher, holier, and nobler inducements which may be used by the skilful, efficient, righteous teacher with happy results; but as all teachers do not possess this soul-reaching power, then we must use other means as the instruments of packing morality and religious truth into the hearts, that need outside influence to force the principles of religion.

The objects for which prizes are generally given are: 1. Acquirement of Knowledge, or Studying Verses. In the allotment of rewards for this object, too often the greatest of injustice prevails, for natural ability which requires no labor, only a stimulant, always wins, while indefatigable mental effort fails, and is accordingly discouraged. The pupil knows it has excited its abilities to their utmost limit, and receives no credit whatever. Thus, while one is buoyed with success, the really deserving one droops in despondency, and does the end justify the means? The distribution of prizes usually sows the seeds of envy and ungenerous emulation. Scholars needing such persuasive power are not very likely to regard each other with loving hearts; the winner is triumphant and patronizing, and the defeated one wonderfully disposed to combativeness in word, if not in deed. Scriptural knowledge gained by the glitter of a medal or a book with a handsome binding is generally superficial, since the aim in the attainment was wholly temporal gain. 'Tis true a strenuous, conscientious, soul-working teacher, well accoutred with the Christian's armor, while offering these prizes, may so impress the purity, beauty, and holiness of these doctrinal truths, that knowledge thus obtained, however unworthy the primitive aim, may be the seed in a religious soil that will, in "God's good time," germinate rich spiritual fruit. A capable, competent teacher who has prayer for his or her "right aim," may judiciously offer prizes as an effective subsidiary, and there cannot but be God-glorifying results; but in the hands of a careless, inactive, inert, worldly teacher, the custom must be inevitably attended with disastrous results.

2. Punctuality. I think it right and justifiable to hold out every bait that will gather children into the Sabbath-

school. I do not regard papers as a prize, for they are essential to a great extent, inasmuch as many children have no other reading matter; neither do I refer to tickets, they being simply an acknowledgment of the day's presence; they are not prizes proper, unless the accumulation of them purchase a prize. I speak of special rewards as the magnet of attraction. If the teacher be instigated by the right motive—love of souls—there can be nothing wrong in this. Although scholars appear each day in his presence with no holier object in view than the acquisition of a medal, book, or engraving, yet he has the golden opportunity of sowing the seed which God, who is truth, promises shall not all fall on stony places if anointed with earnest prayers, and the teacher will have the satisfaction of seeing his scholars actuated by better motives in coming to school. The efficient teacher will demonstrate the efficacy or reality of his Christianity by visiting and hunting up the absentees, showing in an indisputable manner the interest he *talks*, and prizes will become the minor matter in that class.

3. Good Conduct. Children having a pernicious home influence go to school for various reasons, some for curiosity, others because other boys and girls go, and the majority will give the world-renowned and undefinable reason of "just because," and teachers will find the latter class with the organs of don't-care-ativeness and don't-know-ativeness lamentably developed. They being ignorant of respect due the teacher, house, or day, the teacher will gladly avail himself of aught as a prompture of good conduct. The bestowal of prizes, I claim, may form a constituent principle in the government of such characters at first; but, if this state of affairs always exists, then the teacher may well conclude the main defect is in the teaching. Few persons but what possess at least one redeeming trait, and if the teacher will lovingly and patiently wipe away all the dust and scatter the rubbish with which sin and neglect have covered their hearts, he will soon find that "love begets love," and his scholars will be good because it pleases "teacher." The problem of incorrigibility has been solved, and the first important step gained, when good deportment is secured by the love of "teacher's" approbation. And then the urgent, ardent worker goes on with ingeminate vigor, gradually engrafting

the doctrines of the Great Teacher; placing within their reach an elevated ideal of human perfection, urging them to grasp it, and praying for their success until the withered buds of promise he saw struggling for life among the tares become the inflorescence of true religion, and all worldly considerations are set at naught, and they will be good *because it is right*. While this is the rule, of course there are exceptions which nothing but a miracle of God's saving grace can reform. But after the first step is gained, the victory is half won. If teachers do not manifest love for their pupils, they cannot expect to propagate the seeds of righteousness, and, after all, their teaching will simply be heaping over them moral platitudes which are only chips of pseudo-religious sentiment, and make but a blaze for the present. Give them good Scripture measure of practical Christianity that will be an axiom of its reality, and prizes will not be needed to ensure good deportment.

FANNY M. LEA.

A HAPPY MEETING.

AN OUTLINE INFANT CLASS LESSON.

T. What was our last lesson about? Perhaps several questions will have to be asked before the children will answer "About Good News." Call on some one to tell what the good news was.

T. To whom was it good news?

Ch. To Jacob.

T. Yes, to Jacob, and his family only. But we were talking about something that was good news to a great many people. What was it, Charlie?

Ch. Jesus was born.

T. Jesus was born to—?

Ch. To save sinners.

T. Mary, do you know any one that is a sinner?

Mary. Yes, we are all sinners.

T. Then this is good news to how many?

Ch. To all. All repeat, "The Spirit and the bride say, Come."

T. What message did Joseph send to his father?

Ch. To come down to Egypt.

T. What did Jacob say when he heard it?

Ch. "I will go, and see him before I die."

T. When we are in trouble, what should we do?

Ch. Pray.

T. Yes, ask God to help us; but remember, when we go to him in prayer, we must believe that he will help us; that is what we call, having faith. When we are happy, what should we do then? Lead the children to say, "We should thank God."

T. I am afraid we forget to do that very often. We are very willing to go to him in trouble, but forget to thank him when out of danger. When father, mother, or some friend gives you a present, what do you say?

Ch. Thank you.

T. Ought we not much more, then, to thank God, who gives us everything?

T. When Jacob heard this good news, what do you think he did?

Ch. Thanked God.

T. He did, and God told him not to be afraid to go down to Egypt. Tell of the difficulties attending such a journey when made by an old man. Teach, we are safe where God sends. If your father had been absent for a long time, and you heard he was coming, what would you do?

Ch. Run to meet him.

T. When it was told Joseph that his father was coming, he did not wait for him to come to his door, nor to the city where he lived, but he made ready his chariot (explain) and went out to meet him. They had not seen each other since that morning Joseph had gone out to seek his brethren twenty-two years ago. Describe the meeting. Their hearts are so full; Joseph falls on his father's neck, and weeps there for a long time—weeps for very joy. Were they glad or sorry?

Ch. Glad.

T. What kind of a meeting was it?

Ch. Glad—happy meeting.

T. Joseph, no doubt, liked the people of Egypt, but do you think he loved them as well as he did his father and his brothers?

Ch. Oh, no! he did not.

T. The Bible tells us that Jesus loves the whole world. Do you think he loves them all alike?

Ch. He loves some better than others. T. Joseph loved his own friends or family best; Jesus loves his—?

Ch. Friends best. (Read Matt. xii. 50.)

T. I once read of a little girl, whose dying mother left her not a great deal of money, but a well-worn Bible, her blessing, and an entreaty to meet her "up there." She tried to do as her mother bade her, but it seemed hard, up-hill work. As she was reading her morning lesson one day, she came across

this passage. She read it over two or three times, it seemed too good to be true. Could she be the sister of the Lord Jesus? she asked herself, and read again; that was what the verse said. The only friend she had near her was her brother. She knew how dear she was to him, and how close she could come to him. Could she come as near to the Lord? She would begin to try; just then she determined, and she did. And when she was dying, children, do you think she was afraid?

Ch. No, she was going to heaven.

T. Whom did she expect to meet her?

Ch. Jesus, her brother.

T. What kind of a meeting would that be?

Ch. A happy meeting.

T. That was a happier meeting than any on earth can be. Jacob was an old man, and could not live long with Joseph. But the other happy meeting, how long will it last?

Ch. For ever and ever.

T. Can we be the brothers and sisters of Jesus? Repeat the verse. If we are his brethren, what shall our meeting be?

Ch. A happy one.

T. How long will it last? For ever? Teach here the golden text.

T. Do you think Jacob was ever sorry, or ever sick, after he saw his son?

Ch. Oh, yes!

T. Shall those that meet Jesus in glory ever be sad, or sick?

Read—Rev. xxi. 4.

Sing—Ps. 16, N. V.

"Life's path thou wilt me show,
To thy right hand me guide,
Where streams of pleasure ever flow,
And boundless joys abide."

TEACHER.

PITTSBURG S. S. TEACHERS' MEETING.

THE regular monthly meeting of the United and Reformed S. S. Teachers' Union of Pittsburg was held in the Third U. P. Church (Rev. J. G. Brown, D.D.), Monday evening, April 10. The subject for discussion, "The Teacher Teaching," was opened by Mr. Cyrus B. Hatch, who remarked: The prerequisites to efficient teaching are:

I. Character.

II. Thinking capacity, or ability to develop thought.

III. Information—1. Of a general kind; 2. Knowledge of human nature,

and especially of his own scholars; 3. Of the Word of God.

IV. Ability to express thought clearly and impressively.

V. A cheerful countenance. How uncomfortable long-faced people make us feel! Some one speaks of these as persons with "baked-apple faces," and remarks that "a baked-apple face in the teacher makes rigid hard faces in the class," and he might have added rigid hard hearts. "A merry heart maketh a cheerful countenance."

VI. A *tender heart*: that can feel the sorrows of a child, and enjoy a child's delight.

If thus qualified, there will be but little trouble to fix upon the *methods* of teaching. One thus qualified will use *all* methods, and invent new ones if need be.

But in every plan there should be certain marked characteristics.

I. There must be system. Order is a law of mind, not less in childhood and youth than in manhood. Not one system *for* every lesson, but a system *in* every lesson.

II. It must be always suggestive, one part leading to another, and naturally progressive. Don't *strain* to reach a thought, but let every transition be easy and apparent.

III. Have a *perfect* chain, not only regular in its make, but *strong*. What a fool a wagoner would be to tie his trace chain with bits of cotton string! Yet there are many who connect their thoughts just as unfitly. They connect them, to be sure, *somehow*; they *imagine* some relevancy between them, and perhaps impart to listeners the same fancy; but it's only "cotton string" *when the mind* begins to pull on it.

The *teaching* depends on the teacher and his previous preparation. These will modify, or rather entirely control and direct, the teaching. There are certain things, however, that ought to be carefully attended to when we come before our classes.

1. Approach and speak to the scholars as becometh the Lord's Day. We should come before our classes with that holy cheerfulness characteristic of the Christian life.

2. Have many of those words which "never die"—"kind words"—and speak them freely to every child. Ask them about their families, and show an interest in them.

Don't do this thoughtlessly. A few Sabbaths ago, when it was raining very hard, passing a friend in a hurry, he

remarked, without thinking, "A pleasant day." So we often approach our scholars, and put the same question to each one; perhaps asking all, "How is your mother?" when the father of one, and the brother or sister of another, are sick, and should be the objects of our solicitude. To thus adapt our enquiries we need to visit our scholars at their homes, and thus become acquainted with their wants.

3. Keep order: sometimes hard to do, but absolutely necessary. Acquire that knack of taking for granted that you will be obeyed, and you will receive obedience. Give few commands. Be *mild*, and at the same time *firm*.

4. Be impartial. We cannot, perhaps, love *all alike*, but we should endeavor to treat all so that they won't detect the difference.

5. Adapt language, style of address, everything to your class. Don't go so rapidly that children cannot follow you. One has said that some teachers are like a father leading a child up-stairs three steps at a time. He should have said, like him leading it *down*-stairs *six* steps at a time, and what becomes of the child when he gets to the foot?

6. Be *genuine*, as a man, or woman, and as a Christian. In other words, in the presence of your class, as at all other times, be *yourself*. Be *natural*.

Rev. J. G. Brown, D.D., spoke on the power of an affectionate regard for the scholars; one secret of successful teaching is that vinegar never catches flies.

ITEMS.

IN the olden time, an abbot wanted to buy a field near his monastery. The owner would not sell it; but at last he consented to lease it for the growth of one crop. The abbot planted it with acorns. With oaks growing on it, he was sure of it as long as he or his fraternity might want it. Many people let Satan pre-empt their children's hearts. Planting the first crop, he is sure of them for life. What a wicked waste of opportunity! God gave them the first chance to shape the child's life. Jesus called him. Yet, after all, they let Satan snare him.

THE TEST OF TEACHING is not how much Bible you can get into your scholar's memory: it is how much result you produce from that Bible. If from one single verse not only lodged in the memory, but sent home to the child's conscience, so that it shall touch his

sense of duty, quicken in him a sense of sin, and cause a desire to be better; and go still deeper down into the region of affection, touch his heart, and make him feel how tender and loving the dear Lord Jesus Christ is, that one verse is worth to the child a whole Bible committed to memory, and whole oceans of commentaries, and question-books, and lessons. Not that these things are not good so far as they go; but they are not the end. They are only means. With profoundest respect for the truth of God and the Word of God, the teaching of that truth and that Word is not the proper end of Christian labor. What did the Great Teacher himself say on this point? "Sanctify them through thy truth; thy word is truth." What is truth, then, but a means of sanctification? And what is the Word taught in a school but a means for the sanctification of the children?

THE APPLE IN THE BOTTLE.—On the mantelpiece of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my childish wonderment constantly was, "How could it have got there?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the whole length of the phial. I was satisfied, by careful observation, that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the gar-

den, I saw it all. There, on a tree, was a phial tied, and within it a tiny apple, which was growing within the crystal. The apple was put into the bottle while it was little, and it grew there. Just so we must catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church; for alas! it is hard indeed to reach them when they have ripened into carelessness and sin.—*Spurgeon.*

TARES.—At the time of our visit a great Sabbath-school festival was in progress. It was continued for a whole week, and was under the auspices of a most influential church. The chief entertainment was *parlor theatricals*, by members of the Sabbath-school. The side entertainments consisted of *raffling* and other genteel swindles, while among the refreshments *punch* was dispensed at twenty-five cents per glass. Another aspiring Sabbath-school has announced an entertainment to consist of a *concert and ball*; all these for the "benefit of the Sabbath-school." When the Sabbath-school seeks *benefit* at such shrines as these, what wonder that the world goes so much further as by common consent it does in New Orleans? In all our intercourse with the workers of this city, we urged more entire separateness from all questionable associations and acts, and an unalterable persistency in the maintenance of that separateness.—*Rev. G. Peltz.*

FOREIGN MISSIONS.

MARCHING.

ALL great movements are slow. The coral reefs are slowly built; but when at last they rise from their deep and broad foundations, they form the bulwark of mighty continents, and defy the ocean and the storm. Colonization is slow. The growth of nations is slow. The advance of science, of art, and of human liberty is slow. The progress of the Gospel is an analogy with all other great moral movements. It has, indeed, led the van in the march of human civilization.

Let no one say that the work of modern missions has failed in its grand purpose of converting the world, because everything has not been accomplished

within this nineteenth century. When tempted to think that too much money and time have been spent on the mission work, and too many valuable lives sacrificed, let us remember that the foundations of Christianity among the heathen have to be laid in the lowest depths, and that it requires time to raise the structure. The apt illustration of a missionary is in point. "We build, as they build a breakwater, upon some coast where there is no harbor. Year after year thousands of tons of stone are quarried, and brought and cast into the sea. Thousands of dollars are spent, but the passer-by sees not the faintest sign of any result. Years pass, and the waves roll on unbroken; but at last a solid wall rises above the water, and

remains to defy all storms to the end of time. How rejoiced the builders must be when the first frail line of stone peeps out of the sea! Till then they have toiled in faith; then faith begins to be aided by sight, and they go on joyfully to assured triumph. Just so it is, that we rejoice over any sign that Christ's breakwater against idolatry and sin—the Christian church—will ere long arise here high and strong—lasting enough to bear all assaults, and defy all opposition. Men may say, 'The sea has swallowed up all your Bibles and tracts, your teaching, your preaching, and your prayers, and gives no signs.' But we can see the wall arising, and it shall never be swept away, for the corner-stone is Christ."

—♦♦—
DESTROYED ALL MY RELIGION.—I have mentioned the case of a venerable

Sadh, a banker of great wealth, who has manifested no little interest in the Gospel. He bought from me a New Testament, and is diligently reading it in course, sometimes coming to my house, sometimes calling a Christian to his own house, to explain what seems difficult of understanding. On finishing Matthew, he said to one of our Christian brethren, "What is the reason that every one speaks against this book? It is incomparable! I have never seen a book like it! Never have I seen or heard of a character like that of Jesus Christ! Such love and such patience! There is not one among you Christians who at all equals him!" "This book," he said, "has destroyed all my religion! Your Christ seems to shut rich men like me out of heaven." Besides this old gentleman, several of his friends, hearing him thus praise the book, have also begun to read it.

HOME MISSIONS.

AMUSEMENTS.

"Pleasure or wrong is, rightly understood,
Our greatest evil, or our greatest good."

WE need diversion, recreation, amusement, to recover our spent energies, to add to our capital of physical and intellectual vigor, to keep our social nature bright, to drive away spiritual depression, for there is a closer connection between the outer and the inner man than many imagine. It is not the thing that is questionable, but its character.

You may honestly ask, then, "What kind of amusement may I indulge in?" There are some kinds so plainly immoral, so evil in their tendency, you need no counsel in regard to them; your moral convictions decide at once against them. There are others which may seem to your intelligent view of doubtful propriety; as to these, it is the part of wisdom to keep on the safest side.

Innocent, healthful enjoyment is what is needed as a relaxation in the routine of daily care and business. That pleasure which subjects you to imprudent exposure, or which in any way impairs health; that pleasure which perverts your taste; that pleasure which makes you less susceptible of good impressions, or dissipates good resolutions, or makes you less alive to a sense of your accountability to God; that pleasure which lowers your social standing,

which sinks you in the esteem of all whose good opinion is worth having; that pleasure which distresses you in the remembrance, or which makes you think more meanly of yourself; that pleasure which takes your time or your money, without giving you an equivalent; that pleasure which weakens your moral power, and impairs your influence for good, is forbidden pleasure.

It may be difficult at times to draw the line and make the proper discrimination; but if you cultivate a tender conscience; if you have an honest desire to do only what is right in the sight of God, and seek his guidance rather than your own carnal gratification, you will not be left without wisdom to direct.—*Sower and Field.*

TREADING UNDER FOOT THE SON OF GOD.

"DISHEARTENED by the extraordinary dangers and difficulties of their enterprise," says Dr. Guthrie, "a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Expostulating with them, he appealed to their love of country, to their honor, and to their oaths. By all that could revive a fainting heart, he sought to animate their courage and

shake their resolution. Much they trusted, they admired, they loved him, but his appeals were all in vain. They were not to be moved; and carried away, as by panic, they faced round to retreat.

"At this juncture they were forcing a mountain-pass, and had just cleared a gorge where the road, between two stupendous rocks on one side and the foaming river on the other, was but a foot-path—broad enough for the step of a single man.

"As a last resort, he laid himself down there, saying, 'If you will retreat, it is over this body you go, trampling me to death beneath your feet.' No foot advanced. The flight was arrested. His soldiers could face the foe, but could not mangle beneath their feet one who loved them, and had often led their ranks to victory—sharing like a common soldier all the hardships of the campaign, and ever foremost in the fight.

"The sight was one to inspire them with decision. Hesitating no longer to advance, they wheeled round to resume their march, deeming it better to meet sufferings and endure even death itself than trample underfoot their devoted and patriotic leader. Their hearts recoiled from such an outrage.

"But for such as have named the name of Christ, not to depart from iniquity; for such as have enlisted under his banner to go back to the world; for such as have renounced sin to return to its pleasures, involves a greater crime."

DRIFTING.

It was not a hopeful church, as one described it. They wanted a minister, and in the description given of this body of believers, strong as far as members and wealth went, but weak in faith and in good works. This was the language used: "Most of the people just want to *drift*, and, if the minister is able to make a strong current, they drift fast; they like that. But then they are entirely willing to drift slowly, and so the whole care and work come on the minister."

"In a church of five or six hundred members, there are not a dozen men who will take part in a prayer-meeting, and not all these to edification."

I was struck with the word "*drifting*," for it just expresses the state of so many individuals and of so many churches.

But in no place is drifting more out of place than in the church. Every direction, every precept, every charge to those who choose to be the servants of God, implies action: "Go work to-day;" "Strive;" "Run;" "Fight;" "Give;" "Labor."

We are servants, soldiers, laborers, workmen, and the day of rest has not yet come. Entering the church is the beginning, not the end of life; it is enlisting as a soldier, with all the drill and fighting before us; not the discharge as veterans.

And yet how many enter the church, and there are content to be mere *driftwood*!

But these are mere general observations, anybody will say. Yes, and that may be all he thinks of it. But what is the end?

I see a man in a boat in the broad stream that comes out of Lake Erie toward the north. What are you doing? "Oh! drifting." "Do you know the end?"

A man is out on the open ocean—"drifting." To what purpose, and to what end?

A company of men and women are in a vessel without machinery, sails, or helm—drifting.

Or suppose, which is more to the purpose, they are trying to work their way into port, disabled, and leave to one man the whole labor of managing and guiding. They will get on but slowly, and he will be overworked, and the progress they make will be slow, if they move at all.

Let us drop figures, and come to the point. Are you drifting? There is work done in the church; there is an immense amount of the *machinery* of religion. And yet, as a whole, the church is not revived, and that, too, at the season when men are supposed to have most time to attend to the things that accompany salvation. "For this cause many are weak and sickly among you, and many faint."

There is some complaint that ministers are not what they used to be among us. Perhaps the people are not what they used to be. Minister may mean servant, but it does not mean slave; and he is to serve his God, and not his church.

It is individual work and interest and responsibility that we want. "How much owest thou unto my Lord?" And that church, or any other, would soon have a minister, and soon have prosperity, if they would cease *drifting* and go

to work, each one in his place, beginning anew the Christian life.

A man's salvation is not necessarily secured because he is in the church. Many a deserter is shot. Let us look to it. Are we merely *drifting*?—and whither?—*New York Observer*.

ITEMS.

A BOSTON clergyman, on a recent Sabbath, declined to read from his pulpit an announcement of a church fair, on the ground that the Scriptures did not authorize such a course to raise money.

THERE are people whose very presence seems to lift you up into a better, higher atmosphere. Choose such associates whenever it is in your power, and the more you can live in their society, the better for both mind and heart. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

DRONES.—"We are satisfied that some church members are hopeless—they are too crooked, too soft, too lazy, or too stupid for anything under the sun, but to be worthless drones in the church. They have not life enough to bring them to church regularly, or to the prayer-meeting or Sabbath-school

at all. Sharp enough and quick enough, it may be, in worldly matters, but very vagabonds in the church, actually eating and living like beggars upon the industry and charity of other people." Let each church member ask himself the question, "Do I belong to this class?"—*Texas Baptist and Herald*.

LEANING ON THE CHURCH.—The church, aside from its divine origin and holy work on earth, is sometimes a most convenient worldly accommodation.

A poor inebriate, unable to find his way home, gave up trying, and, planting himself by the side of a church, leaned heavily against it for support. The sexton, seeing it, went out, and said:

"Move along, there; you don't belong here."

"No, sir," replied the poor fellow; "I don't exactly belong here as I know of, but I find this a fine, steady place to lean agin!"

And thousands of men, intoxicated with other stimulants than that which had overpowered this poor fellow, have had the same experience—that the church was "a fine, steady thing to lean against." Many a man who does not belong, spiritually, to a church, has found that outward and partial connection with it, has stayed him up as nothing else would.

CHURCH NEWS.

OUR OWN CHURCH.

THE Presbytery of Sealkote, India, has sent a commission to the Rev. Dr. J. B. Clark, of Allegheny City, to represent it in our approaching General Assembly. We believe this is the first time in the history of our Church that such a commission has been sent. We have, therefore, no precedent either for or against it, and the Assembly must make one. There is little room for doubt, we think, as to the legality of the action. In the Church of Scotland, such ministerial delegates are not allowed, because of the civil rights vested in the ministry; but elders are freely appointed as their commissioners by Presbyteries of which they are not members. From this it is plain that there is nothing unconstitutional in the practice, and that, were ministers without rights, they might be so appointed. The Supreme

Court of the Scottish U. P. Church is a *General Synod*, and of the Irish Church a *General Assembly*, so that in neither of these Churches is delegation needful; but unless some such course be followed by the Church, our Missionary Presbyteries practically cease to be constituent portions of our Church.

Call Presented.—Mr. J. B. Borland, from Richmond and Knoxville, Steubenville.

Calls Accepted.—Viola, Rock Island, by Rev. W. S. McClanahan; Little Rock, Rock Island by Rev. W. T. Campbell; 1st. Church, Washington, Keokuk, by Rev. W. C. Williamson; Harrison and Grandview, by Mr. G. T. Tompkins; North Buffalo, Chartiers, by Rev. Josias Stevenson; Monroe, Des Moines, by Rev. J. F. Martin; Mount Pleasant, Allegheny, Georgetown Lakes, by Mr.

J. C. Brown; Sugar Run and Darby, by Rev. J. Gilmore; Morning Sun, Keokuk, by Rev. H. Wallace, Davenport; Fountain Green, Monmouth, by Rev. J. R. Bell.

Calls Declined.—Low Point, Bloomington, by Mr. John Taylor; Salem, Argyle, by Mr. Wallace.

Ordinations or Installations.—Mr. T. H. Pollack, at Jersey City, 2d, New York; Rev. W. C. Dunn, at Scroggsfield, Steubenville; Rev. Thomas Mercer, at Scioto, Chillicothe.

Resignations.—Rev. Henry Wallace, of Davenport and Rock Island; Rev. W. A. Pollack, of Pratt Creek, Cedar Rapids; Rev. S. A. Taggart, of Turtle Creek, Westmoreland; Rev. J. W. Taylor, of Northwood, Sidney; Rev. T. P. Proudfit, of Bethel, Bloomington.

Representative Eldership.—At a recent meeting of the Bloomington Presbytery of our Church, Memorials were presented: 1. From Mr. Robert Frew; and 2. From Mr. Wm. T. Westbrook and others, members of the U. P. Church of Paxton, praying for a deliverance of Presbytery on the validity of a session, the members of which have been elected for a limited time.

In answer to these memorials, Presbytery passed the following paper:

Whereas, The regular Session of Paxton congregation have resigned the exercise of the office of ruling elders in said congregation; and,

Whereas, Due notice having been given, other persons were elected, and inducted into the office of ruling elders in that congregation; therefore,

Resolved, 1. That Presbytery recognizes the present Session as the rightful rulers in that congregation.

Resolved, 2. That Presbytery does not feel prepared to give a deliverance at present on the question of electing ruling elders for a limited time.

THE BRITISH CHURCH.

OUR MONTHLY LETTER.

THE decision of the Privy Council in the Purchas or Brighton case, has caused as great a ferment among the Ritualist party in the Church of England, as the recent condemnation of Mr. Voysey did among the Liberal or Broad party. Mr. Purchas has been inhibited from the use of the peculiar ceremonies by which the Sacramentarians

imitate the customs of the Church of Rome, in celebrating the Eucharist. He must not wear any robe except the surplice at any religious ministrations; must not stand in front of the communion-table with his back to the congregation when consecrating the Elements; nor must he mingle water with the wine; wafer-bread must be disused, and plain wheaten bread only employed. The High Church party cry out against the judgment as restraining their liberty. Even so moderate a Ritualist as Canon Liddon—by far the most eloquent preacher of the church—declares they cannot submit to it; and as they cannot be guilty of the schism that would be caused, were they voluntarily to separate from the church as presently constituted, the only course open to them will be to co-operate with the political forces at work to bring about disestablishment. The Bishop of Peterborough, commenting on this threat, says it is like the Chinese expedient of roasting the pig by burning down the house.

Mr. Voysey has been visiting the principal towns in the kingdom, trying to utilize any interest or sympathy excited by what he calls his martyrdom. He has not succeeded in creating much excitement, and the impression is, that he is a decidedly less dangerous enemy when he assails the bulwarks of the faith from without, than when he used the position he had as one of its professed defenders to attack them from within.

There is a case of disputed settlement in the Church of Scotland that has some features entirely novel that have excited a good deal of amusement. A Mr. Thomson was presented to the pastoral charge of Queensferry by the local authorities. The congregation wished another minister, so they rose up with all manner of objections, both against his acceptability as a preacher, and the consistency of his conduct as a minister. Mr. Thomson made himself notorious by standing as a candidate for a Scottish borough at last parliamentary election. He was defeated. But the fact of his being a candidate is made now a charge against him. The Presbytery sustained all the objections. Mr. Thomson, of course, appealed to the Assembly. But the peculiarity is, that meanwhile, he is appealing to the judgment of the public in Edinburgh, Glasgow, etc., by hiring the largest hall to be got, charging a fee of admission, and preaching on Sabbath evenings his rejected sermons. He means to do so, he

intimates, when the Assemblies meet, that all the ministers may hear and judge whether he is worthy of rejection. The case is unique in the history of disputed settlements, and it is likely to be the last, as before another, patronage may have received its deathblow.

The accounts of the United Presbyterian Church show that the purely missionary income for the past year, for Home and Foreign purposes, amounts to £65,000. I observe that a benevolent member of this church, a liberal donor to every good cause, has sent £1,000 to the fund that is being raised by the church in aid of the distressed Evangelical churches in France.

April 25.

L.

EVANGELICAL ALLIANCE.

WE believe that at a late meeting of the Executive Committee of the Alliance, the propriety of arranging for holding the General Conference, which had been postponed from last September, was under consideration. The unsettled state of affairs in Europe forbids any hope of holding the Conference during the present year. Next year, our country will be in the midst of political contention, because of the Presidential election, and it was not thought that the Conference could take place amid the distractions and excitement that will prevail throughout the fall. The Committee thus felt itself shut up, to postpone the holding of the Conference to 1873; and agreed to open correspondence with the European branches, to learn whether the spring or the fall of that year, would be the more convenient season for the members to attend.

REVIEWS.

THE WISE MEN: Who they Were, and How they Came to Jerusalem. By F. W. Upham, LL.D. New York: Sheldon & Co.

In this little monogram, Dr. Upham exhausts, we think, his subject, showing by a careful enquiry into classical Scripture custom what country is meant by "The East," and then, from the usage of that land, what position the "Magi," or "Wise Men," would hold in it. To the Jew had been committed, indeed, the *oracles* of God, but all knowledge of the true God was not restricted to his

nation. As a people, the Jews had been scattered abroad, and wherever they went would spread some knowledge of divine truth. Their captivity at Babylon, and its surrounding countries, might be the means of the inhabitants of the far East becoming well acquainted with the teachings of the Scripture. The promises of a Great Deliverer, and the sign of a star, would thus be widely known, and our surprise ceases at the knowledge of the Magi, and their interest in the King. Dr. Upham rejects Kepler's theory of the conjunction of planets, holding the Star to have been a miraculous sign. Full of interesting information, "The Wise Men" deserves careful study.

THE WONDERS OF THE HEAVENS.

By Camille Flammarion. With 48 illustrations. New York: Scribner & Co. 1871.

We suspect that a good many of our younger people will skip many pages in this book, turning rapidly over the illustrations, and reading only so much of the letterpress as explains them. A French writer often moralizes and contemplationizes so much in treating of nature or science as fairly to baffle all the efforts of boys and girls to follow him. They cannot rise to his enthusiasm and do not enjoy his digressions, so that sometimes the works of French authors would be more acceptable to that class of readers if condensed or pruned down. Older readers will enjoy many of the highly poetic descriptive passages in the work before us, and all will enjoy its information.

FRESH LEAVES IN THE BOOK, AND ITS STORY. By L. N. R. New York: R. Carter & Brothers, Broadway. 1871.

The design of this handsome volume is to furnish the Bible reader with just such information respecting the different books in the Bible as will lead to their being read with intelligence. A careful reader that, Bible in hand, turns to the passages quoted, and reads these with their context, will find them possessed of a fulness of meaning previously unnoticed, and many leading texts, key passages, will become imprinted on his memory. A large number of attractive illustrations add greatly to the value of a work, which, like all the writings of L. N. R., breathes a devotional spirit and fosters a devotional feeling.

HAND-BOOK OF BIBLE GEOGRAPHY.

Containing the Name, Pronunciation, and Meaning of every Place, Nation, and Tribe mentioned in the Scriptures, with Descriptive and Historical Notes. By Rev. Geo. H. Whitney. New York: Carleton & Lanahan. 1871.

The title of this book explains its character and object. It is a Gazetteer of Palestine, brought down to the discoveries made, even within the last few months, under the auspices of the Palestine Exploration Society. For such a book there was room, and Mr. Whitney has executed his work in a most praiseworthy manner. A multitude of authorities has been consulted, and wherever these conflict, with some show of reason on either side, then Mr. Whitney conscientiously presents us with the leading facts or arguments that either party state. The book is thus not merely a Hand-book, but a history of opinions; and as such, greatly helps an intelligent reader. Maps, diagrams, and illustrations are most profusely used, so that much knowledge enters our minds through eye-gate. The volume is altogether one of value, and will unquestionably long be *the* work on its subject. Pastors and Sabbath-school teachers will find it a most convenient book of reference, and every Sabbath-school library should have a copy of it for its "Reference Department."

THE "ROB ROY" ON THE JORDAN, RED SEA, AND GENNESARETH, etc. etc. By J. Macgregor, with maps and illustrations. New York: Harper & Bros., Publishers.

Mr. Macgregor is great on the Canoe. Clipper ships and Cunard steamers may have some attractions for luxurious Sybarites; but give him his tiny shell, and he considers himself the prince of travellers. And wonderful it is how many things careful packing can get into six feet by two by nine inches, and

how many things one can do without *when they have to do so*. Still, we do not share in all his enthusiasm for the canoe as a conveyance, though ready to acknowledge that in his hands it has done good service. The present volume is a diary of a water-tour, mainly in Palestine, and adds, on many points, considerably to our knowledge. Mr. Macgregor is, perhaps, the first European who has followed the Jordan through all its course, and his minute examination of the whole channel has left little room for additions. A diary of travel that might have been monotonous is rendered full of life by the at times odd experiences of the author, the variety of characters he encountered, and his happy deliverances from many an awkward position.

Every one interested in such localities as Damascus with its waters of Pharpar and Abana, as Lebanon with its everlasting snows and enduring cedars, as Genesareth with the many memorable places, extant or perished, whose sites are along its shores—and who is not?—will find his knowledge of such places increased and his interest in them deepened. On the greatly disputed question as to the site of Capernaum, we may say that Mr. Macgregor is satisfied that we find it in the modern *Khan Minyeh*, rather than in *Tell Hoorn*, supporting his opinion by a careful comparison of Matt. xiv. 13-34, Mark vi. 30-53, and John vi. 1-25, with the different natural features of the locality. The very ruins at Tell Hoorn are, to Mr. Macgregor, an objection to its being that Capernaum which was so terribly denounced by Christ, while the high ground of *Khan Minyeh* reminds him of that city which was "exalted to heaven." A large number of carefully-drawn maps enables us to follow Mr. Macgregor very distinctly in his wanderings, while the sketches, for the most part, we believe, made by himself, are full of life and interest. Our "Palestine Library" would be incomplete without "The Rob Roy."

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

Sabbath, June 4.—Gen. xlv. 26-34.
The Happy Meeting.

Describe the joy in a family when some sailor son, whose ship had been wrecked, and all on board thought to be lost, is found, after perhaps years of silence, to have been saved, and comes home to his father and mother. What a happy meeting!

THE HOUSEHOLD. V. 26. *Came into Egypt:* Joseph and his sons were there already, while Benjamin's were probably not yet born; but the language denotes the setting up of the family home in Egypt. *Threescore and six:* Jacob's sons, grandsons, and great-grandsons, born and unborn, who became heads of families, amounted to 69. Joseph and his sons were already in Egypt, so that 66 went down; while Jacob, his 66 descendants, and Joseph and his two sons, make up the 70. In Acts vii. 15, Stephen makes this number 75, by counting in the three grandsons and the two great-grandsons of Joseph.

THE MEETING. V. 28. Jacob does not go to be merely a dependent on Joseph; he is the head of the family of which Joseph is a member, and as such Joseph has to visit him, and Judah is, therefore, sent forward by Jacob to inform his brother of their approach, so that, while Jacob is entering Goshen, Joseph may proceed to the same place. **V. 29.** *Made ready* implies a grand procession; *presented:* came in view before him; what a sight for Jacob! "This my son was dead, and is alive again," Luke xv. 32; *he, Jacob:* *his neck,* Joseph's: Luke xv. 20; *a good while:* *Illus.,* a boy stolen from his parents by Indians, and brought back to them when grown to be a man; a sailor wrecked on some out-of-the-way island, and unheard of for years, then returns to his friends. What tears of joy! **V. 30.** Let me die, Luke ii. 29. No higher joy could be his; all his longing desires were fulfilled.

THE PREPARATION. V. 31. Joseph desires to have his brethren in a position not dependent on himself, or on his official standing. He will also keep them a people in the midst of the people; not merged in the Egyptian nation, lest their religion should become corrupted, and their national destiny be imperilled. He directs his brethren, therefore, to

speak frankly to Pharaoh of their work; this would secure for them a home apart—shepherds being an *abomination*, either from some remembrance of a past conquest of Egypt by the shepherd kings of Arabia, the Bedouin Arabs, or because the shepherd's rough, wandering life, like that of our backwoodsman, was regarded scornfully by the more settled and skilled tradesmen of the royal cities.

NOTES ON SHORTER CATECHISM, Q. 25.

Priests, like Aaron and Samuel, offered sacrifices—lambs, bullocks, etc.—occasionally, daily, generally. Christ is called a Priest in Heb. iii. 1. He *offered*, devoted, and then allowed himself to be put to death *once*; the Jewish animal sacrifices, being typical of Christ, needed to be repeated; but Christ's death making atonement *once*—all that was possible, was sufficient to satisfy *justice*, to do what *Law* demanded; *Divine justice*; *God's Law*. We had broken God's Law, and the penalty of disobedience must be paid, else the unsatisfied Law would cry out; and so, as enduring the penalty, Christ died. This vicarious death of Christ is the great means of *reconciling us to God*, of removing our distrust and dread of God.

The second part of the priest's work was *intercession*; the High Priest did this on the Day of Atonement. Christ does so in heaven—now, always.

Sabbath, June 11.—Gen. xlvii. 1-12. *An Old Man before the King.*

THE PRESENTATION. V. 1. Joseph announces to Pharaoh that his brethren are at Goshen, the northeast corner of Egypt, lying between the Nile and the now famous Suez Canal; east of which, again, is Arabia Petrea, a district fitter for pasture than for agriculture, and now called *San*, though formerly *Zoan*, Ps. lxxviii. 12. As frontier land exposed to the inroads of the wild tribes, the city-loving artificers of Egypt would avoid such a district, while the political advantage to Egypt of having Joseph's brethren in such a place would at once secure for the arrangement Pharaoh's approval. **V. 2.** *Five men:* A deputation meets with Pharaoh, implying an independency on their part; they came to ask a favor, but they do so as free men, and Pharaoh's equals in their own sphere. **V. 3.** *Shepherds:* they

frankly avow their manner of life, and then present their request, with an account of what had led to it. Their request was a modest one; as Joseph's brethren, they might have asked for much, but they seek only leave to work; to work in a manner that the Egyptians hated, and in a locality in which their presence would be a bulwark to the land.

THE RECEPTION. V. 5, 6. It was for Joseph's sake that they are there, so it is through him that the answer is given. He may give them, with the king's permission, whatever he pleases; the best of it if they like, or Goshen if they desire it; while, by taking them into his own service, Pharaoh gives them royal protection; attaches them personally to his interests, and gives them an opportunity for showing their gratitude.

THE PATRIARCH. V. 7. Jacob blessed Pharaoh when he entered his presence, and when he left it gave him an old man's benediction; the benediction of the conqueror at Bethel. Answering Pharaoh's kindly enquiry, Jacob tells his great age; *pilgrimage*, he and his fathers had been wanderers in the promised land all their days: spiritually, life is a pilgrimage to us all; *few*, in comparison with the immortality of the soul, or even the years of his fathers, Adam, Seth, Noah, etc.: Abraham was 175; Isaac, 180; *evil*: full of trials and sorrow, marked by many sins.

THE HABITATION. V. 11. *Rameses*: one of Pharaoh's treasure cities, or public granaries, was, 430 years after this, the point of departure for the Israelites from Egypt, Ex. xii. 37, here used for its surrounding district. Goshen: there Joseph carefully and abundantly supplied all their wants.

NOTES ON SHORTER CATECHISM, Q. 26.

Kings: under the Old Testament were Saul, David, Solomon, etc. Christ called a king. Ps. ii. 6; John xix. 19; Rev. xvii. 14. Naturally we are in revolt against him; 1st, *He subdues*: overcomes, and renders us obedient and loyal servants. Saul the persecutor, became Paul the apostle. 2d, *He rules*: giving us laws, his Word; punishing transgression, and rewarding obedience; and *defends* us from temptation and dangers; *helps* us when exposed to them; 3d, *He restrains*: keeping back, conquering, keeping down *all enemies*. Satan, the world; sin, *his and ours*; *his are ours*; *ours are his*.

Sabbath, June 18.—Gen. i. 15-26;
A Generous Brother.

HUMAN FEARS. V. 15. Judging, as men often do of those they have injured, by themselves, the brothers feared lest now, when the restraint of Jacob's presence is withdrawn, Joseph should treat them harshly. Possibly they had suggested the thought to Jacob, and by his direction they resolved to seek a final adjustment of the old liability, hence their mention of Jacob. The request is therefore as from him, but repeated by themselves; they call themselves not only *his brothers*, but also *the servants of the God of his father*, thus appealing to his affection for his brethren, and his love for fellow-worshippers; a strong plea when urged in an idolatrous land like Egypt.

BROTHERLY KINDNESS. V. 17. *Joseph wept*: touched very keenly by this their distrust of him and abasement of themselves, while even Jacob is brought into it. It does seem strange that, after seventeen years of friendly intercourse, their fears should be so great. Joseph at once dispels their fear; he could not overturn God's works; God had forgiven them; had used their conduct for the accomplishment of his own purposes; had overturned their evil for much good. *What was he* (Acts xi. 17)? He had already accepted of God's providence, and would keep himself in harmony therewith, by continued and unstinted kindness to them and theirs.

LAST WORDS. V. 22; Joseph's life was shorter than Jacob's, still he saw his great-great-grandchildren. **V. 24.** *I die*: the common lot; possibly some of his brothers were already dead. Egypt had not led him to forget Canaan. Jacob had been buried in Machpelah, but Joseph's body was to remain, a continual reminder that Egypt was not their own land; Joseph's dying testimony of his belief in God's faithfulness. *Em-balmed*: an Egyptian practice by which the body is preserved for thousands of years.

NOTES ON SHORTER CATECHISM, Q. 27.

Humiliation means coming down from a high to a low position. Christ humbled himself by being *born* on this earth, leaving heaven and coming into this world in that way, when, being God, he could have come in any other; *in a low condition*; in humble rank, son of a carpenter, cradled in a stable at

Bethlehem. *Made under the law*: bound as much as we are to keep all God's law; *undergoing the miseries of this life*: he was "the man of sorrows;" *the wrath of God*: displeasure of God as Judge; *curled death of the cross*: the cross as a mode of death, specially shameful, was reserved for criminals of the worst character; *in being buried*: going into the grave at all, and *continuing under the power of death* for a time, his body lying three days in the grave.

QUARTERLY REVIEW.

Sabbath, June 25.—Gen. xxxvii.—Gen. 1. *Life of Joseph.*

Joseph at Home.—Gen. xxxvii. Joseph was son of Jacob, Abram's grandson, and Rachel his favorite wife, whom he had married at Padanaram; was born in Haran about 1730 B.C. His father's favorite, was hated by his brothers for certain reasons. See 14th Lesson. Had two singular dreams, that increased the jealousy and envy of his brothers, so that his home-life was uncomfortable.

His Treatment by his Brothers.—Sent by his father to his brothers at Shechem, they propose to kill him; they put him into a pit; they sell him as a slave to Ishmaelites going down to Egypt; they smear his coat with blood, and bring it back to Jacob; asked if he knew it.

Joseph's Prison Life.—Potiphar, his first master, put him in prison, but the Lord was with him, so that he was soon placed in charge of all the prisoners. He explains the dreams of the chief butler and baker, and his interpretations are fulfilled. Still he remains a slave, the iron entering into his soul.

His Palace Life.—Pharaoh's strange dreams, not interpreted by the magicians, are so by Joseph, who also suggests certain state measures. The king, feeling that the interpretation is true, and seeing the advice to be good, appoints Joseph as his prime minister, and gives him power and rank second only to his own. Joseph carries out his measure and lays up immense stores of grain.

Restored to his Family.—The famine, being in all neighboring countries, brought his brethren down to Egypt for corn; Joseph recognized them, but concealed his knowledge, that he might the better learn how matters were at

home. After severely testing their truthfulness and their affection for Benjamin and their father, he made himself known, and, sending for Jacob, brought them all down to live with him in Egypt.

His Death.—After 93 years of life in Egypt, Joseph died in full faith that his people would yet be led back to Canaan, and in testimony, orders that he should not be buried, but embalmed, and his bones brought up with his countrymen when they should leave Egypt.

NOTES ON SHORTER CATECHISM, Q. 28.

Exaltation means lifting up from a low to a higher position. Christ was exalted by rising again from the dead on the third day, coming forth alive again by his own power.

In ascending up into heaven from Olivet, out of the midst of his disciples, 40 days after the resurrection.

In sitting at the right hand of God, the Father, having now highest and permanent rank and honor in heaven. Every knee there bowing to him, and every knee on earth destined to do so, and in coming to judge the world at the last day—the highest work that ever can be done; the special work of God, needing omniscience and omnipotence.

BLACKBOARD EXERCISE.

JOSEPH.

P	ersecuted, Son,	O	bedient,
R	eviled, Servant,	F	aithful,
O	pposed, Man,	P	ure,
V	ilely Used, Prisoner,	P	atient,
I	mprisoned, Overseer,	K	ind,
D	elivered, Interpreter,	H	umble,
E	xalted, Counsellor,	D	iscreet,
N	ear the Ruler,	W	ise,
	Throne,		
C	hief Sheaf, To his ene-	F	orgiving
	mies,	a	nd Gen-
			erous,
E	xtricated "God was with him."		
	{ Egyptians }		
	{ Brethren }		
			from death.
			"All things work together for good
			to them that love God."

The life of Joseph is a beautiful illustration of an overruling special Providence. His conduct in the different positions in which he was placed, furnishes many practical lessons to guide us in our various duties.

CRETA.

LESSON PAPER FOR JUNE, 1871.

*United and Reformed Presbyterian Sabbath-School Lessons.***2d Quarter.—Lessons Concerning Joseph.**

Golden Text.—Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—1 *Thess.* iv. 17.

LESSON 23, JUNE 4.—Bible Lesson, Gen. xlv. 26–34. *The Happy Meeting.*

Explanations.—God's purposes are now in the way of being accomplished, and so Joseph and his family may meet.

QUESTIONS.

How many men are said to have gone down with Jacob to Egypt? How is this number made up? Why is it said in v. 26 to be 66, and in v. 27 to be 70? Why does Stephen, in Acts vii. 15, say there were 75? In what capacity did Jacob enter Egypt? Why was Judah sent forward to wait on Joseph? How did Joseph show his love and respect for Jacob? In what part of Egypt is Goshen? What other name had that district? What did Jacob say when he met Joseph? What did Joseph propose to do for his brethren? What calling did these brethren follow? How did the Egyptians regard that calling? Why so? Joseph wanted his brothers to tell Pharaoh what they were. Why so? Why is it always best and wisest to tell the truth?

Shorter Catechism, QUES. 25.—How doth Christ execute the office of a priest?

Mention the names of some Jewish priests? Where did these offer sacrifices? What did these sacrifices consist of? Why were they offered? How often are they so? Why were these offered *oftentimes*? Where is Christ called a priest? What did he offer? How did he do so? Why did he do so? What is meant by *justice*? What by *divine justice*? How did his death satisfy justice? What other effect results from his death? What is meant by *intercession*? When did the Jewish priests intercede? How did they do so? Where does Christ make intercession? For whom does he do so? When does he do so?

Sing Ps. cxvii.; Selection 76.

Golden Text.—My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.—Ps. lxxiii. 26.

LESSON 24, JUNE 11.—Bible Lesson, Gen. xlvii. 1–12. *An Old Man before the King.*

Explanations.—A great deal depended on this interview. It led to the locating of themselves by Jacob's family in Egypt, and thus was a link in the chain of all the great events that followed therefrom.

QUESTIONS.

In what part of Egypt was Goshen? What was Goshen called in the Psalms? What were its lands best fitted for? Why would the Egyptians be apt to dislike that portion of their country? How could it be advantageous to them to have Joseph's brethren settled in it? For what did Joseph's brethren ask the king? How was that a very modest request? How does Pharaoh honor Joseph, when granting their request? What resulted from the king's taking them into his service? How did Jacob act in the king's presence? Why does Jacob call his life a *pilgrimage*? How old was he at this time? Why does he say his years were few?

Shorter Catechism, QUES. 26.—How does Christ execute the office of a king?

Mention some Old Testament kings. Over whom did these rule? Where is Christ called a king? Do we naturally serve him? What does he to us as his *enemies*? What is meant by *subduing*? How does he do this? What two things does he do to us as his *people*? How does he exercise *rule* over us? How does he *defend* us? What two things does he do to our enemies? What is meant by *restraining*? What by *conquering*? How are these persons both *his and our enemies*?

Sing Ps. cxlvi. 8–10; Selection 87.

Golden Text.—See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.—1 *Thess.* v. 15.

LESSON 25, JUNE 18.—Bible Lesson, Gen. 1. 15-26. *A Generous Brother.*

Explanations.—Mean men, or those who have done mean things, are slow to believe that others can be more generous than themselves, or forgive them for their conduct. Joseph's brethren felt thus toward him.

QUESTIONS.

What evil did Jacob's sons apprehend would follow their father's death? Why did they think so? Had Joseph done anything to warrant this fear? How did they approach Joseph? What plea did they use with him? What two names did they give themselves? How was Joseph affected by their request? How did his brethren act then? What answer did Joseph give them? How does he state the whole matter? How had God used their conduct? Did that lessen or remove their guilt or sin in it? Does a good result ever justify the use of wrong means? How does Joseph promise to treat his brethren? How long did Joseph live? How was his body treated? What was done with his remains? Why were they not buried?

Shorter Catechism, QUES. 27.—Wherein did Christ's humiliation consist?

What is meant by humiliation? What was the first step in Christ's humiliation? How was this such a step? What was the second step? How was this one? What was the third? How was this one? What was the fourth? What is Christ called because of this one? What was the fifth? Why did he submit to this? What was the sixth? Why is this called the *curse* death of the cross? What was the seventh? How was this one? What was the eighth? How long did he lie in the grave?

Sing Ps. ciii. 8-10; Selection 73, 1-3.

REVIEW OR CONCERT EXERCISE FOR SABBATH, JUNE 25.

Golden Text.—Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.—Gen. xlix. 22.

Shorter Catechism, QUES. 28.—Wherein consisteth Christ's exaltation?

What is meant by *exaltation*? What was the first step in Christ's exaltation? How was this one? What was the second? When and where did he do so? What was the third? How is this one? What is the fourth? How is this one?

After the Catechism exercise in the class, we suggest that for the remainder of this day, there be a review or concert exercise on the leading facts in the career of Joseph, and in which the whole school should be regarded as one class. Let the Superintendent then write on the blackboard the following words:

I. JOSEPH AT HOME.

Then let him read attentively with the whole school *Gen. xxxvii. v. 1, 2, 3.* A few questions about Joseph may follow, and this section close, by the school singing Ps. ci. verse 1-3.

Then write:

II. JOSEPH'S TREATMENT BY HIS BRETHREN.

Read *Gen. xxxvii. 4, 5, 10, 11; 18 to 22.* Sing Ps. xxii. v. 7-8.

III. JOSEPH'S PRISON LIFE.

Read *Gen. xxxix. 20-23.* Sing Ps. cv. 16-19.

IV. JOSEPH'S PALACE LIFE.

Read *Gen. xli. 41-45.* Sing Ps. cv. 20-22.

V. JOSEPH RESTORED TO HIS FAMILY.

Read *Gen. xlv. 1-4; xlv. 26-30.* Sing Ps. xxxvii. 4-7.

VI. JOSEPH'S DEATH.

Read *Gen. 1. 22-26.* Sing Ps. xxiii. 1-6.



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JULY, 1871.

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No. 7.

A WONDROUS INTERVIEW.

"Behold, Jesus met them."—Matt. xxviii. 9.

THE most impressive interviews that have occurred in the history of our race, are those recorded in the Bible. Think of that appalling one when Adam, the head of an unborn race, was dragged from his concealment amid the trees of the garden, and brought face to face with him whose law he had broken, and whose sorest wrath he had entailed on his hapless children. Think of that interview when Noah, the new father of a new race, standing by that altar, the sweet incense of whose sacrifice ascended heavenward, lifting up his eyes, saw that Bow, the sign of God's covenant, and the abiding assurance to man of God's loving-kindness. Think of that interview on Sinai, when Moses saw the God of Israel, and received at his hands the conditions of the great national covenant then entered into by him with his people, and say, if human genius in its grandest or its wildest moods ever conceived of meetings so momentous as these.

Another of these great meetings is recorded in the words before us; and here we have an INTERVIEW

Between Sinners and their Saviour.—The disciples had seen committed to the grave the body of him whom they had hoped would have redeemed Israel. With him the faith of not a few, and the hopes of many more, seem to have been laid low for ever. The women, with perhaps no greater knowledge, but with a deeper and more affectionate remembrance of the past, on proceeding to the sepulchre, that they might with due completeness fulfil the last offices to the dead, discover that the tomb is empty; but, taking in with ready belief the angel's words, are met on returning by the Lord himself. What a meeting that would be! We have read of meetings between parents and long-lost children who had all unexpectedly come home, when the bitterness of years is suddenly swept away by the great, deep joy of fellowship and loving intercourse renewed, and a thousand sorrows and

uncertainties are all in a moment forgotten ; but what are the emotions of such a scene to the experiences of a meeting between a sinner and a Saviour ! Joy ineffable fills the Saviour's heart as he meets the transgressor, to arrest him in his folly, and bring him as a worshipper to his feet. In that sinner, " clothed and in his right mind," Jesus sees of the travail of his soul, and the purest joy wells out from his compassionate bosom as he exclaims, " This my son was dead, and is alive again ; was lost, and is found." To that sinner, that interview is life from the dead. By means of it, his anxieties all pass away ; his fears all perish ; peace, joy, hope, take possession of his bosom ; and, through the consciousness of salvation, of acceptance in the Beloved, he casts himself in joyous adoration to the ground, with the cry, " My Lord and my God."

This was an interview between sinners and a glorified Saviour.—The intercourse that took place between Christ and his disciples upon earth we can never accurately realize. To most of his followers, Christ Jesus would simply be a man of infinite tenderness, of purest life, of loftiest principle ; a man of marvellous magnetic power in attracting and in binding men's hearts to himself. In some sense, they scarce know what, they felt he was from heaven—the Christ, the Son of the living God. They had followed this leader to the cross ; they had seen him die ; and yet he is again before them. He is so in bodily form, changed and yet himself ; so unlike, that even woman's love, woman's sanctified affection, fails to recognize him ; yet so like, that the tones of his voice soon cause their heart-strings to vibrate, and " Rabboni " falls like music from their lips. Yes, he was now *glorified*. A change like what he had experienced at Tabor, when his face did shine as the sun, and his raiment was white as the light, only softened and shaded, had come over him ; a change that, undimmed and unsubdued, struck such terror to the heart of Saul that his purposes of blood were forgotten, and in an instant he enquired what the Lord would have him to do ; a change that, revealed in after-days to his beloved disciple at Patmos, caused even him to fall at his feet as dead—such a change, had now come over Jesus, hindering his loving friends from at once recognizing him. The grave had not been able to keep him prisoner ; it had yielded up its spoil ; corruption had left no mark on him ; and the Master, crowned with honor and glory, already with angel guards hovering around to bear him upward to his Father's throne, was there before them. He that stood in their presence, was one declared by that Resurrection to be the Son of God with power. In the glory he now possessed, he was revealing to his believing saints the honor that awaited them, when their vile bodies should be fashioned like unto his glorious body, while assuring to them

this blessedness through the promise, that they should be like him, for they should see him as he is.

Lastly, we have here an *interview between sinners and a Saviour glorified, and yet on earth*. That such an interview shall take place in heaven is the common hope of the Church, when his people shall behold his face in righteousness, and be satisfied with his likeness. But this one took place on earth, and to woman was granted the honor of being the first of our race to behold and converse with our risen Lord. And this, too, was on the earth—earth, where he had so recently toiled and suffered; earth, which had so lately crowned him with thorns—the emblem of its sin-cursed state—as all it had to give him, its Friend. Earth was yet the place chosen by infinite Love on which once more, and first, he would meet with his true-hearted people.

To us, too, that Saviour comes. He meets us amid the hurries of business, and by the gentle violence of his providences would draw us out of their whirl, that he may save us from their dangers, and fold us to his bosom. Sickness or bereavement, or earthly failure, or alienation of friends, are the messengers in whose person Christ Jesus meets and stands before us. He meets us by the teachings of his word, learned, perchance, in earliest childhood at our mother's knees, and pressed so home on our souls by his gracious Spirit that the long-cherished sin can be no longer tolerated, nor the self-crucifying duty be any longer neglected. He meets us in his ordinances, when the stillness of the Sabbath summons us to communing with ourselves and with our God; when the sanctities of the sanctuary bid us rise to fellowship with the Father and the Son; when the services of the Supper bring before us specially his sovereign love and his atoning work; meets us in all these ways for gracious, saving, sanctifying purposes; seeking that we may meet with him, and open our hearts to all his blessed and ever-blessing love.

Reader, he has met with you as you have read his truth on these pages. Have you seen his form? Have you heard his voice? Have you met with him and made a covenant of peace? Do so, ere the shadows lengthen, else in that night of hopeless gloom which follows a death in sin, your meeting with the Son of God will lead only to a fearful looking for of judgment and of fiery indignation which shall destroy every adversary.



"WHY don't you give us a little Greek and Latin occasionally?" asked a country deacon of a new minister. "Why, do you understand those languages?" was asked. "No; but we pay for the best and we ought to have it."

JONAH REDIVIVUS.

WITH the ancient Jonah—him of the “whale’s belly” notoriety—all Bible readers are sufficiently familiar. His sin, and its speedy and signal punishment, are among their earliest lessons in Biblical history. His attempt to flee from the presence of the Lord by “going down to Joppa,” and from thence by ship to Tarshish; the Lord’s meeting him in the “great wind and mighty tempest;” the expedient of the terrified mariners to learn “for whose cause this evil” had come upon them; the lot’s falling on Jonah; his acknowledgment of his sin, and willingness to be cast into the sea for their safety; their ineffectual efforts to save both him and themselves; his being finally cast into the sea; the tempest’s immediately subsiding; the great whale’s approaching and receiving him; his three days’ sojourn within the strange craft; his prayer to God; his final return to land and to duty—make up a story of thrilling interest, and which, when once read, is not soon forgotten. Interpreting the sin of Jonah in the light of its immediate consequences, we adjudge it a very aggravated one. And such it no doubt was. It certainly met with a very marked and signal reproof from God. Jonah was made very speedily to understand that it was a sin which could not be permitted to pass unrebuked. By a bitter experience, he was brought to see its enormity and repent of its wickedness. And as we read the record of his experience, we feel that it furnishes abundant proof of his own declaration, “They that observe lying vanities forsake their own mercies.”

And yet, it may well be questioned whether, after all, Jonah was a sinner above all them that dwell in Jerusalem. Indeed, there is reason to believe that the history of Jonah—minus the whale—is the spiritual history of not a few in the Church at the present time. The attempt to flee from the presence of the Lord is still being made in the Church, and by true Christians, too. And if the Lord had no other means by which to meet and arrest the fugitives than that by which the ancient Jonah was caught, he would be compelled to keep a whole school of whales on duty continually. Many a Christian, who is to-day congratulating himself on the shrewd dodge by which he has evaded some onerous duty, would find that, Jonah-like, he had simply *dodged* into the whale’s belly. For what was the sin of Jonah? It was not in bearing the name of Jonah; nor in going down to Joppa; nor in taking ship to Tarshish; nor in meeting the whale. It was simply *declining to enter upon the work to which the Lord had called him*.

What may have been his reason for declining the work we are not

told. It may have been his undue modesty, or a sense of unfitness for the work, or a want of moral courage, or the fear of man, or the pressure of worldly business, though his fleeing to Tarshish renders this unlikely; or it may have been a conviction that others were better fitted for the work than he. Indeed, there is scarce a limit to the *possible* and *plausible* considerations which may have operated upon the mind of Jonah, inducing him to decline the service to which he was called. The noticeable fact is, that no record is made of *any* reason. Whatever may have been the prevailing one, it is not allowed to appear in the case, for the simple reason *that it furnished him no excuse for his disobedience*. The fact that the Lord had called him to the work, closed the door against *any* and *every* valid reason for declining it. He knew Jonah far better than Jonah knew himself. He knew his character, his temperament, his powers of mind and body, his infirmities, his circumstances. He understood perfectly the nature of the work to be done, and, with the full knowledge of both Jonah and the work, he bade him go and perform it; and, when Jonah declined, the Lord soon convinced him that he did so *without excuse*.

Jonah still lives. His name is in all the churches. Almost every pastor and earnest worker in the Lord's vineyard has met with him, and labored and reasoned with him, coaxed and rebuked and warned him, until, in the vexation of his spirit, he has been almost tempted to *whale* him. Like his illustrious predecessor, he flees from the presence of the Lord, and goes to Tarshish.

Reader, "thou art the man!" You are the head of a family, the divinely appointed priest in your own household. God calls you to erect the family altar—to lead the family in religious worship morning and evening. The call is written in the very constitution of the family, and is uttered in the very spirit of the Bible. But you decline the service; you have no gifts fitting you for the work; you are too diffident; you are—no matter what you are—your name is Jonah; you are on the way to Tarshish. Look out for the tempest and the whale!

Or, perhaps, your call is in a different direction. You have been well instructed in the Scripture; you have gifts of a higher order than many in the Church. A class in the Sabbath-school awaits and invites your services. Many a famishing child is hungering for the bread of life which you are qualified to impart. You are invited, even urged, to do so. But you decline. You are not qualified; you would rather be a pupil; others are more competent; you are too—yes, "You *are* too much like Jonah; you, too, have embarked for Tarshish; you have paid your fare, and gone down into the sides of the ship to sleep." Have you left a man at the mast-head to look out for the whale? Perhaps your call is to even higher service. The congregation to which

you belong is in need of elders, to rule over them and watch for their souls. After due deliberation and prayer to God for guidance, and with a fair acquaintance with your gifts and conversation, they have made choice of you. They have solemnly asked you to consent to their choice, and take part in this ministry over them. But you have declined. You are not fit for the office. You prefer a humbler position; you are too modest; you are afraid that you cannot discharge the duties of the office; you positively decline, and "go to Tarshish." Please look out for the whale, when the tempest rages.

Or, perhaps, you are a young man about to make choice of your avocation for life. In the good providence of God, you have received a liberal education. In his great mercy, he has made you a partaker of his grace, and given you a place in his house. Christian parents have consecrated you to the service of the Lord, and long to see you in the ministry of reconciliation. Your own thoughts have often been turned in the same direction. Something within you tells you that you ought to give your life to this work; you see the fields white for the harvest; you really desire to enter and occupy; but you shrink from it; it seems a hard service; there is little chance for making a name or a fortune in it; there is much in it that is humiliating to a sensitive spirit; other professions are exceedingly attractive; the road to honor and influence and wealth and usefulness through them seems comparatively easy; you can serve the Lord as truly in them as in the Gospel ministry; and on the whole, with some compunctions of conscience, you decline the ministry, and "flee into Tarshish." Please read the back of your passage-ticket, "Return passage free, by way of the 'whale's belly.'"

Yes, Jonah still lives in the churches. He not only lives, but *abounds*. He is found in almost every church. He belongs to both sexes, though in vastly unequal proportions. And whether male or female, he is deceiving himself. He is attempting to flee from the presence of the Lord, forgetting that "the eyes of the Lord are in every place, beholding the evil and the good." From his person we cannot flee. And he who declines his service—who refuses to obey his call, is simply repeating the *folly*, as well as the sin, of Jonah. And though the Lord may not meet him with the literal tempest and the whale, he will sooner or later meet him with a "frowning Providence," that will convince him of his mistake.

Reader, is this your sin? Are you persistently declining all service for your Master? Evading every claim upon your time and energies? Refusing to hear the call of God in his word and providence? Be sure your sin will find you out.

B.

SHINE TO GLADDEN.

THE children of God are the light of the world. It is their duty to shine. And one of the most blessed influences of light is the gladness it bears everywhere.

There was a fable in the olden times of a harp held in the hands of a statue at Thebes, which sent forth sweet sounds in the morning when the sun rose and first shone upon it. This fable becomes fact when we apply it in a wider sense to the great world of life. Night hushes the million songs of the birds and all the sweet melody of nature; and through the dark hours all the earth is silent; but morning wakes up the birds, and their songs ring forth at the rising of the sun, and all the sweet harmonies of nature respond to the first waves of light that break over the earth. So, wherever light goes, it bears gladness and stirs up deep joy. When the golden beams of the morning steal into the sick-chamber, and fall upon the pale invalid's couch, they seem like angels sent from God. When the captive in his dungeon, immured for long months in the darkness, catches a glimpse at last of the sunshine, it is as if a window of heaven were opened to him. When, after six months of night, the sun returns to shine again upon the regions about the pole, the people leap and shout for joy. Wherever light goes, it cheers and gladdens, and fills with rejoicing.

Then the fable becomes fact, again, when applied to the Gospel light. The fallen human soul is a harp that lies mute till heaven's beams break upon it, when it sounds forth in notes of joy. As morning wakes up the million voices of forest song, so the morning of salvation wakes up all the joyous melodies of the heart. The Christian, therefore, should be happy. All his heart should sing for joy, for the blessed beams of heaven's light fall upon every chord of his soul. Besides, every Christian should be a bearer of gladness and joy to others. The angels spoke joy to the shepherds, and then sang the anthem of "Good-will to Men." And the waves of that blessed song have been quivering around the world ever since, cheering, comforting, and blessing millions of sad and weary ones. And every child of light should take up and sing over that same good-will. Our business is to shine in dark places, and not to carry clouds into bright places. We are in the world to make others happy. Yet some forget this, and are content merely to be good, without letting their goodness shine upon others. Some, again, carry gladness everywhere. It was thus with Jesus. The poor loved him; the troubled loved him; the children loved him; all because he carried sunshine and gladdening everywhere.

So there are some men whose whole life is like one who passes along the street at night, singing a sweet song whose notes fall on every ear that can catch the sound. There are some women like a blossom-covered tree in spring-time, filling all the air about them with rich fragrance. There are some homes which are like a beautiful garden, sweetening a whole neighborhood. And this is the true ideal of Christian life. We should so carry the light that God has kindled in us, as to throw beams into the dark places of the earth. And surely there are places enough that need our cheering light. There are homes of poverty, homes of sickness, homes of bereavement and trial. There are hearts that are like chambers where sunshine never falls. There are prisoners immured in deep dungeons where no beauty ever gleams and no star ever glimmers. Oh! there is need of those who are willing to shine.

And it is not great deeds only that carry gladness to others. There is a way of carrying our light by which we shall diffuse sunbeams wherever we go. When we go into a sick-room with a kind word, a smiling face, a bunch of flowers, or some trifling token, we bear gladness there. When we visit a bereft or sorrowing one, giving a warm hand and a tender word, our going is like the coming of the morning. When we take by the hand a tempted or discouraged one, and speak a few brave, strengthening words, no sunrise was ever so welcome. When we go to one who is weary and overwrought, and cheer him by a few hopeful, encouraging words, we make up a thousand joyous melodies in his heart. One who goes quietly about the house and on the streets, dropping kind words as the morning drops its dew, and scattering countless little blessings as the sun scatters rays, is fulfilling his mission as a child of light. Sunbeams are little things, but millions of them make the bright day. So he who sheds forth blessings everywhere, making all he meets happier, though he do no great thing in his life, is a bright, shining light. And as flowers and fruits and harvests spring up in response to the sun, so flowers and fruits and harvests of joy spring up in the heart on which such a life shines.

Shine, then, ye children of light, to gladden other hearts. If you have but one little beam, throw it on some heart that needs to be made happier. Sing the angels' song over again evermore. Then some day you will get your sunbeams back again, and all your sweet songs will be sung again in your own ears.

J. R.

"Don't shiver for last year's snow," a saying of Archbishop Whately's, is peculiarly applicable to those who make themselves miserable over troubles that are past.

SACRAMENTAL CUSTOMS.

AROUND the ordinance of the Supper there cluster the holiest and most solemn associations of the believer. The simple service he there witnesses, sends his thoughts away to that upper chamber in Jerusalem, where, 1800 years ago, the most tender and most touching of partings that the world has ever known took place, and where one Peerless Man held his last interview with the friends he loved, and for whom he was about to die. It sends him back to that Cross at Calvary, where the most dreadful tragedy the world has ever seen was consummated, and yet where love and holiness ineffable and divine were most wondrously exhibited.

Around this ordinance, then, there gather the most sacred memories of the Christian; nor is it strange that at first, through dim and inaccurate perceptions of the matter, and in later ages through corruptions, its true character and meaning should be misapprehended, and men even ascribe to it strangely occult power and virtue. The early heathenism of many of the Christian converts, or the peculiar paschal solemnities of the Jewish, easily account for that name and character of "mystery" which it bore in the earlier ages of the Church, when only the initiated—the catechumens and received believers—were admitted to witness or to take part in its observance. As the Church departed still further from the truth, the Scriptural idea of the Supper as a commemorative rite in which—as in the Paschal Feast, the escape from Egypt—"the Lord's death" as an historic fact was called to mind and shown forth, still more completely passed from view, and those central truths in the Christian system which it expressed were forgotten. Men began to consider it simply as a covenant engagement, binding, however, those that took it, not so much to Christ, as to one another; and hence, when embarking on any perilous expedition or commencing any important undertaking, men—like the Crusaders, as, fired with religious zeal, they embarked for Palestine; or, as Ignatius Loyola and his associates when organizing the Order of Jesus; or, as the Italian banditti of later times when starting to rob and kill; or, as the Bible revisionists of our own day—"took the Sacrament," and held themselves then bound to stand or fall together.

This aspect of the service has passed over even into the Presbyterian Church, and there are not a few there who consider the Lord's Supper not so much as a commemorative service, partaking in which binds men only to those truths taught or set forth by its means, as a solemn pledging of the observants one to another in a whole round of social and ecclesiastical obligations. It is not, however, our intention

to discuss in the slightest what is known as the Communion Question, the position of our Church on which is eminently Scriptural, but to notice the singular diversity of custom that exists where one might have expected to find absolute uniformity—namely, in the mode of its observance. For on this, despite what seems to us the explicit statements of Scripture, there is greater diversity than even as to its meaning.

. Passing over, then, such strange corruptions and abuses as those of the Romish Church, by which the cup is withheld altogether from the laity, and the bread, cut into wafers, is placed by the officiating priest not in the hands of the recipient, but on his tongue, lest he should let it fall to the ground, and so profane the Body of Christ; or of those Protestant Churches that insist on kneeling as the only true and proper attitude when partaking, in direct opposition to the language of Scripture, and in conformity to that view of the elements which connects them with the bodily presence of Christ, let us notice some of the practices current among ourselves.

In New Testament times, we believe that it was customary to observe the Supper whenever the disciples met for worship, but especially on every Sabbath-day. We do not stay just now to offer proof of this, but state it as our belief. Our custom, on the other hand, is to have this ordinance observed but twice a year, in some localities three times, and in a very few so frequently as four times. What a diversity of practice among ourselves, and what a contrast is our rarity of observance to apostolic frequency! In many of the Scotch Highland congregations, the Supper, we are told, is dispensed but once a year, and cases are known where, for seven or eight years at a time, the ordinance has never been observed even once, owing to the superstitious and unscriptural sanctity with which it has become invested.

Special services generally accompany our observance of this ordinance, and what a diversity of practice have we in this matter! In olden time, we generally had, for several Sabbaths previous to the communion, preparatory sermons; then on the Fast-day—the Thursday—two or three sermons, two on Saturday, and two on Monday, all of which “preaching days” were *holydays*, regarded almost, if not equally, as sacred as the Sabbath itself. Now, the three services on Thursday have dwindled down to an afternoon and an evening sermon, or to an evening sermon alone, or have passed away altogether, while the Saturday and the Monday services never exceed one sermon each.

As to the mode of administering the ordinance, our common custom is the well-known “tables,” by which the congregation observes the ordinance in little companies. At first, the number of tables was

regulated entirely by the number of communicants. At the period of the Reformation, and for a long time subsequently, the dispensation of the Supper brought together the congregations of the whole locality. As no one of the pastors and elders present could be acquainted with all the members of these different congregations, "tokens" given by each Session to the members of its own congregation, and thus identifying the holder as one entitled to the privilege of participating in the services, were employed—a custom no longer necessary when the circumstances that called for it no longer exist. Many Sessions, however, retain this custom, despite their perfect knowledge of their own church members, while others have dispensed with it, and are content to observe all the individuals as they take their places at the table. There is nothing like controversy for perverting one's views or intensifying one's feelings, and so the opposition shown by some to the continued use of tokens has led others to insist on their use, and even to represent them as the wedding garment of the parable. These same circumstances led to the use of tables. To accommodate the hundreds, the thousands that would meet on those sacramental occasions, tables were erected in the open air or under tents, and the vast assemblage split up into a number of different worshipping bands, so that the ordinance was dispensed really to as many different congregations. After a season, these field-gatherings became less common, but the custom of communicating in divisions was now brought inside the churches, and is still a mode extensively followed. Of late, however, both here and in Great Britain, these tables are being laid aside, and what is called "simultaneous communion" practised. In place of a number of "tables," there is but one table used; on this, the elements are placed, and served at the proper time by the members of Session, while the elements are distributed by these to the members of the congregation, who are sitting "decently and in order" in the pews in the immediate vicinity. Practically, this is having but *one* table, and but one observance, the elements passing from hand to hand of the communicants. This custom, we believe, is becoming very general, and in its impressiveness, stillness, and simplicity has much to recommend it. Under the table custom, we have known a congregation of less than 200 members to employ seven or eight tables, and to occupy from half-past ten in the forenoon till about half-past four in the afternoon, while in another congregation of five or six times its membership the simultaneous communion occupied little over an hour.

Perhaps, however, the most singular diversity of practice exists in the dispensing of the Supper itself. Our Lord's first sacramental act mentioned by Paul (1 Cor. xi. 23) was that he "took bread," mean-

ing, we believe, the actual taking by our Lord of a piece of bread into his hand, and holding it so when he said, "This is my body," thus affixing to the bread its symbolic character, and at the same time we think it probable he ate a portion. In some of our congregations, this taking of the bread is repeated by the minister at this part of the services, though by very many, notwithstanding its evident significance, it is overlooked or omitted. When the point was first noticed toward the close of the last century, it was considered a great innovation. A bitter controversy arose between the "lifters" and the "non-lifters," as the contestants were named, and the minister, a Mr. Smyttam, was all but deposed for his conduct. In the same manner, it may be noticed, in reference to the cup, we are told that, "when he had supped, he took the cup," meaning, we think, that, first partaking of the wine, he then symbolically held up the cup.

Another very noticeable difference of practice prevails as to a second prayer. Some ministers, having engaged in prayer, proceed at once to distribute both the bread and the wine; others, having prayed before distributing the bread, consider that Paul's words, "After the same manner, also," teach that our Lord offered a second prayer before handing the cup to his disciples. This we ourselves believe to be the meaning of the passage, but what we specially note is the variety of practice that prevails in reference to the whole matter.

There is yet one other point of diversity we have noticed. We have seen the elements distributed to the congregation first, and afterwards the Session, served by one of themselves, partaking. We have also seen the Session partake first, being served by the pastor, then the congregation, served by the elders. We have seen a pastor, following literally Paul's account of our Lord's actions after the second prayer, partake of the wine or "cup," then repeat the words, "This cup is the New Testament," and then hand the cup to the elders.

On all these things we build no theory, and deduce from them no lessons. We simply design to enable our readers to perceive that greater diversity prevails as to the outward circumstance or mode of observance of the Lord's Supper than exists in reference even to its meaning or character.

NETTLES.—No doubt there are some nettles in the world. There are unpleasant things, sad, hard things, that tend to make life smart keenly. But we put far more nettles in the world than are there originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.

THE TOUCH-ME-NOT.

READER, have you ever, in your rambles along the borders of some marsh or low meadow, met with the little annual plant to which the botanist gives the high-sounding name of "*Impatiens Pallida*," and sometimes surnames "Celandine," but which, by that large, unscientific class who know it only by its social peculiarities, and who generally call things by their right names, is called the "Touch-me-not"? Its general appearance is not striking, certainly not attractive. Indeed, there is very little that is attractive about its appearance, with its large-jointed, watery, transparent stalk, its ovate, scalloped leaves, and its yellow, hood-shaped, orange-spotted flowers. If you were seeking a wild plant to add to the wealth of your flower-garden, or a leaf or flower to enrich the beauty and fragrance of your bouquet, you would scarcely give it a passing notice.

And yet there *is* something very striking about it. It is a most peculiar plant. It has certain constitutional characteristics that are very noticeable indeed. Wait a little until it has dropped its flowers, and hung out in their stead those long, pointed pods or capsules that contain its ripened seeds. Even now there is nothing remarkable in its appearance. But just touch it. Put your finger on one of those projecting capsules. What *is* the matter? What *has* come over it? It seems to have gone into a spasm in an instant. It writhes, and twists, and curls in upon itself, as if in its last convulsive throes. You start back in amazement. What does it mean? You turn to examine it more closely, and, in turning, your sleeve and your skirts touch one and another of those sensitive points, and away they go into a thousand fantastic shapes, spasm succeeds spasm, until, if it be your first experience, you almost begin to be alarmed. A sense of guilt creeps over you. You feel that you have committed some dire trespass. You fear that you have unconsciously inflicted a mortal hurt on the poor, inanimate thing, its writhings seem so like flesh-and-blood contortions. But you soon recover your equanimity as you discover that it has suffered no vital injury, only a "local irritation." And you cannot resist the temptation to try it again and then again, just for the fun of seeing it squirm. It is such a *touchy* thing.

What a perpetual wonder it was to our youthful eyes! What an inexhaustible fund of amusement did it furnish us in our youthful rambles! How eagerly did we seek it out! How readily did we come to recognize it as far as the eye could see! And how we did love to torture it! Stoning the frogs, and sticking pins in flies, and robbing bird's-nests had their charms, but *they* were under the ban. Storming

bumble-bees' nests was exciting, but it had its perils. But tormenting the Touch-me-not was *pure fun*. Seldom could we command the self-denial to withdraw while a single pod remained. And even then, Alexander-like, we were almost ready to weep, because there were no more pods to squirm. And what rare sport it was to introduce some uninitiated companion to the touchy thing! How we fairly danced along in gleeful anticipation of the fun ahead, as we led him to the familiar spot! And when at length we found one ripe for the experiment, how we tried to be calm, and held our breath, and grew red in the face, in the effort to choke down the torrent of gleeful emotion that swelled within us, as we pointed it out to him, and told him to walk right up and pick one of those pods for us, and we would show him a trick worth seeing. He makes the attempt to pluck one. The climax is reached. The moment his fingers touch it, it goes into convulsions, and *so do we*, for, as we expected, he springs back with a scream as if a snake had bitten him. How we did enjoy it!

A very noticeable thing about this singularly sensitive plant is the fact that its tender spots are all *on the outside*, just where they are most exposed to the rude contact of its surroundings. Like a sore finger or a tender tooth, they project beyond the rest, as if to invite an injury. Another equally noticeable fact about it is, that with all its supreme touchiness, so extremely sensitive as it is to the slightest touch on its whole external surface, it never seeks seclusion. It is eminently a social being. It is almost invariably found in the most densely populated portions of the vegetable kingdom—oftentimes in such close proximity to its neighbors, that they are unable to make the slightest movement without touching some one of its tender spots and giving it a spasm. It is altogether a very singular plant.

And yet, reader, has it not occurred to you that, in all these peculiarities, there is something exceedingly human about it? Has it not "a touch of nature" that makes it "kin" to a large class of our fellow-mortals? Have you never met with its human brother or sister? They, too, have different names. They are registered in the family record books as bearing the names of Celandine, Celestine, and Catharine, and Joseph, and Alexander, and Christopher, and Samuel. But outside of the books, to those who know them simply by their social characteristics, who are daily brought in contact with them, whose daily walk is directly over their protruding corns and against their projecting sore fingers, they are best known by the name of "Touch-me-not." They are so sensitive. They are all covered over with vulnerable points. The slightest touch, a word, a look even, is sufficient to throw them into a spasm. They are in a perpetual squirm at one point or another. Let but the

skirt of your coat rub against them as you pass, and away they go as if you had given them a mortal thrust. Approach them never so cautiously, and deal with them as tenderly as you may, it is all the same. Some unseen capsule is touched and curls back on itself. Toss an innocent joke at them, and they writhe all over. And the worst of it is, you cannot avoid them. They persist in planting themselves directly in your way. They call on you and visit you in your homes. They insist upon it that you shall return their visits, and a slight is as fatal as a touch. They are in every social gathering. Their corns are sure to be under your feet in every crowd. They seem to feel that their constitutional peculiarity gives them especial fitness for society. It never occurs to them that it renders them social nuisances.

They are in the church, too, and what a bane they are to its fellowship! The idea of "brotherly love" with a "Touch-me-not" as one of the elements of the brotherhood; of holding sweet fellowship with a brother whom our very presence throws into a spasm! Talk of loving an ulcerous tooth! We can suffer with the suffering member, we can recognize it as a member of the body, but to eat with it, "there's the rub." And even while we try to get along with the touchy thing, dealing with it as tenderly as possible, how heartily do we wish it were out!

They are sometimes found in the eldership—not very often, it is true, but still such a thing as a *touchy elder* has been seen. It is barely possible that he may still be writhing and twisting in some sequestered corner of the vineyard. His official robes, instead of covering and protecting his tender spots, seem rather to irritate and render them more excessively touchy.

They sometimes, too—let us just whisper it, dear reader—get into the ministry. You can scarcely credit it. But it is a fact, nevertheless. The Rev. Mr. Touch-me-not, D.D., is on the roll. He still lives and writhes. He loves to attend the church courts, where he can come in contact with his brethren, and he is on his feet in an unbroken succession of spasms at every session. He sometimes obtains a settlement, but he is too touchy to long remain. His tender points stick out all over his congregation, and project over its borders, so that his members and even his neighbors are perpetually running against them and making him squirm and writhe. And he soon wears out. He belongs to a most unfortunate class. Let us compassionate their infirmity, and while we may not hope to avoid giving them an occasional pang, let us be careful not to torment them out of sheer wantonness.

M.

THE CABINET.

"My son," said an old man, "beware of prejudices. They are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out."

EVIL company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

DEAD, YET LIVING.—The cedar is the most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards; all but immortal itself, it transfuses its amaranthine qualities to the objects around it. Every Christian is useful in his life, but the goodly cedars are the most useful afterward.

Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, and a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are quickened by the "Saint's Rest." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Eliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phœnix-like, have started from the funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath-schools go on.—*Hamilton.*

MR. BEECHER at one time made a persistent effort to induce the women of his church to take part in the social meetings. As the result, says the *Independent*, a lank female gospeler arose one evening and recited a learned, but by no means edifying, homily, which she repeated at two successive meetings. The case was becoming both ludicrous and serious. Finally, at the close of the harangue on the third evening, Mr. Beecher lifted up his head, which had been buried in his hands, and said quietly, "*Nevertheless, brethren, I am in favor of having a woman speak in the prayer-meeting.*"

A WESTERN clergyman, in recommending a friend for a situation, says, "He is perfectly human, and has made some of the ablest mistakes that ever were made, showing in their happening and in their correcting a hopeful, conscious, and growing manhood."

THERE is not a grace that can adorn the Christian character, but you will have need to appear in at some time or other; therefore seek the whole, that you may stand perfect and complete in all the will of God.

SABBATH-SCHOOL DEPARTMENT.

PRACTICAL WISDOM.

WE talk a good deal about the energy and activity and subtlety of our Roman Catholic neighbors in the propagation of their tenets and the early training of their children in them, but it is questionable if we know much of the modes they follow in so doing. One of the most ingenious devices we have ever seen for identifying America and Romanism we read lately in the *Young Catholic*, a most attractive and tastefully got up child's paper, in which a *Catholic Geography Lesson* is made the vehicle for glorifying certain Romish celebrities. The questions proposed to the youthful readers, and for which answers are requested by the next issue, are as follows:

What river in the United States is named for the Deity?

What river is named for the Holy Cross?

What river for the Blessed Virgin?

What town for the foster-father of our Lord?

What islands recall the Twelve Apostles?

What river is named for the Prince of the Apostles?

What town and county for the Apostles of Ireland?

It needs no prophet to see how inseparably connected in the minds of the children will these localities be in all after-years with the Romish religion. How easily may those who give sacred names to places be found helpers of Rome, allies beyond all price. Is there no such ready ingenuity among Protestants—among Presbyterians, in so treating the events and circumstances of daily life that these shall become handmaids of a purer faith?

REPORT TO THE ASSEMBLY BY THE
S. S. COMMITTEE.

To the General Assembly of the United Presbyterian Church, to meet in Xenia, May, 1871, the Committee on Sabbath-Schools would respectfully report:

In order to obtain information as to the condition of the Sabbath-schools of

our Church, your Committee issued a circular to all the pastors, and while the results now to be stated are accurate so far as they go, yet, as many brethren omitted to reply to that circular, they do not exhaust the facts of the case.

As to the *ages of the children* in attendance on our Sabbath-schools, if *seven* represent the number attending the *infant* department, or of those under eight years of age; *thirteen* will represent those in the *intermediate* department, or of those between the ages of eight and fifteen years; while *ten* will represent the proportion of those in the *senior* classes, or over fifteen years of age. The *intermediate* section has thus the largest attendance, and our older boys and girls are not in the Sabbath-school as numerous as they might be. There is, however, a much greater difference in reality, between the numbers of the young people attending the *intermediate* and *senior* departments, than even the figures above given indicate. Many of the adult members of the church meet in Bible-classes, and as these form part of and are included in the *senior* department, the number of those on the older side of boyhood or girlhood that continue under the religious instruction of the Sabbath-school must be seriously short of what the church has a right to expect.

As to the *working of the schools*, it appears that, without a single exception, our pastors take more or less an active share in the conduct and management of their schools. In a large number of instances, they act as superintendents, a position theirs in virtue of their office. In others they exercise simply a general supervision, while in many cases, in addition to this, they have charge of Bible-classes. Of our *ruling elders*, a considerable number, yet comparatively only a few, take any share in Sabbath-school work. This is an evil to which the Committee would invite attention, for it is difficult to see how the legitimate control of the school by the Session can be maintained, unless the members of Session manifest an interest in its welfare, and bear part of the burden of sustaining it. As to *our teachers*, it is reported that with scarcely an exception these are members in full

communion, a state of matters highly desirable.

Great diversity of practice prevails as to the election of superintendents and teachers. In many schools, as already stated, the pastor acts as superintendent, with or without an assistant. Sometimes the superintendent is chosen by a vote of the school; (1) by the teachers and scholars combined; (2) by the teachers alone; and (3) sometimes by a vote of the scholars alone. Sometimes he is chosen by a vote of the congregation, sometimes by an act of Session, and sometimes by the pastor alone.

As to the *fruits of Sabbath-school labor*, your Committee would report that, while in 1870, the average addition to the membership of each congregation on profession was six, it appears that about four of these were, at the time of their joining the church, in connection with the Sabbath-school, either as teachers or as scholars. Such a fact is highly encouraging, and may lead us to prosecute this work with increased vigor and hopefulness.

As to exercises, the Bible is the one text-book in all our schools, and the Uniform Lesson System or mode of study is generally followed. In the great majority of the schools, the Shorter Catechism is used in almost every reading-class, though there are some schools in which it is scarcely used at all, while the Assembly's Selections from the old and new versions of the Psalms are all but universally used. A larger number of "Selections" than those already in use is widely asked for, and as many of the schools now chant our inspired songs, some of these marked and printed for chanting might be appended.

The practice of keeping the Sabbath-school open, like the church, for all the year in place of only a portion, is rapidly spreading throughout the Church. Your Committee earnestly hope that soon every school will be so conducted.

During the past year, a great interest has been manifested in connection with Sabbath-school work. Congregations, presbyteries, and synods have held conventions and conferences to a very unusual extent. By these means, misconceptions have been removed. The great aim of the Sabbath-school work, the conversion and sanctification of the children, brought prominently into view, indifference has been overcome, and prayerful activity greatly increased. There is, however, yet much to be done in assigning to the school and obtaining

for it its proper place in reference to both the family and the church, as taking the place of neither, but as a help to each; in improving our teachers, and elevating the teaching, and, generally, in increasing the attractiveness of our schools and their efficiency in securing the great end they contemplate.

The improving of our Sabbath-schools is necessarily a work of time, and can be effected mainly by the increased interest of our pastors and preachers. Machinery, even the best, is useless without motive power, and while this increased spiritual power on the part of our teachers is what we most need, yet, as it is not for man to furnish, your Committee would offer only a few suggestions to the Assembly.

It is not necessary nowadays to argue for the right of Sabbath-schools to exist, nor for their Scriptural character; they *do* exist, and are a power and a blessing in our midst. The wisdom of the Church therefore will be shown in availing herself of their assistance, and in making them as widely helpful to her work as possible.

Their religious character, then, demands a religious mode of sustenance. The expenses of the Sabbath-school ought to be borne directly by their respective congregations. Teachers would then not need to resort to any of those undesirable and unchristian modes of raising money now so common, yet so hurtful to the spiritual interest of teachers and scholars. Christ's work should be carried on by money given for Christ's sake.

More attention should be paid to the singing of our schools, as an exercise interesting and profitable. Week-day meetings for the practice of this will be found advantageous to the school on the Sabbath.

When practicable, our schools should, like our churches, be kept open all the year. Many are open at present for only six months; surely this might be extended in almost every case one, two, or even three months.

While we must work just with what material we have, every effort should be made to secure church-members for teachers, or to lead our teachers to become church-members. Those who do not themselves profess faith in Christ can hardly be much in earnest in urging others to accept him as their Saviour.

Special efforts should be made to improve our *teaching*, by securing yet

greater prominence for its great subject—Salvation through the Blood of the Cross—and by improving its character; by teaching the teachers how to teach; an end greatly gained by teachers' meetings for the study of a common lesson; by the holding of Sabbath-school Institutes and Conventions, and by the earnest use of the many helps that are on every side available for this purpose.

As a sphere of work for the Christian activities of our people; as an agency by which a godly seed may be raised up; as a means for ingathering the careless; as a nursery and training-school for the church itself, no department of church work is, in the judgment of your Committee, more important than the Sabbath-school. While asking, therefore, this Assembly anew to recommend to the Church its vigorous and prayerful prosecution, it would submit the following Resolutions for adoption:

"Resolved, First. That the great aim of the Sabbath-school work is the conversion and sanctification of the children.

"Second. That the Bible be the great textbook, and that the plan of Uniform Lessons for the whole school, with review, be recommended to the favorable consideration of the Sabbath-schools throughout the Church.

"Third. That the Shorter Catechism be carefully studied in all our schools, and that greater attention be paid to the exercise of singing.

"Fourth. That teachers should be members of the Church, and well known for their piety.

"Fifth. That the eldership of the Church should identify itself closely with the Sabbath-school, and take part in carrying it on.

"Sixth. That our congregations should provide the funds needful in maintaining the school.

"Seventh. That every effort should be made to keep the Sabbath-schools open for as large a portion of the year as possible.

"Eighth. That scholars should be encouraged to contribute weekly for missionary and benevolent purposes other than the wants of their own school.

"Ninth. That the Presbyteries and Synods of our Church interest themselves more in the growth and guidance of the Sabbath-school, whether in settled congregations or in mission districts.

"Tenth. That the Assembly redirect the attention of the pastors to the importance of preaching the Gospel to the children, and urging upon parents the duty of more faithful religious training in the family."

G. D. MATHEWS, *Chairman*.

THE OLDER SCHOLARS.

ONE great evil in our Sabbath-schools is the tendency of the scholars, as soon as they have reached a certain age, to leave the schol. A majority of the scholars feel too big to remain in the classes. They regard their religious education as finished, and, in many instances, alas! it is finished, and they

pass from manhood to old age without learning any more of the truths and doctrines of religion than they had when they left the Sabbath-school. A few have, perhaps, become so much interested in the school, that they are willing to take their places as teachers of classes of little boys and girls, and a few more can be employed as librarians and assistants in the work of the school. But the majority go forth from their classes never to return to the Sabbath-school again. This is a sad state of things, and ought to be remedied as far as it is possible. The remedy which suggests itself to every one in view of this evil is the formation of advanced Bible-classes. Where a competent teacher can be secured for the Bible-class, one who commands the confidence and awakens the interest of young men or women, it is not difficult to make the transfer at the proper time of those who are out-growing the school classes. But so much of the interest and success of a separate Bible-class depends upon the personality of the man or woman who conducts it, that it is often unsuccessful in retaining the young men and women who are thus transferred.—*New York Observer*.

TRUTHFUL AND OBEDIENT.

"CHARLIE! Charlie!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet!" "Have it out," "Finish this game!" "Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander "You can't do anything with him, He's tied to his mother's apron strings." "That's so," said Charlie, "and it's what every boy ought to be tied to; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly;

and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" And he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles Gray is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is as good as his bond." We asked him once how he had acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—*Child's Delight*.

ITEMS.

PUNCTUALITY.—"Stop," said one little boy to another, "don't go into school yet, wait till it opens; and we'll just go round the square." "No," answered the other, "I cannot; don't you know punctuality is necessary to make a good scholar?" Yes, my boy; and it is necessary to make good everything else.

WHEN I was a boy, the lines in my copy-book near the top of the page were written quite straight and regular, but they grew more and more crooked as I went down the page, until at the bottom they were very disjointed and scrawly. *I was too far from the copy.* The superintendent must keep near his great Example—must drink deep of

Christ. If these superintendents have the love of Christ burned into their souls, there is not a teacher in your schools but will feel the thrill next Sunday morning.—*R. Wells*.

PUTTING ON THE BRAKES.—A single brake will stop a car at starting, but many powerful brakes will be unable to stop it when under full headway. Faithful instruction applied to the mind of a child will prevent the on-rushing into misery, when the most potent appeals of the pulpit cannot turn the sin-hardened adult. The Sunday-school applies the brake at the starting-point of a whole generation downward.

It has been said of Dr. Noah Webster as a Christian moralist, that he was one "who taught millions to read; but not one to sin." This eulogy contains the statement of a truth that ought to be impressed on every Sabbath-school teacher's mind—that the life of a teacher is at least as important as his teachings. It is the old truth, that precept is understood best when it is illustrated by example. The teacher's daily life is read more frequently and more thoroughly than the best book that he ever wrote. Christ taught by object-lessons. He pointed to the objects around him and drew lessons from them, and by his sinless and holy life gave us the best object-lesson, worthy of knowing by heart and living in our lives.

FOREIGN MISSIONS.

MISSIONARY WORK.

PREACHING.

THE office of preaching is not confined to the Christian religion. Instruction in religious doctrine by the voice of the living speaker, and development of religious feeling and practice by the power of effective oratory, have formed a prominent part of the machinery of every aggressive faith.

Each of the three great religious systems struggling in India to-day makes much of preaching; each has its orders of men, whose chief business is preaching; each is ready to recognize the propriety of standing in the places of congregation, on sacred and secular

days alike, and addressing all who can be induced to listen upon the great affairs of the soul. The Mohammedan Moulvie preaches, often with intense fervor, the faith of Islam. The Hindoo Pandit, in his peculiar style of sing-song cadence, rehearses, often with wonderful tenderness and power, the stories of his gods, and exhorts to the faithful performance of every recognized religious duty.

Few things have interested me more than to stand near the preaching-place of some Pandit, as with sonorous and musical phrase he reads and explains the sacred books of his people—seated on the floor of a low raised platform, around which men and women sit list-

ening with fixed attention. His voice is clear and sweet; and though he seldom rises to impassioned address, his tones of voice and all his manner are admirably adapted to touch the emotions of love and devotion. The sacredness of the man and of his office are clearly recognized by his audience.

It never strikes the Hindoo or Musulman as a strange thing when the Christian minister takes his stand among them to preach, and, with rare exceptions, they are always ready to give him a courteous hearing. Indeed, I have often wondered at the quietness with which they listen, even to severe and harsh denunciations of beliefs and customs which to them are sacred. Of course, the opportunity of preaching to great masses of people gathered from all parts of the country is gladly accepted by the missionary. Every day, and often all day long, a protest is raised by him against the falsehood and wickedness around, and the way of life is pointed out to those who will hear.

LIGHT IN THE EAST.

A DISTINGUISHED sheikh lately visited a mission station in the East. After he had looked through the institution, and examined the appearance of the pupils, he turned to them and said, "Our Bedouin girls would learn as much in six months as you learn in two years." I told him we would like to see the experiment tried. He said, "Perhaps it may be, some day." Mr. Sabet had informed us that, although the Sheikh himself could not read, one of his wives can both read and write well, being the daughter of a Sheikh near Hamath. So we had prepared an elegant copy of the Arabic Bible, with a waterproof case to prevent injury on his long return journey of twelve days into the desert, and when we reached the Press, the book was presented to him. He received it with the greatest respect, and asked what he would find in it. We told him it was the complete Tourah and Enfeel (Old and New Testaments); and he said it would be profitable to read about Ibrahim, the friend of God, and Ismaeel, the father of the Arabs; and Moosa (Moses); and Soleyman, the king, and Aieesa, the son of Mary. The electrotpe apparatus deeply interested him; but, when Mr. Hal-

lock showed him the steam cylinder press rolling off the printed sheets with so great rapidity and exactness, he stood back and remarked in the most deliberate manner: "The men who made that press *can conquer everything but death.*" It seemed some satisfaction to him that, in the matter of death, the Bedouin was on a level with the European.

Mr. Waldemeier, who was formerly in Abyssinia, and is now in Beirut, informs me that one of the Abyssinian princes once made a similar remark when looking at a piece of European machinery.

From the Press, the Sheikh went to the church, and, after gazing around on the pure white walls, remarked: "There is the Book, but there are no pictures; you worship only God here."

A SPECTACLE IN WILLIAMSBURG.—On Saturday night, the mission which has been conducted by the Jesuits in the Church of Sts. Peter and Paul, Williamsburg, during the past weeks, was finished. Father Darnen, dressed in white robes, and bearing a large cross on which was an image of the Saviour, ascended the altar, and called upon the kneeling multitude to rise and make a profession of their faith, reciting with him the Apostles' Creed.

"My friends," said he, "I want you all to take an oath, the same which the cardinals, bishops, and the Pope himself take. Rise, raise your hands, and repeat with me."

All arose, and, extending their hands, slowly recited word for word with the priest the following:

"I swear never to forsake or deny the Holy Catholic Church or its teachings, even if I have to shed the last drop of my heart's blood. I swear to live and die in the Holy Roman Catholic Church. So help me God."

The altars were ablaze with light, the priest dressed in white robes held aloft a cross, while in distinct tones 4,000 men recited, with hands stretched toward heaven, their oath of allegiance to God and his Holy Church.—*New York Sun.*

The above speaks for itself. No comment is necessary. Romanism has lost none of its intolerant spirit. It is the same now as in the days of the Inquisition.

HOME MISSIONS.

BEWARE OF ONE SIN.

WHILE I was walking in the garden one bright morning, a breeze came through and set all the leaves and flowers fluttering. Now, that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder-tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen together, for they were like some children who always say "why" when they are told to do anything. Bad children those.

The elder said, "If you don't, they'll gobble you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself, "Oh! that's a beauty! I'll keep that one." The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep *him*. Surely one won't hurt me."

A few mornings after, I passed the rose again. There was not a whole leaf on her; her beauty was gone, she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves. "Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many.

—♦♦—
"CHRISTIANS SHOULD NOT BE STRANGERS."

I WAS a stranger in the city. It was Wednesday evening.

Following the beckoning voice of the bell, I entered a church prayer-meeting.

The pastor's words were tender and timely. The songs were joyous, the prayers were fervent. It was good to be there.

The hour quickly passed, and, as we arose to receive the benediction, I breathed an inward blessing back on all around.

I was about to go, when the voice of the pastor detained me.

"My friends," he said, "shall we not

have a few words of friendly social intercourse before we part? *Christians should not be strangers.* Let us at least give a cordial shake of the hand and a kindly word to the one who sits beside us, especially if we do not know him."

With an audible smile, each turned to grant the timely request, and, after a few words of Christian fellowship, we parted.

We parted, some probably forever, and I went to my home to think of the scene, and, most of all, of those words, "Christians should not be strangers."

The same Master, I thought. The same hope of salvation. The same need of forgiveness. The same river of death to pass over. The same heavenly home to reach at last.

Why should we be strangers? Why should we wait for the formal introduction? Why turn from each other with cold, averted eye?

Are we not *one family*?



AN UNCONDITIONAL GOSPEL.

DR. CHALMERS used to complain that many preachers and writers so laid down the Gospel that a sinner could not take it up. What they stated sounded very like the Gospel, but yet it contained no *glad tidings*; for it still left the sinner something to do or to feel, before he could consider himself qualified to partake of its joys. It affirmed a certain kind of freeness in the Gospel, but so hampered with conditions, cautions, and restrictions, that no sinner, *just as a sinner*, could think himself at liberty to enter at once into peace with God. It did not bring salvation nigh, or at least so nigh as to be in contact with the sinner; it left a gulf, or at least a space, between him and the Saviour. It set forth repentance, contrition, mortification, as prerequisites to the acquiring of which the sinner was to direct all his efforts before he was warranted to throw himself into the arms of the Saviour. It was jealous of a speedy settlement between the sinner and his God; nay, it warned men against such a thing as a delusion. It made doubting the evidence of believing, as if it had been written, not "he

that believeth is justified," but "he that doubteth is justified."

For a man to doubt was the essence of true humility; to continue doubting was the mark of increasing humility; to fall into despondency, so as to conclude that God had forsaken him, and that his day of grace was gone, was proof of the deepest lowliness of spirit that could be conceived. This despondency was the true state of soul in which he could best acquire that "poverty of spirit," that "meekness," that "pureness of heart," by obtaining which he would at length find himself qualified to come to Christ, and entitled to the peace of the cross!

But, all this is the very reverse of God's plan. Hear the words of the Lord Jesus himself; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

Again: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24).—*Witness.*

STEP BY STEP.

HEAVEN'S not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and broader view.

We rise by the things that are under our feet,
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

Wings for the angels, but feet for men!
We must borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall:
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

HEAVEN'S not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

THE MINISTRY.

As to the question frequently asked me, whether American congregations are, not too exacting, and whether a conscientious minister can hope to sustain himself if he undertakes to meet the requirements of the pulpit and of pastoral work, I have this to say. The pastor cannot hope to do both. Every man has just so much nervous force. Now, if he expends all that in sermon composition, in pulpit efforts, and then goes out to meet the demands upon his sympathy in his parish, he will certainly break down. No man can long sustain both up to the level of the best of which he is capable. I know that, in my own experience, two visits of condolence, or where heavy draughts are made upon my sympathies, really exhaust me as much as preaching a sermon of an hour's length. In my own congregation, parochial work is done mainly by proxy; by our deacons and elders, our committees and our Sunday-school workers. A man who lays out his strength for the pulpit ought not to undertake, with all other demands upon him, to go forth and exhaust himself a second time in pastoral labors. As to the objection that a minister cannot know how or what to preach to people whose needs he has no idea of from personal intercourse with them, I answer that I do know their needs and troubles. How? Don't you suppose that there is enough talking done in every church to reveal the condition of the flock? It comes to me by report, by letters in fullest evidence. And, then, if I could go from house to house, I should still have testimony to rely upon. I should have to take their own reports as my guide. When a man preaches largely out of his own consciousness and experience, he must preach very largely to human nature, touching it in a great many points as to its sorrows and needs.—*Beecher.*

ITEMS.

THE TWO DEITIES.—Some people, quite a number—some in the church organizations, very numerous, too—often appear to the outside world much confused and perplexed as to which deity they ought to serve, the Almighty of the Universe or the Almighty Dollar.

THERE'S a moral taught by the following conversation which needs to be

learned by many fathers. Said a little four-year-old: "Mother, father won't be in heaven with us, will he?" "Why, my child?" "Because he can't leave the store."

AROUND the statute-law of Moses there arose a traditional law, overshadowing the primitive Mosaic institutes. It was ruled that grass should not be trodden on the Sabbath, for the bruising of it was a species of harvest-work; that shoes with nails should not be worn, as that was carrying a burden;

that a tailor must not go out with his needle near dusk on the eve of the Sabbath, lest he should forget and carry it with him on the Sabbath. In all this there was not only a wrong rendering of the Mosaic precept, but beyond, and much worse than that, there was the erection of a *false standard of duty, a false test of piety*—the elevation of the outward, the positive, the ceremonial, over the inward, the moral, the spiritual; the putting of the letter that killeth above the spirit which maketh alive. —Hanna.

CHURCH NEWS.

OUR OWN CHURCH.

THE Thirteenth General Assembly of the U. P. Church has come and gone. Ministers and elders, authorized by Presbyterial commissions, to the number of 180, from Boston to San Francisco (with outsiders or lobbyists of an indefinite number), met in Xenia, Ohio, on the 24th of May; and, after sermon by Rev. J. R. Johnston, of Washington, Pa., as substitute for the late Rev. Dr. Kendal, of Oregon, Moderator of last Assembly, were organized as the General Assembly. Next morning, the Rev. R. A. McAyeal, of Oskaloosa, Iowa, was chosen Moderator on a second ballot. Mr. McAyeal was born in Washington County, Pa., in 1825, and, having studied theology in Allegheny, was licensed by the A. R. Presbytery of Westmoreland, Pa. He stands about 5 feet 9 inches high, is of a slight but wiry build, and indulges in a flowing beard of considerable length. In his conduct of business he showed himself admirably fitted for his position; with great suavity of manner, and an unusual power of quick and correct perception of the point before the court, he prevented many a snarl that must inevitably have ensued under a less competent Moderator. To keep speakers always to the matter in hand is not always possible for a chairman, but in this direction Mr. McAyeal to a great extent succeeded.

Among the subjects that occupied the attention of the Assembly was the *Foreign Mission* work of the Church, with nineteen different stations in the heathen world, in Egypt, Syria, India, and China, and an annual expenditure

of about \$50,000. The Assembly of 1871 will long be memorable for its *Mission* character, having solemnly designated Mr. Wiley to the Syrian Mission as a co-worker with Rev. J. Crawford; Mr. R. Wilkins for China as a helper to Rev. J. C. Nevin; Dr. John M. Patterson and Miss M. E. Clelland to the Indian Mission; and Mr. T. Monteith, H. F. Wallace, and Wm. Humphrey, with Miss A. T. Thomson, for the Egyptian field; while two female missionaries are still needed for China. Such an event as the nomination of eight foreign missionaries is unprecedented in the history of our Church, and, while a cause of special thankfulness, reflects no little credit on Monmouth College, of which six of the missionaries elect are graduates.

The *Home Mission* work of the Church received considerable attention, its disbursements amounting to nearly \$3,000. A great deal of discussion arose on the application of the Church of East Boston for a grant of \$250. It appeared that this congregation, consisting largely of the natives of Great Britain and of Nova Scotia, have been, for a couple of years past, using the well-known Scotch paraphrases in public worship. As the Associate Synod, at the time of the Union, in 1858, refused to express any opinion either for or against the use of other portions of the Scripture than the 150 psalms in praise, there is no law in our book on the subject. The late Assembly, therefore, did not feel itself at liberty to express any opinion on the matter, but intimated to the congregation, through the Presbytery, that, to receive aid from the Church

funds, it must discontinue the use of the paraphrases. In other words, this congregation will be fined by the Assembly \$250 if it persists in using the paraphrases.

The Board of Church Extension was able to report an income of about \$20,000; all of which had been expended, and a good deal more promised than the Board had been able to pay. Thanks to the energy of its efficient Secretary, this Board promises to be soon one of the most valuable agencies our Church possesses.

The Board of Publication also reported favorably. In view of recent growth and in prospect of enlargement, the Board lately purchased a valuable lot in an important part of Pittsburg; the assembly cordially sanctioned the action, and voted an appropriation of \$20,000, to enable the Board to purchase type and presses to execute its own printing in future.

The question of the *Validity of Papal Baptism* caused a most inordinate amount of talking. The large majority of the votes cast in the Presbyteries on the overture on the subject were adverse to the baptism, but a large minority asked the Assembly to give no deliverance at all, and so to avoid making the baptism of converted Romanists a distinctive principle of the Church. After a wonderful amount of resolving, and amending, and laying on the table, and entertaining of substitutes, till at last ordinary mortals lost all distinct track of the state of the question, the report of the Committee on Bills and Overtures, declaring it expedient to leave the decision of this question to the discretion of Sessions, was, amid general and hearty applause, unanimously adopted. The General Assembly has thus saved the Church from assuming an utterly untenable position.

Great attention, and most deservedly, was paid to the condition of our Seminaries. The inability of the U. P. Church properly to maintain, either with money, students, or professors, four theological seminaries, is evident to every one. A widespread feeling in favor of *consolidation*, or of reducing the number to *two*, has for some time past prevailed. Our seminaries are, however, under synodical control; and, as only the synods having to do with three of them consented to place them under the control of the Assembly, *consolidation*, as a policy, has fallen to the ground. The next best step was to unify

the studies. A committee was, therefore, appointed by the Assembly to prepare a common course of study, to be followed in all the seminaries, while the period of study was lengthened to four sessions of six months each, with attendance on these *imperative*.

Sabbath-schools received a fair share of attention. The report (see our S. S. department) was favorably received, the Committee reappointed, and one evening given to a conference on important subjects.

On a memorial requesting some deliverance from the Assembly on the Representative Eldership question, an elaborate report was presented by the Committee on Bills and Overtures. After considerable discussion, the whole report was laid on the table. There it lay till half an hour before adjourning, when, in a very thin meeting, it was suddenly taken from the table, amended, and adopted. We do not believe that the Assembly realized what it was voting, for, when a member wished further to amend by a motion declaring Representative Eldership to be forbidden by our book, and contrary to Scripture, he failed to obtain a seconder. A few more amendments of this character would have led to an opening of the eyes of the Assembly as to whither they were being led.

The pleasantest, as well as the most important of meetings must come to a close, and so at length the docket was exhausted. All the committees reported; all the reports were fully considered; and at mid-day, on the 1st of June, the General Assembly was dissolved, and another one called to meet (on invitation from the Session of the Church) in the First Church (Rev. W. C. Williamson's), Washington, Iowa, on the third Wednesday of May, 1872, at 7½ P.M.

(Xenia, where our Assembly met this year, is situated in Butler Co., Ohio, not far from the southwestern boundary of the State. Its population is about 10,000, engaged chiefly in supplying, by a retail trade, the wants of the surrounding portion of the rich and fertile Miami Valley. The town and its neighborhood were early occupied by settlers from Scotland and the north of Ireland, connected with the Seceders, and soon became the stronghold of the Associate Church, where, in their most uncompromising forms, its distinctive principles were long held. A Theological Seminary possessed of a building, a moderate

library, and an endowment of nearly \$50,000, proclaims the attachment of the Xenia people to the Church of their fathers, while the ready cheerfulness with which its inhabitants, whether belonging to our Church or not, opened their houses to the members of the Assembly, made every delegate soon feel quite at home. The hospitality was very generous, and one of the noticeable features of the social kindness of the congregations in and around the city, was the public dinner provided each day in the Seminary building, and to which every delegate minister or stranger present was cordially welcome.

Our Church in Xenia is represented by three congregations, whose membership embraces the highest culture and social standing in the community. The musical taste and attainment of these are shown by the large and well-trained choirs in all the congregations, while a feature in the praise of many of our Ohioan churches, but unknown in the East, is the Voluntary before service—an anthem sung by the choir alone.)

Calls Accepted.—Chetopa, Kansas, by Rev. W. A. Findley, Alleghany; Amity, Nebraska, by Rev. M. Morison.

Ordinations or Installations.—Rev. W. R. Erskine, at Berea, Kansas; Mr. T. H. Pollock, at Jersey City, 2d New York; Rev. J. R. Bell, at Elvaston and Fountain Green, Monmouth; Mr. R. J. McCreedy, at Pawnee City, Nebraska; Rev. Wm. Johnston, at New Zion, Indiana; Mr. R. Rogers, at Florida, Albany.

Resignations.—Rev. T. P. Proudft, of Bethel, Ill.; Rev. Alex. Smith, of Port Hope, Stamford.

THE BRITISH CHURCHES.

OUR MONTHLY LETTER.

THE proceedings of the late U. P. Synod were unusually interesting. Grave questions, both of doctrine and policy, were brought up under review, discussed, and issued with happiest results. Dr. Edmond, of London, was unanimously chosen Moderator, and by his suavity, firmness, and promptness amply justified the choice. The anxiety and apprehension about the Dalkeith Heresy case were intense. An attempt to have it considered in private was fortunately defeated. The interest felt

in it was so wide, and the notoriety it had acquired so great, that there would have been suspicions of management or underhand procedure, unless the fullest publicity were given it.

The first appeal by Mr. Dods, the elder, was easily disposed of. His own speech in support of his appeal supplied the most conclusive argument for dismissing it as frivolous and vexatious. Only dense stupidity could have led any man to take up and prosecute the charges he attempted to bring against his minister. His own conduct was characterized in terms which would make any man but Mr. Dods feel in a way uncomfortable even to think of.

The second appeal, brought by the minority of the Presbytery, involved the question of doctrine, so far as Mr. Ferguson's speech implied, that for those who died without having the Gospel made known to them, and in a state of non-acceptance with God, there would be a dispensation of mercy after death. The speeches in support of the appeal were very able and well toned. Still, there was too much putting together of sentences apart from their context in the arguments of the appellants. Dr. Davidson, of Edinburgh, conducted the defence. His speech virtually settled the case, and rent the dark cloud that had hung so ominously over the Synod. He showed that the objectionable words were susceptible of an orthodox interpretation, and laid down three propositions which he had submitted to Mr. Ferguson, who gave them the most unreserved acceptance. These propositions, when read over, had such an orthodox ring about them, that the Synod referred the matter to a committee, to confer with Mr. Ferguson and the appellants in reference thereto. The committee afterwards announced that Mr. Ferguson entirely concurred in the propositions, and in a fourth added by the committee, and regretted that his language had been understood in a different sense from what he had meant it to bear. The appellants were quite satisfied, and a most cordial reconciliation was effected. The Synod at once accepted the deliverance.

The Union debate came next in order. All the Presbyteries had declared—and almost all unanimously—that there was no bar to union on the basis of the standards as qualified in the negotiating churches. So far, all was plain sailing. But the Free Church Committee had asked the Synod to give at

this stage: a formal approval of the articles of agreement on the doctrine of the Civil Magistrate, as these had been drawn up by the Joint Committee. There were a number opposed to this, although it was well known that, were the Synod to refuse to endorse the articles as setting forth the mind of the Synod, there would be an immediate stop on the part of the Free Church to further negotiations. The state of the vote was so apparent it was not counted. It was somewhere about 500 to 50. The motion, carried by this overwhelming majority, not only approved of the articles referred to, but pointed to negotiations being carried on during the year, with a view to such federal co-operation as I sketched in a recent letter. The proposal to disjoin the portion of the Synod in England, with a view to their effecting an immediate union with the English Presbyterians,

met with little support, and was rather summarily set aside.

At the large public missionary gathering, as well as at the Synodical meeting, for reception of deputies from other churches, Dr. Beadle, of Philadelphia, and Dr. Adams, of New York, were present as the representatives of the Re-united Presbyterian Church of America. They met with a hearty welcome, and spoke with great acceptance.

During the past year, seven new congregations have been added to the U. P. Church, making the total number 607, with an aggregate membership of 180,000. The income amounted to £303,000, being the largest yet reached, with one exception. Of the above sum, £69,000 were contributed for missions. Were the sum paid in stipends equally divided among the ministers, it would give an average stipend of £207. L.

SCOTLAND, June.

CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

Sabbath, July 2.—Twenty-seventh Lesson. Acts vii. 54-70; viii. 1-4. *The Youthful Persecutor.*

Stephen's defence had been an outline of Jewish history, going to prove that, in place of his being the one that had departed from the truth, his judges were the persons who had done so, while he had accepted all the light God had given him.

THE BEATIFIC VISION. V. 54. Fiendish feelings took possession of the Jews as he uttered his words of truth, and enlisted their consciences in his behalf. Hence, to stifle these their violence. **V. 55.** *Full of the Holy Ghost*: of every gracious and heavenly feeling; saw the glory of God: had some deep and sustaining sense of God's sovereignty. **V. 56.** *Jesus standing*: as if advancing to help his servant in his trial. *Son of man*: the prophetic name of the Messiah, Dan. vii. 13; Matt. xvi. 28; xxvi. 64. **V. 57.** *Stopped ears*: to avoid being moved to pity by his cries and groans of pain. **V. 58.** *Out of the city*: lest it should be polluted by his blood; *stoned*: a Jewish punishment inflicted on notorious offenders.

THE ACCOMPLICE. V. 58. *The witnesses*: See ch. vi. 13; *laid down their clothes*: their outside flowing robes; *at his feet*: in his care; the young man,

Saul, horn of Jewish parents, of the tribe of Benjamin, in Tarsus, in Cilicia, in Asia Minor; an important Roman city; studied in Jerusalem under Gamaliel (ch. v. 34); already prominent for his zeal and fiery energy; his presence sanctions this murder, and renders him an accomplice, ch. xxii. 20. Men may be this by not opposing sin as well as by committing it.

THE MARTYR'S TRIUMPH. V. 59, 60. Stephen had one prayer for himself, and one—an echo of Christ's on the cross, Luke xxiii. 34—for his murderers; and then, as if blind and deaf to all around, peacefully, composedly, hopefully fell asleep.

PERSECUTION. V. 1. *Consenting*: agreed in the judgment of the council that he was worthy of death, as well as in the act of the mob in inflicting it. The mob likely rushed into the city, and attacked the Christians, so that these fled for safety. **V. 2.** Devout men among the Jews, who respected and loved Stephen, perhaps Nicodemus, John iii. 2; xix. 39, was one of them. **V. 3.** *Havoc*: destroying with the senseless rage of a wild beast; he is now fairly committed to a course, and he throws himself into it.

NOTES ON SHORTER CATECHISM, Q. 29.
By redemption is meant the sum total

of the blessings that Christ has purchased for us by his death; the Holy Spirit, forgiveness, adoption; every spiritual blessing here and hereafter. To become *partakers* of this is to share in and be personally possessed of these blessings. This we come to be by the *application*, the offering; the pressing on us; the *effectual* application; the application that secures the result of them to us by the Holy Spirit, without whose gracious aid we will not even accept of them.

Sabbath, July 9. Twenty-eighth Lesson. Acts ix. 8-24. *The Great Change.*

Saul, armed with letters from the High Priest, was going to Damascus to persecute the Christians; these must, therefore, have been converted Jews. On the road the Lord meets him.

BLINDNESS. V. 8. Saul alone seems to have fallen to the ground, overcome by what he saw and heard; *saw no man*: the light, emblem of the Divine Presence, had blinded him (even the light of the sun will do this partially if we look fully at it; much more the "light unapproachable" of God); *led him*: what a different entrance from what he had expected! **V. 9.** *Did neither eat nor drink*: so absorbed by a sense of his position; the teachings of Scripture had a new meaning; the memories of his own life—that interview—the person, the voice, the words overwhelmed him; *three days*: long enough to prove the reality of his blindness. Joseph's brethren were three days in prison, Jonah as many in the whale; Christ in the grave; no one came near; not the Christians, for they would be afraid; not the Jews, for they would be perplexed.

THE REVELATION. V. 10: Ananias, of whom we know nothing, and never hear again; humble men are often honored of God, **V. 11.** *Straight*: a long, straight street of this name, still in Damascus; *one called*: showing that Ananias did not know Saul personally. *He prayeth* for light—bodily, mental, spiritual, and needs an answer. **V. 12.** *Hath seen*: Saul had been prepared for his coming. **V. 13.** Ananias, like Moses, Ex. iii. 11, or Jeremiah, Jer. i. 6, shrank from the duty; *many* of those who had fled from Jerusalem. **V. 14.** *Authority*: friends in Jerusalem would write to Damascus warning the Church there; *saints*: holy ones; first time the name is given to believers; Christ

is king of saints. **V. 15.** *Chosen*: appointed and qualified; *my name*: the Gospel; Matt. i. 21; *Gentiles*: the heathen; kings; Agrippa, ch. xxvi. 2; Nero, 2 Tim. iv. 16, 17. *Children of Israel*: Jews, the Gentiles were to be Saul's first chief field of labor. **V. 16.** *Suffer*: honor had been before him as a Jew; suffering as a Christian; he had made the Church to suffer; now he must suffer.

SIGHT. V. 17. *Brother* in Christ: Ananias shows Saul that he knew all about his conversion; Jesus had told him; eyesight and the anointing of the Holy Spirit; special illumination as to the Scripture; special strength for work, were to be his. **V. 18.** *Scales*: the effect was as if scales had fallen off.

Baptized: connected himself with the church, having first given himself to Christ.

FIRST-FRUIT. V. 19. *Certain days*: a short period of privacy and study. *Synagogues*: Jewish places of worship, resembling our churches; *preached*: proclaimed, on the testimony of his own experience, the divinity of Jesus. **V. 21.** *Annoyed* at his conduct, at his statements. **V. 22.** *Strength*: as a preacher, in knowledge, point, power; *confounded*: by proving that Jesus of Nazareth was the Messiah, the Christ.

NOTES ON SHORTER CATECHISM, Q. 30.

To *apply redemption* is to put us in possession of its blessings. *Working faith in us*: leading us to believe on Christ; *uniting us* to Christ; connecting us with him, as the graft is with the tree into which it has been placed, so that it grows and is nourished by the sap the tree supplies.

Sabbath, July 16. Twenty-ninth Lesson. Acts xiii. 1-13. *Early Triumphs.*

This chapter commences the second section of the Acts, in which we have recorded mainly the missionary labors of Paul, and the preaching of the Gospel to the Gentiles.

THE FIRST MISSIONARIES. V. 1. *Antioch*: See WORKER for March; *prophets*: chap. xi. 19, 27; persons endowed not like those of the Old Testament with the power of foretelling, but like Judas and Silas, chap. xv. 32, with that of impressive exhortation; *teachers*: systematic instructors; *Barnabas*: an early disciple, Acts iv. 36, 37; Paul's friend, ix. 27; respected by the Church,

xi. 22-4; co-worker with Paul, xi. 25-6, 30; xii. 25, and onward, here placed first as perhaps the most honored. *Mana en*, foster-brother of *Herod the Tetrarch*: Herod Antipas, the Tetrarch of Galilee, murderer of John the Baptist, at this time with Archelaus, his brother (Matt. ii. 22), in France, in banishment for their crimes. *Saul*: mentioned last, as least known of the whole party. **V. 2.** During a season of special religious exercises; *the Holy Ghost*: probably through one of the prophets; *said to the church*; the time had come for the church to enter on mission work. **V. 3.** *Laid hands*: see Numb. xxvii. 18, 23; Acts vi. 6; 1 Tim. iv. 14.

SOWING. V. 4. *Sent forth*: by a spiritual impulse on the men, and by the call and action of the Church; *Seleucia*: the seaport at the mouth of the river Orontes, and about 40 miles distant from Antioch; *Cyprus*: an island visible from the mainland, the birthplace of Barnabas, see chap. xi. 19, 20; xxi. 16. **V. 5.** *Salamis*: The mercantile capital of the island; *Jews* were very numerous, attracted by its great trade; to these first the Gospel would be offered; *John*, see chap. xii. 12, 15. **V. 6.** *Paphos*: an important seaport on the west of Cyprus, 100 miles distant from Salamis; *sorcerer*: an educated man, yet one consciously an impostor; *false prophet*, v. 9. **V. 7.** *Was with*: common custom for great men to have such persons in their suite; *prudent*: candid and enquiring, showed this by his calling the preachers. **V. 8.** *Elymas*: an Arabic word, meaning learned, one of the magi; *the faith*: Christianity, or, the act of faith; *withstood*: openly opposed, see Exod. vii. 11; a direct conflict between truth and error. **V. 9.** *filled*: supernaturally enabled to read the man's character. **V. 10.** *Subtily*: fraud; *pervert*: possibly he had argued as a Christian against Paul. **V. 11.** *Hand*: chastising power; *a season*: to lead him to repentance; *immediately*: proved the miracle; Ananias and Sapphira's warning to the Jews; Bar-jesus to the Gentiles. **V. 12.** *Believed*: impressed by the truth, and awed by the judgment.

NOTES ON SHORTER CATECHISM, Q. 31.

An *effectual call* is such a call as secures our attention. Ministers, providences, Scripture may call, but the Holy Spirit alone can effectually call or lead us to believe on Christ. In dealing thus with us, he, 1st. *Convinces*:

makes us feel that we are sinners, guilty and miserable, wretched and helpless to be otherwise; 2d. *Enlightens our minds*: leads us to understand the plan of salvation; 3d. *Renews our wills*: changes the character and bent of our wills or dispositions. Having thus prepared the way, he *persuades*, induces us freely, or as of our own accord; *enables*: helps us to *embrace*, receive, and welcome, and cleave to Christ; *as offered in the Gospel*; as a Saviour from sin and all its consequences; *freely offered*: made to all without conditions or restrictions.

Sabbath, July 23. Thirtieth Lesson. Acts xiii. 42-52. *The Gospel rejected.*

FROM STRENGTH TO STRENGTH. V. 42. This scene took place in Antioch in Pisidia, a town about 100 miles north of Perga, built by Seleucus, the founder of the Syrian Antioch, and named like that from his father. The setting aside of the law, and the offer of forgiveness through Christ, would not please the Jews, but led the *Gentiles*, Greeks, and Romans, whose hearts had been touched by the truth, to desire more preaching. **V. 43.** *Proselytes*: converts from heathenism; *grace of God*: a devotional, teachable frame of mind.

THE NATURAL MAN. V. 44. *Whole city*: Jews and Gentiles; all parties; to hear the new doctrine. **V. 45.** *Envy*: because the Gospel blessings were not to be exclusively theirs; bigoted pride always Jewish sin; *contradicting*: not disproving, but simply contradicting; *blaspheming*: wickedly and wilfully misrepresenting God's truth.

THE AWFUL CHOICE. V. 46. *Waxing bold*: in announcing and in entering on their special mission; *necessary*: Christ had so directed them, Luke xxiv. 47; Rom. i. 16; *ye put*: man blameable for rejecting the Gospel, see John v. 40; *judge*: assign, place yourselves in the position of being unworthy; *we turn*: see Matt. xxii. 8, 9. **V. 47.** *For so*: this turning was therefore not so much the act of the Apostles as the Lord's appointment; it was a solemn judicial leaving of the Jews in the self-righteousness and ignorance they loved.

THE RESULT. V. 48. *Glorified*: believed, praised, complied with; *ordained*: set apart in the eternal covenant; the only reason why any one

ever is saved, while God's purpose is carried out through man's believing the Gospel. **V. 49.** *Published*: through the zeal of the converts. **V. 50.** *Devout*: proselytes to Judaism; *honorable*: in rank and social position; *coasts*: locality. **V. 51.** *Shook off*: a judicial disowning of them and theirs, Matt. x. 14; *Iconium*: a city about 90 miles S.E. of Antioch, now called *Koניה*. **V. 52.** *The disciples at Antioch*, not discouraged by the wrath of the Jews or the expulsion of the apostles.

NOTES ON SHORTER CATECHISM, Q. 32, 33.

Justification, an act done in a moment; *free grace*: unmerited kindness. In this act, God, 1st. *Pardons* for sins, all sins, past, present; 2d. *Accepts*, views and treats us as *righteous*, as if we never had sinned; these two things make up *justification*. In this matter, God does not act as Father or King, but as Judge. The ground of this treatment is the *righteousness of Christ*, that perfect worthiness which Christ wrought out by his life and death; this righteousness must be *imputed*, put down to our credit and account, as if we had personally done what he alone did; *received*: accepted of by our *faith*, as the ground of our hopes; for *faith alone*, not along with our own good conduct and prayers.

Sabbath, July 30. Thirty-first Lesson.—Acts xiv. 11–20. *Heathen Honors*.

Miracles do not directly prove a doctrine to be of divine origin, but they do show that their workers have a divine commission, and are to be believed and obeyed. They call attention to the preacher, and bid us listen to his words. The setting up of the Mosaic dispensation was accompanied by a wonderful series of miracles (Egypt and the Wilderness). So Christianity had its series—a series that continued in operation till many converts existed, and the continuance of the Church was secured.

HEATHEN BELIEFS. V. 11. *Had done*, by a word; instantly and completely cured the lame man; *lifted up*: in astonishment, in reverence; *Lycania*: one of the great provinces or states of Asia Minor, lying in its southeastern section. This speech was the mother-tongue of the people, who probably spoke Greek usually, as Gaelic is of the

Highlanders, though these usually speak English. See chapter xxii. 2. Heathen deities were often said to manifest themselves to men, and this very district of Lycaonia received its name in connection with a reported visit once paid to it by Jupiter. **V. 12.** *Jupiter* was believed to be the supreme deity, "the father of gods and of men." *Mercury* was the usual messenger and spokesman of the gods; and, as taking the leading part in the preaching, this name was given to Paul. **V. 13.** *Before the city* was a statue and temple of Jupiter, its patron deity. *Oxen*, as being costly, were always offered to Jupiter; the heathen grudge no expense in their worship.

HOLY ZEAL. V. 14. *Apostles*: so-called because *sent forth*; *rent their clothes*: in great excitement and alarm; Matt. xxvi. 65. *Ran among*: into the very middle of the crowd. **V. 15.** *Men*: mere mortals; *passions*: nature and feelings. *Vanities*: these useless, these unreal services; *living*: really existing, life-giving, the great and only Creator. **V. 16.** *Suffered*: allowed; *all*: except the Jews; *left them*: in their ignorance and waywardness; *their own*: as opposed to God's. **V. 17.** God's works in providence are a witness in his behalf; none need be wholly ignorant of him. **V. 18.** *Scarce*: with difficulty.

THE OLD HATRED. V. 19. *Jews*: the vindictive opponents of the Gospel; *Antioch and Iconium*: both in Asia Minor. See chap. xiii. 50. *Persuaded*: obtained their leave; *stoned*: a Jewish punishment; *drew*: as if to save the city from the impurity of Paul's presence. **V. 20.** *Stood round*: in their efforts to restore him to consciousness; Paul's recovery was very rapid; Barnabas seems to have escaped all injury.

NOTES ON SHORTER CATECHISM, Q. 34.

Adoption an *act*; done at once; in a moment; whereby we are, 1st. *Received into the number of the sons of God*: admitted among them; counted among them; this "number" no man can count up. *Sons of God*; those that love him and are like him; saints in heaven and on earth form but one family. 2d. *Have a right or title to all the privileges, or peculiar and exclusive advantages of the Sons of God*; these are numerous and priceless; God's love; care and protection; blessedness here; glory and honor hereafter.

LESSON PAPER FOR JULY, 1871.

United and Reformed Presbyterian Sabbath-School Lessons.

3d Quarter.—Lessons Concerning Paul.

Golden Text.—But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.—*Gal. iv. 29.*

LESSON 27, JULY 2.—Bible Lesson, Acts vii. 54-70, viii. 1-4. *The Youthful Persecutor.*

Explanations.—The Jews hated Stephen as a Christian, all the more because of his great power and success in preaching the Gospel; hence his trial. Saul was one of his judges, voted against him, and was present at his murder.

QUESTIONS.

What were some of the things Stephen had said? Why did these so enrage the Jews? How was he full of the Holy Ghost? What is meant by his seeing the glory of God? Why is Christ represented as standing? Why did the Jews stop their ears? Why cry with a loud voice? Why was Stephen dragged out of the city? How was Saul an accomplice in this murder? What were Stephen's last words? Whose do they resemble? Why is his dying called falling asleep? Who were these devout men? What is meant by persecution? How was this persecution the means of spreading the Gospel? Where are Judea and Samaria?

Shorter Catechism, QUES. 29.—How are we made partakers of the Redemption purchased by Christ?

What one word expresses all the blessings obtained for us by Christ? Mention some of these blessings? What does the word *Redemption* literally mean? What is meant by *becoming partakers* of this redemption? How do we become so? Who applies these blessings to us? What is meant by his *effectual* application of them?

Sing Ps. cxxi. Selections 77.

Golden Text.—Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. v. 17.

LESSON 28, JULY 9.—Bible Lesson, Acts ix. 8-24. *The Great Change.*

Explanations.—Damascus, one of the oldest cities in the world (Gen. xv. 2), was and is still the chief city of Syria. (Our own Church has the Rev. John Crawford living there, as a missionary.)

QUESTIONS.

How had Saul become blind? How long was he so? Why did he neither eat nor drink during those days? What did the Lord tell Ananias to do? Why was he to do so? What would Saul be praying for? Did Ananias go at once? Why not? What information did he get? What is meant by a chosen vessel? What was serving God to procure for Saul? Why did Ananias call Saul brother? What did he tell him? What happened to Saul? Why was he baptized? What had Saul come to Damascus for? What was his first public act? How did the Jews feel at his conduct?

Shorter Catechism, QUES. 30.—How doth the Spirit apply to us the redemption purchased by Christ?

What is meant by *redemption*? What is meant by *applying* redemption to us? Who does this? How does he do so? What is meant by working *faith* in us? How do we become *united* to Christ? What is the result of our being so united? Why are believers said to be *united* to Christ? What are they said to be united to him in?

Sing Ps. lxxvi. 16-20. Selections 20.

Golden Text.—For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.—1 Thess. i. 5.

LESSON 29, JULY 16.—Bible Lesson, Acts xiii. 1-13. *Early Triumphs.*

Explanations.—Antioch was an important city of Syria, on the river Orontes, and where many of the Christians fled to when persecuted in Jerusalem.

QUESTIONS.

What difference was there between these prophets and those of the old

Testament? Where do we first read of Barnabas? What was the Church told to do? Why were Barnabas and Saul selected? How did the Holy Ghost send them forth? Where did they go to? What are synagogues? Whom did they meet at Paphos? What was he? How did he act toward them? What befell him? Why so? What effect had it on the governor?

Shorter Catechism, QUES. 31.—What is Effectual Calling?

What does calling mean? What does effectual calling? Who is it that effectually calls? What is his first work in our hearts? What is meant by convincing us? What by convincing us of sin? Of misery? What is his second work? How does he enlighten our minds? What is his third work? What is meant by renewing our will? To what are these three works preparatory? What is meant by persuading us? What by enabling? What does Christ offer us? Are there any conditions or terms on which Christ offers salvation? To whom is Christ offered?

Sing Ps. lxxvii. Selection 65 : 1-4.

Golden Text.—He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—*John* i. 11, 12.

LESSON 30, JULY 23.—Bible Lesson, Acts xiii. 42-52. *The Gospel Rejected*.

Explanations.—Paul had shown the Jews that God was now calling on them to leave their Judaism, and to believe on Jesus. Such teaching displeased them greatly, and made them ready to kill him.

QUESTIONS.

Where was this Antioch? Were these Gentiles idolaters? What did they ask Paul to do? Why did they wait till the Jews had left the place? What is meant here by the grace of God? What specially made the Jews oppose Paul? With what sinful feeling did they do so? In what sinful manner did they so? What did their conduct lead the apostles to do? What reason did these give for acting so? Why did these Gentile converts rejoice? How many of them believed? How were the apostles driven from that place? Why did these shake off the dust of their feet against them?

Shorter Catechism, QUES. 32.—What benefits do they that are effectually called partake of in this life?

QUES. 33.—What is justification?

What is meant by an act? Is justification an act or a work? Why is it said to be of God's free grace? What is the first thing God does to us in justification? How many of our sins does he pardon? Which is the second thing he does? What is meant by accepting as righteous? In what character does God treat with us in this matter? On what grounds does he justify? What is meant by the righteousness of Christ? What is meant by the imputation of this to us? What is meant by receiving it? By what do we receive it?

Sing Ps. cxiv. Selection 75 : 1-4.

Golden Text.—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.—*Jude* 25.

LESSON 31, JULY 30.—Bible Lesson, Acts xiv. 11-20. *Heathen Honors*.

Explanations.—Paul, by his word, had just caused a lame man, a helpless cripple, to rise and walk.

QUESTIONS.

Where is Lycaonia? What language did they use there? What "gods" did these people mean? Who was Jupiter? Who was Mercurius? Why were the people so ready to offer sacrifices? How did the apostles act? What is very noticeable in this conduct? How did they describe themselves? What name did they give to God? What works did they ascribe to him? What witnesses had he given for himself? How did these things influence the Lycaonians? Had the apostles peace after this? Why so? How far did these people travel? How was Paul treated?

Shorter Catechism, QUES. 34.—What is adoption?

Why is adoption called an act? What does the word adoption mean? What is the first thing done to us in adoption? What is meant by this? Who are the sons of God? What is the second thing done to us? Mention one of these privileges? What is meant by having a right to them?

Sing Ps. xcvi. Selections 70.



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AUGUST, 1871.

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ARE WE UNDER ROMAN CATHOLIC RULE ?

"THE Legislature of the State of New York, during its last session—1871—appropriated some \$900,000 to various charitable purposes, about \$600,000 of which was given to exclusively Roman Catholic institutions, leaving \$300,000 to be divided among such as were not of a sectarian character. The Catholic population of the State is probably about 600,000, while the non-Catholic is some 3,500,000. If this estimate of numbers be correct, it will be seen that the Catholics get from the State treasury *one dollar each*, while all others get *eight and one-half cents each*. The City of New York annually appropriates to the same Catholic elements nearly \$300,000, and to Protestant denominations less than \$100,000. This invidious distinction and obvious partiality to Romanism are perfectly apparent to the dullest comprehension. The public treasury is impoverished for the benefit of a sect which is odious to the majority of the American people. Over one million dollars are collected annually from the taxpayers of this State, and paid over to the Catholic Church, *as a consideration for Catholic votes*. If there is any other explanation to this extraordinary species of legislation, let it be made known, and let the people understand why this particular sect is thus pampered and gorged at the public expense."

The above extract is from one of the secular papers. Its statement of facts is worthy of more than a passing notice. At the first glance, it seems incredible that a single religious sect, numbering only about one-sixth of the whole population, holding, perhaps, not one-twentieth of the taxable property, representing a religious system which is hostile in spirit and in operation to the fundamental principles of our government—nine-tenths of whose members are not merely foreign-born, but belong to the most ignorant and degraded class of our foreign-born population—should yet possess such an influence and obtain such a control over the legislature of a State as to secure to itself,

for the advancement of its own sectarian purposes, an assessment upon the taxable property of the State of \$100,000 in a single year. It is simply marvellous. And yet a glance at the Act passed by the Legislature of the State of New York, April 28, 1871, will convince any one that the statement, so far as it concerns the State at large, is true. There is abundant evidence of the truth of the statement with reference to the city of New York. *The taxpayers of the State of New York will be assessed and pay, during the year 1871, one million dollars for the support and furtherance of the Roman Catholic religion in the State.* Surely this is an alarming fact! Neither is its alarming significance in the slightest degree abated by the fact that the money is appropriated to *charitable* institutions, for they are essentially and distinctively *Catholic* institutions. They are founded, maintained, and operated solely in the interest of the Roman Catholic Church. They are made centres of Roman Catholic influence—schools for teaching the Roman Catholic religion; nurseries for training up the young in the Roman Catholic faith. They are charitable institutions, indeed, but they are such for an ultimate reason—a reason, too, which determines and defines the charity. They have discovered that “by this weapon they conquer.” It opens to them a door of influence, wide and effectual. It gives them access to the very class most susceptible to their peculiar machinations. They have therefore seized upon the “charitable institution” idea *as a mode of operation* for the advancement of the Roman Catholic Church. These institutions belong to the *policy*—the “*modus operandi*”—and not to the true spirit of that church. They are not the fruit of the “bowels of mercy,” but of Jesuitical shrewdness and worldly wisdom. The entire history of the Roman Catholic Church gives the lie to her claim of supreme charity for the poor and needy and suffering. There is not upon the face of the earth a more cruel, heartless, exacting, and oppressive system of religion or government than the Roman Catholic. It has been for centuries, wherever it has obtained undisputed sway, the very scourge of the poor and the tormentor of the afflicted. Satanic skill could not invent a more perfect scheme than hers for systematically robbing the poor to enlarge her enormous revenues; and satanic malice could not add to the relentless rigor and cruelty with which it is enforced where her power prevails. The truth is, the spirit of the Roman Catholic Church is, and has been for centuries, the spirit of robbery, oppression, and cruelty, rather than the spirit of charity. Instead of acting the part of the good Samaritan, as she ostentatiously claims, she has been even worse than the Priest and the Levite. She has chosen to act the part of the thieves, stripping her poor of their raiment, wounding them, and leaving them half-dead. She has not only verified the

Saviour's declaration, "Ye have the poor with you always," but has made it necessary to add, "And ye make them twofold more the children of poverty than before." And are we to believe that *that* church which has for so many centuries been the oppressor and robber of the poor, and which *to-day in all other lands* exhibits the same exacting and merciless spirit, has suddenly become *in this land* a very angel of mercy—so bright and beneficent in spirit—so full of mercy—so *pre-eminently gifted* with the attributes of divine compassion, that she can claim the right to be the disbursing of all our charities? Nay, verily. This Protestant land is not yet given over to believe such a lie.

The Catholic Church is the very same in *spirit* to-day that it has been for centuries past, and the same in this land as in all other lands. She is driven to the necessity of holding her true spirit in check, and of seeking her ends by different modes of operation. The genius of our institutions would not for a moment tolerate her open tyrannies and oppressions; she has, therefore, cunningly changed her tactics, and, with the same unchanged spirit of oppression, seeks to accomplish her ends and extend her power *under the cloak of charity*. This she finds to be *in this land* a tower of strength. She is, therefore, throwing her best forces into it. Our cities are full of her so-called charitable institutions. Not an accident can occur upon the streets but the unfortunate victim finds himself at once ushered into one of her omnipresent hospitals, and under the tender ministrations of her Sisters of Mercy. Not a stray waif can float to the surface but it is instantly bagged for a place in her multiplied "Homes for the Friendless." And so she gathers them in, and extends her borders, and makes to herself a name; for in all this she is simply seeking her own advancement by concealing her true spirit. The guise of charity is the cloak of concealment, and her institutions of charity are her weapons of warfare, and her plea of charity constitutes her claim to recognition and support. Whatever, therefore, contributes to the support of her institution of charity, contributes *directly and through her own chosen channel* to the upbuilding and furtherance of the Roman Catholic Church. Indeed, if the \$100,000 appropriated by the State of New York to Roman Catholic institutions of charity for the year 1871, had been appropriated to the building of Catholic churches and the support of her ministry, it is doubtful whether it would have contributed so directly to the advancement of the Roman Catholic Church.

And is there not something alarming to Protestants in this? Are we ready not only to tolerate this enemy to all righteousness in our midst, but actually to contribute to its maintenance and advancement? Are we ready to accept a State Church, and *that* the Roman Catholic? And has not the first step in this direction been already taken?

We are already, *by a State law*, required to recognize and support that Church by taxation to the extent of \$600,000. What is to prevent it reaching \$1,200,000 for 1872? It was but \$124,000 in 1864. Progress has been made. Surely it has already reached a point at which we may enquire, "Where will it end?" And as we pay our portion of this iniquitous tax, let us remember that ours are both the prerogative and responsibility of determining *who* shall levy our taxes and appropriate them in the future. M.

WHISPERINGS OVER A LITTLE COFFIN.

MANY consolations come to the Christian home where a little one lies dead. Death is not death; it is but the passage through the dark valley to the bright fields beyond. It is but the crossing of the Jordan's silver stream to the land of promise. Its gates, which seem the evening gates of life, are, in Christ, but the morning gates of glory. The believing parent can take hold of the Saviour for his child, and can feel, as the little lips grow pale, and the little heart pauses in its beatings, and the little form grows cold like the marble, that his child has but gone out of his arms into the arms of the Saviour.

"The maid is not dead, but sleepeth." Death is only a night's repose before the coming resurrection morning. The grave is only the little bed where your dear one will sleep through the darkness, and as we believe that angels stand around our beds at night, keeping holy vigil over us, so over the little graves in the cemetery angels will keep watch till the morning comes.

What millions of children must there be in heaven! They tell us that more than one-third of all that are born on the earth die in very early childhood. Believing that Christ folds all these little ones in the bosom of his love, while millions of those who grow to mature years reject him, and never reach the heavenly home, what a majority of the saved ones must be children! How many infant voices must sing in heaven's choirs!

And may it not be that they are the very choicest and best whom God takes away so early? The rarest and the most delicate plants will not grow out in the open garden. They will not live through the winter's cold and storm, and the gardener takes them into his conservatory, and there no frosts can nip them, and no storms can blow upon them. In the warm, genial atmosphere they live, and bloom, and grow into rich beauty; so the tender ones, who, perhaps, could not stand the hard winter of sin and sorrow and trial, God takes in the early autumn into

his great conservatory, where he keeps them safe, and in the blessed spring-time, when you look for them, you will find that they have been blooming and growing all the winter. Death is life-salvation. The tiny plant that God dug up out of your little garden is growing yet in his great garden in heaven; and it has grown far richer and far more beautiful than ever it could have grown in yours.

Then death does not take the mother's child out of her heart. Christian faith realizes its dead as they are with Christ, and yet keeps them in holy possession. A child is far more to a home after God takes it away than it was when it remained. It lives in the memory of the parents. All its life stands out before them now in golden beauty; as, when a hard frost comes after a rain, it catches the silvery drops that hang upon the tree, and freezes them solid, and holds them there in beautiful crystals that no wind can shake off, so death catches all the beauty and sweetness of childhood, and fixes it in solid crystals which will hang upon the tree of memory for ever. The parents always think of their child as it was. It never grows old nor passes away. Then its death seems to wake up in their minds a thousand thoughts of its beauty and loveliness which they never discovered before. All its wrong ways they forget; all its little faults and waywardnesses and imperfections fall off, and it lives before them always as an angel of beauty, almost of perfection. It is the ideal child, love's ideal, that lives. I do not know whether or not, as some say, our dead come back to bless and cheer us, but I know that, in power, the Christian mother's dead child lives in her home just as really as if it were an angel. It becomes her teacher, her comforter, her joy. It is a mightier influence in the home than ever it was, or could have been, living.

Then a bereavement sweetens the home love. There are some kinds of fruits that never ripen till the autumn frosts come, and the more frosts, and the sharper, that fall upon them, the mellow and sweeter they become. It is so with home love. Frosts mellow and sweeten it; bereavements, when sanctified by the grace of God through faith and submission, always make a home sweeter and tenderer. I have seen many a family quarrel buried in the grave of a dear one. There is something sacramental about a bereavement. When a father and mother stand together over their little one's coffin, and walk side by side to its grave, and mingle their tears over its dust, it draws their hearts nearer together than ever before, and the vacant chair or the empty crib becomes a new and abiding bond of love in the home.

Then, a child in heaven is a magnet that draws the hearts of the parents to itself. It is the old story again of the shepherd taking

the sheep in his arms to lead the mother up the mountain to the pasture or the crystal spring. The strongest faith, too, is better able to realize heaven when it has some one there that it knows, and has loved, and fondled, and caressed, and kissed. When one that you held in your arms last month is in the arms of Jesus now, heaven seems part of your home, and your thoughts go there so much that you grow familiar with every scene around the throne and by the way. You travel in imagination every day over the streets of gold, along the banks of the river, and among the angels and ransomed ones, and thus the way becomes a sweet and pleasant one, and heaven becomes dearer to your heart.

Such heavenly thoughts and wanderings cannot but have a blessed and sanctifying influence upon the life; and then, when death comes, the passage seems no longer strange, but a sweet familiar way, while there is something in heaven which draws the heart and quickens its yearning to pass the gate of pearl.

Such are some of the comforts which Jesus whispers over the little coffin.

J. R.

"GO ON, MEN, AND DRINK"—"J'M GOING TO SODOM."

WHILE on my way to prayer-meeting, one evening a few weeks ago, as I passed the door of a drinking-saloon, I heard the voice of one who seemed to have invited some others to the bar, saying, in rather impatient tones, "Go on, men, and drink." After I had gone a few steps further, one of the party came out, and, in reply to a question put by his comrades, said, "I'm going to Sodom."

"There," it occurred to me, "is the whole history of intemperance in a nutshell. Example and solicitation encourage men to 'go on and drink,' and drinking sets them on the way to Sodom."

Young men, uncorrupted in boyhood, hesitate at first. They seem to take the first few steps reluctantly. Occasionally they draw back. Their fears and struggling self-respect recoil from the course that seems to open up (or rather *down*) before them. Then comes the devil in form of men further advanced and more hardened in sin and says, "Go on, men, and drink," and they take another step in the declining path.

There is a fine mansion, with delightful grounds, adorned with the choicest shrubbery and flowers—a palace in the midst of a paradise. Enter it, and in the sacred sanctuary of home, there sits a devil in the bewitching form of parental example, constantly whispering to those innocent, happy, unsuspecting children, "Go on, boys, and drink." These delicious wines and brandies are to be desired to make one wise.

When ye drink of these, your eyes shall be opened, and ye shall be as gods, "knowing good and evil." Temptation wins. The death-fruit is tasted. The little boys drink, and set their faces towards Sodom. Using intoxicating drinks is not regarded by them as dangerous or dishonorable—a thing to be avoided—and the boys grow to men without the habit or principle of shunning temptation.

Wealthy Christians, at fashionable parties and weddings, say to them, "Go on, young men, and drink," and on they go. Other young men from similar homes, moulded and guided by similar parental influence, join them in their march to the doomed city. Successes or reverses in business send them further on. Various evil influences now set in and urge them forward.

They don't suspect yet that they are on the way to Sodom, but fondly dream that they are on the high-road to the celestial city of liberty and plenty, of respectability and honor. Wise men see them, and say sadly to one another, "These young men are on the way to ruin. Their parents turned their feet into that path, and started them with their faces thitherward."

They go cheerfully along. They think they are free, but the tempter has a strong cord twisted around their hearts, and is leading them along at his will.

And he has many to assist him in his work. Christian farmers that sell their grain to the brewer and distillers say to the willing ears of young travellers, "Go on, young men, and drink. We're helping to make drink abundant and popular." The property-owners in the cities (some of them elders and deacons in the Church of Christ) let their houses to dram-sellers, and say to the augmenting procession of young men moving down the broad road, "Go on, young men, and drink; you'll find plenty of grog in the stations we have erected along your course." Distillers, importers, rectifiers, and adulteraters (all of them honorable men, and some of them high up in the Church), with united and earnest voice, cry to them, "Go on, young men, and drink; by this traffic we have our living." Saloon-keepers establish themselves on either side of the way, and on their windows and over their doors write in glittering letters, "Go on, men, and drink; we want your money. The more you drink, the thriftier and happier are we."

Here the road to Sodom becomes very wide, "and thousands walk together"—young men, whose parents live in palaces, and those whose parents live in cabins; boys, whose parents are cultivated and refined, and boys sprung from parents boorish and illiterate. The high-bred and the base-born find their paths all coming together and meeting here.

And all these counsellors, from wealthy and refined parents, and sanctimonious and Christian farmers, down to the contemptible dog-gery keepers, advise boys and young men to "go on and drink." These men are doing the devil's work. While *he* is leading the youth on, imperceptibly to themselves, by an appetite that grows steadily by every indulgence, until it becomes a tyrannizing demon, these are allaying their fears and deadening their consciences, and urging them on by their domestic and social influence, and by the character of their business, and the temptations they place in their way.

And soon the effect of this constant training begins to show itself. Young men soon tell whither they are going. Dissolute companions, boisterous hilarity, and late hours say for some, "We're going to Sodom." Expensive pleasures, fast driving, and theatre-going say for others, "We're on the way to the city of destruction." Neglected business, loss of self-respect, and sad-hearted parents tell the tale for others. Redness of eyes, bloated and discolored features, dirty and torn garments, and staggering steps proclaim for some, "We're far down towards Sodom." Police courts and penitentiaries answer back for multitudes, "We're going to Sodom, and almost there." When you enquire for many men who, a few years ago, were boys, listening to the many voices that said to them, "Go on and drink," delirium answers, "I took some of them into Sodom with my legions of devils."

Coroner's juries report of some, "Accidentally drowned—cause, intoxication;" and of others, "Accidentally killed on the railroad—cause, intoxication." Physicians report of some who were *very respectable*, "Died of heart disease," and of others, "Died of apoplexy." This means, "They killed themselves with strong drink." In truth, they went on and drank, and have gone to Sodom, and of some of these that we enquire after the gallows gives the brief but significant account, "I opened the gate and pushed them into Sodom."

They were all told to *go on and drink*. They obeyed, they drank, and went to Sodom, and we can imagine that, rising up through the smoke and fire of that burning city, we can hear their cry of anguish, "We're in Sodom, drinking the wine of the wrath of Almighty God!"

R. B. E.

"God always hears when we scrape the bottom of the flour-barrel." So said the child of a poor widow to his mother, one morning, after she had prayed as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be ours? *God always hears the prayers of his children, and he knows when to answer.*

"A LIVE CHURCH"—WHAT IS NEEDED.

BY T. J. K., STEUBENVILLE, OHIO.

MEN at once say, the Spirit; true, but the answer is too general. Our sense of need should be specific, distinct, defined. Do we need the spirit of prayer, the spirit of faith, or the spirit of love—what *gift* or *grace* of the Spirit? What special element is wanting, or what particular means is lacking? We know there is more than one; by-and-by we will speak of others; but to have the Spirit in the church, to have a "live church," we need *more private devotion*—more individual, personal consecration, more individual personal communion with God, and around our home-altars and in our closets.

I know that God loves the gates of Zion more than all the dwellings of Jacob. I know, too, that by the foolishness of preaching he is pleased to save them that believe. I would not detract one iota from the importance and power of these public united services of the Church, and yet I have said to myself, "Are these not killing the Church to-day—crushing out its spirituality and power?" Not the public services in themselves, so long as pure; but our *reliance* on them. With two or three services on the Sabbath, and one or two more during the week, the hearts of thousands are satisfied, if not surfeited, and they rest in the willing delusion that this is the chief part of devotion. But analyze these public services as we see them to-day—analyze your own hearts, and ask what part do they take, what relation do they sustain, to the public service, as a direct worship of the all-seeing, heart-searching God? How much genuine devotion can you sift from the mass? To a fearful extent our so-called worship is a mere proxy service, and, worse still, it is often regarded as a kind of spiritual entertainment.

These public means are of necessity devotional, but are not to take the place of devotion itself. We call them, indeed, divine service, the worship of God; but it is not the mere mechanical round or performance of these that constitutes devotion. Preaching, hearing, singing, praying, is that devotion? No; devotion is that spirit of reverent faith and affection which underlies all these, and which these are intended to strengthen and to develop more and more—that spirit of veneration and love which we carry into the sanctuary for utterance there, and which, stimulated and strengthened by these blessed helps that God has ordained, we carry home with us again, and out into all the relations and pursuits and labors of life, making our lives—lives of faith, and benevolence, and purity, and patience, and prayer. I know of no devotion like that—no devotion that can take the place of this all-pervading spirit of a good man's life. But, alas! this round, this mere

mechanical round of ceremonies and forms many are content to call devotion. They rest in it. They trust in it. They perish in it.

Now, to get holiness, to get the quickening, life-giving Spirit of God, the Church needs to-day hearts that shall enter into her gates from Sabbath to Sabbath, fresh and warm from the communings of their home-altars and closets. More time must be given to private meditation. More attention to secret prayer, more watchfulness, self-examination, and careful study of God's Word are necessary to make our churches the sanctuaries of God, and to fill them with the glory of his gracious presence. As it is, what formality and worldliness and love of ease, what unhallowed ambition and pride and selfishness, rule the hour! For all these that have quenched the fires of a true devotion and shut out from the Church the Spirit of Christ, it becomes the people of God to mourn to-day after the manner of the mourning of Jerusalem, "every family apart. The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

There is too little retirement to-day from both the Church and the world. Many seem to think that the more sermons they hear, and the more Sabbath services they attend, the sooner will they in some mystic way be moulded into a character acceptable with God! I would have no one underrate for a moment the importance of the *public* God-ordained means; but know this, that holiness is not a *manufacture*. Were you to listen to an angel-minister, and be stirred with the melodies of a heavenly choir, it would all be useless without your own reflection. No church on earth can *make* a saint. You must send the multitude away as did Christ, and climb the Mountain of Solitude, if you would have communion with the spiritual and the infinite. You must go away like Ezekiel into the plains of solitude if you would have visions of God, and he will talk with you there.

AN EDUCATED MINISTRY.

BY REV. J. L. CLARK, PERTH CENTRE, N. Y.

It is becoming more evident every day that the standard of ministerial education needs to be raised. *Just how high*, may be a matter of solemn consideration, since life is short and the work so urgent; but that it needs to *go up*, no wise man, we think, will dispute.

To be efficient in any calling, one needs to be thoroughly fitted for

it. The humblest occupations among men require due preparation for properly filling them. Even where there is a natural aptitude, where Providence has shaped the instrument for its use, where a divine hand has gone before and moulded the man and marked his station, special preparation and personal application are necessary to fit for that station. Hence the common custom, and in some countries the fixed law, of requiring apprentices to serve seven years in order to become accredited mechanics or tradesmen, even where little skill is necessary. And to lessen these terms or lower the standard would damage these callings in communities where it is done.

The most apt can increase in skill. The wisest men are born babes and grow the rest, and the very highest native talent needs development and culture. Even what we call genius is not exempted from application and toil. And here is where a great mistake is often made. A genius is generally supposed to be a creature of such rare facility of mind that he can do anything without labor. According to the popular notion, he learns without study, and knows without learning. He is eloquent without preparation, exact without calculation, and profound without reflection. While ordinary mortals toil for knowledge by reading, by comparison, and by minute research, a genius is supposed to receive it as the flowers receive dew, or as the mind receives dreams, and, of course, every fond mother's son is a genius, who must drop naturally into position and burst suddenly into fame.

We freely admit native differences. Some have more to start with than others. Some have only one talent, while others have ten. Some men's pearls are as common as other men's pebble-stones. Some men's pounds outnumber other men's pence. Some men's natures seem full of germs, and flush and thrill with vital energies, while other men's seem as lifeless and sapless as a last year's mullen-stalk. But in either case, maturity can be reached only through care and culture. Native differences do not exempt from toil. They are only vessels of different capacities, and both alike need filling. And it is good for common, hard-working people to know that those things which, in skill, in art, and in learning, the world has been unwilling to let die, have been not only the conceptions of genius, but the products of toil. The masterpieces of antiquity, in literature as in art, are known to have received their extreme finish from an almost incredible expenditure of labor on them, and we do not remember a book in all the departments of learning, nor a scrap in literature, nor a work in all the schools of art from which its author has derived a *permanent* renown, that is not known to have been long and patiently elaborated. We have known literary gourds to spring up in a night, but they perished

as quickly. Genius needs application as much as application needs genius.

And what is so evidently true in worldly callings and in the fields of letters and science is more than true in the work of the Gospel ministry. It makes one shudder as we think of the haste and want of preparation with which many of us enter the sacred calling! The standard of all callings at the present in this country is too low, making it too easy for quacks and 'pretentious humbugs to enter. Yet the present interests of men are so strong and exacting and argus-eyed, that worldly callings for the most part are pretty safely guarded. But the high and sacred calling of the ministry, that has to do with such momentous interests, that has to deal with subjects as high as the eternal throne, and that draw as deep as the soul of God—how low its standard and how slight its safeguards! There is not a field of thought or activity in the vast domains of Christian duty and human effort that demands such thoroughness of preparation. There is not an object between the throne of God and the dust of his footstool in which so many lines of responsibility meet as in a Gospel minister. And yet the curriculum of study for this holy calling is often gone through in less than a year, while the maximum of time and study is included in three short terms of seven or eight months each. On the basis of this amount of attention to what are assuredly the most difficult and awful of the problems the human mind is permitted to reach, we are asked to commit ourselves in effect for life to certain opinions, and to go out to be eyes to the blind, and feet to the lame, and guides to the erring; to stand beside the pillows of the dying and despairing, and lay beneath them those opinions on which to rest their souls as they go to the bar of God, not as uncertain and untried, but as positive and proven! A thoughtful, conscientious man recoils when so much is asked of him. And every one who enters the ministry, if he reflects upon the matter at all, is made to realize the sad deficiency in his preparation for the work. And for this reason more time and advanced privileges are demanded to fit men for this holy calling.

One hundred years ago, our high-schools and colleges were, in effect, theological seminaries. The Bible and Catechism were text-books. But it is different now. Once the family drill laid a good foundation in theological studies; but, alas! that is changed too. For these reasons, with others, the pulpit has not kept pace with the public, when it ought to have been in advance. Not that the ministry of to-day is less educated than in the days of Edwards and Tennent and the Puritan divines, only by *comparison*. The vast advance in the secular education of the people makes an advance in the theological training of the ministry necessary.

And not only do the ministry themselves feel the need of this advance and demand it, but it is imperatively demanded by the Church. There are, to-day, many large churches throughout the country that are without pastors, because unable to find men so variously trained and liberally educated as to meet their wants. It is demanded by the world. In nine cases out of ten, the preaching of the pulpit is not calculated to meet the wants of the best education. The religion of the cross demands it, for the crudeness of the pulpit often brings it into disrepute. Ignorance and superstition can no longer obtain currency through a sacred calling. Learning must be met with learning, and culture with culture. The advance of physical science demands it. The gauntlet is thrown down, and Faith and Science challenge each other to the death. Not that we have any fears as to the final result. We see in the strife a promise, not of destruction to either, but of reinforced and mutually harmonious life for both. A glorious future awaits them. They are both of God, and must harmonize and triumph, and the time will soon come when every fin and feather, and every stone and star, shall bear testimony to the Christian faith, when religion shall put the crown on science, and science shall come to the coronation of religion. But an advanced theological training is necessary to this. Faith must come to the help of science. Religion must bring her lamp to light the way to God. Christianity must disenthral science from the bondage of infidelity, and teach her to worship, and an educated Gospel ministry must be the sanctified priesthood to minister at both altars.

Above all, the sweeping tide of infidelity in its new and enticing forms, that threaten to overwhelm all good, demands, on the part of the ministry, a more varied and thorough training. Never were scepticism and infidelity a greater danger than to-day. Using as their weapons science and polite literature, they are carrying moral ruin among the common people everywhere. Years ago, the battle was waged for the possession of the minds of educated men, but now for the minds of the masses. And this is more to be dreaded. And as the army needs officers, so, in the defence of Christianity, we must have leaders and champions for the foremost foes. We must have stalwart scholars who can fend and parry the blows of a Strauss and Renan, who can sound the depths of Fichte and Feuerbach, test the inductions of Darwin, and meet Paulus and Powell on their own ground. We must have those, too, who can stand between the plague and the people, men not only able to defend the truth, but familiar with all the arts of modern infidelity; men that will not dodge difficulties, but meet them and master them. And we need a host of such men—one in every pulpit throughout our land. And the cause of truth is suffering sadly for the want of them.

How shall this want be met? Let the Church demand a more thorough training for her ministry. Let a fourth year be added to the theological course. Let the standard be raised. Let the examinations be more thorough and sifting. Follow the example of the German universities in their rigidity, where one out of every six is rejected. Let our seminaries be consolidated, and the energies of our professors concentrated. Let the whole Church unite in this work. Let her liberally endow and fully equip her seminaries, and place an advanced theological training within the easy possibility of our pious young men, and, under the blessing of God, the work will be accomplished.

THE CABINET.

RELIGION is the best armor that a man can have, but it is the worst cloak.—*Bunyan*.

CONVICTION leads us to the cross, and thence love leads us to the throne.

SURGEON thinks some ministers would make good martyrs—they are so dry they would burn well.

"IN THE HOLLOW OF HIS HAND."—A Christian sailor, when asked why he remained so calm in a fearful storm, said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."

"THAT you believe you have a call to preach is all very well, as far as it goes," said an old doctor of divinity to a theological student. "But," he added, "we must wait, and see whether people think they have a call to hear you."

THE MOST DIFFICULT THING.—An orthodox paper prints the following paragraph: "What is the most difficult thing to find among our churches?" said one minister to another. "A church entirely satisfied with their minister of ten years' standing," was the reply.

SIDNEY SMITH, in his work on "Moral Philosophy," speaks in this wise of what men lose for the want of a little brass, as it is termed: "A great deal of talent is lost to the world for the want of a little courage. Every day sends to the grave a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they could only have been induced to begin, would have, in all probability, gone great lengths in the career of fame. The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting the chances."

SABBATH-SCHOOL DEPARTMENT.



Thessalonica.

THESSALONICA,

In European Turkey (now called *Saloniki*), lies at the head of the Thermaic Gulf (now the Gulf of Saloniki), and is about 270 miles west from Constantinople. The city is of great antiquity. Xerxes rested there, 485 B.C., on his march to Athens; Alexander the Great changed its name from Therma to Thessalonica, after his sister. During the Roman supremacy it was a very notable place, and is to-day, with a population of 70,000, one-half of whom are Jews, the second city of Turkey.

In the Christian church it has been ever prominent from the time when Paul first entered it, when his preaching had such success that the Word of the Lord sounded out from there, and in every place the faith of its church-members was spread abroad, down through all the early and middle ages. At present, indeed, Christianity is represented in it only by the corrupt Greek Church, some 10,000 or 12,000 of whose members reside within its walls.

OLD AND NEW THINGS;

OR, PARENTAL INSTRUCTION IN
SABBATH-SCHOOLS.

It is a common thing to hear the remark made, and a lamentation following it, that parental instruction is on the decline, and that Sabbath-school instruction is taking its place. If that be true, it is to be lamented; for no one will dispute the fact that the parent is the God-ordained instructor and teacher of the child. But in the opinion of the writer there is an excellent remedy for that error, and no trouble in applying it when duty is consulted.

Time was when both branches out of which the U. P. Church was formed would have thought it nothing more nor less than downright apostasy for either preacher or member of it to have favored anything else than two sermons a day in the summer season, with an interval of twenty or thirty minutes between them, or even more as the case might be, in either town or country,

and no Sabbath-school at all. But, strange to say, those "old paths" have been forsaken, and some of our seemingly good old people that have been raised in this way, have whirled into the new paths as easily and as lightly as a duck would float down stream—I might rather say, into a *part* of the new paths, for these persons can come out to church and content themselves with *one* sermon a day, and then go home and feed their pigs, or chickens, or horses, and get their dinners, and enjoy a good easy time of it the balance of the day, having, perhaps, refused to have anything to do with the Sabbath-school; or, it may be, they will come and take no part in it, or perhaps they come in such an irregular way that they can do no good themselves, and only retard the progress of others.

But now for the remedy. The children and parents should *both* be in Sabbath-school. In a mission congregation, where the *work is great* and the *workers few*, especially if they are far scattered, the Sabbath-school should be composed of the whole congregation, and all others that can be gathered in, and should assemble immediately after a brief interval at the close of the morning service. Let every member be in his or her place, either as teacher or pupil, and take hold with a will. Let some active man in the congregation be the superintendent, a man who can go heartily into the work and give his whole soul to it; a man who will be at home among the children, not a drone, but a man that can please and be pleased with children. In a word, a man that will *work himself* and encourage others to work.

Let the pastor have charge of the advanced Bible-class, and let the parents prepare their children, and also *themselves*, for the Sabbath-school, and with a good pastor and good session, and such a good superintendent as has been already described, and a corresponding corps of teachers, there will neither be a dull school nor a dull congregation; neither need there be any complaint about the falling off of parental instruction. And more particularly so now, as I believe there is but one opinion about the systematic study of the Scriptures, in the adoption of the Uniform Lesson system, and the help we can have by the use of *THE CHRISTIAN WORKER*. *THE WORKER* is of the utmost importance, as with its use no one need be ignorant any length of time on

the subject of Sabbath-school teaching, or on the subject of general Christian work.

And now, in conclusion, I wish to say, if Christian people were alive to the importance of the spread of the Gospel, if they felt what they profess to feel, if missionary congregations were also congregations of *missionaries*, then our Sabbath-schools would be a great *power* for good, and parental instruction would be seen and felt in them. Sickly churches would soon become healthy, weak ones become strong, and even dead ones be brought to life again. There would be no objection then to giving an hour-and-a-half for a second service for the instruction of the children, and for the mutual benefit of the congregation, in the study of the Scriptures.

With such a system of work, under the divine blessing, Zion's waste places would soon be built up—would soon blossom as the rose, and come forth with joy and singing.

S. S. TEACHER.

KANSAS.

S. S. ASSOCIATION OF THE FIRST PRESBYTERY OF OHIO.

A SABBATH-SCHOOL convention was held in Oxford, Ohio, Tuesday evening, June 13, 1871, under the direction of the First Presbytery of Ohio.

The convention was called to order, and Rev. Mr. Hutchison was elected chairman, and L. E. Prentiss, clerk. The chairman stated the object—to organize a Sabbath-school association. A committee having been appointed at a former meeting of Presbytery, to prepare a constitution, reported. After a brief discussion of the *utility and practicability* of such an association, the convention proceeded to permanent organization. The constitution was adopted, and it only providing for one permanent officer, that of secretary, Mr. John McKee was elected.

The meeting was an extremely pleasant one, and there was great unanimity of feeling among the delegates that such an association was much needed, and would be very beneficial to all who attended its meetings. It is hoped that every Sabbath-school worker in the Presbytery will make it a point to be present at our next meeting, which will be held in College Corner on the first Tuesday of October next.

L. E. P.

THE S. S. ASSOCIATION OF MERCER PRESBYTERY

Held a convention in Lebanon U. P. Church, on June 13th. The attendance on the part of ministers was encouragingly full, one pastor only being absent. The interest manifested corresponded to the fulness of the meeting. Officers chosen for ensuing year were, Rev. J. Alexander, President; Rev. T. W. Winter, V. Pres.; Rev. R. T. McCrea, Secretary and Treasurer.

During the three sessions (morning afternoon, and evening) the following-named topics drew forth brief, earnest, and impressive remarks, from delegates and other friends of the cause present:

1st. Special subject for prayer and conference (on opening of convention). *The revival of God's work in our Sabbath-schools.*

2d. *How may the greatest practical benefit be derived from Sabbath-school conventions?*

3d. *Why should the Church give special heed to the religious culture of the young?*

4th. *Address to children*, by Rev. H. R. McClelland.

5th. *The art of illustration, the best means for acquiring it, the best rules for exercising it.*

6th. *What constitutes the teacher's preparation for teaching, and what are the best means for securing it?*

7th. *The importance and mode of conducting infant classes.*

8th. Question box was opened, and appropriate answers made to questions proposed.

9th. *How can the cause of temperance be best promoted in Sabbath-schools?*

10th. *How shall we secure the cultivation of an active and liberal missionary spirit in the Sabbath-school?*

There is every reason to hope that the Sabbath-school work within our bounds will receive an impetus from so thorough a discussion of these important subjects. The lateness of the hour forbade the taking up of the final topic on the programme, "*Are we making progress in the Sabbath-school work?*" We hope, however, to consider it at our next meeting, to be held at Plain Grove in the fall, when we trust each delegate will be able to answer the question decidedly in the affirmative.

R. T. MCCREA, Secretary.

THE CHINA BUILDING FUND.

To the superintendents, teachers, and children of the Sabbath-School of the United Presbyterian Church:

You read *THE CHRISTIAN WORKER*, and hence are workers in the Christian cause. I propose for you a work which is eminently Christian, and which you will not only enjoy, but also find a blessing. The General Assembly asks \$10,000, to be used in erecting buildings for our mission in China. In needs chapels, school-houses, book depositories, and dwellings for the missionaries. Without these it is unable to do any good work, but with these, under the blessing of God, it will be able to accomplish much for the destitute, perishing heathen and the glory of the Master.

The work to which I invite you is, that of helping to raise this \$10,000. I read in the *Evangelist* and elsewhere of the liberal contributions of the schools to various objects, which tell of your willingness and ability to do great good. I do not ask that you shall give all your collections to China, but that you make a special effort in its behalf, and contribute as much of your weekly collections besides as you may feel it your duty to give. If the money is sent to me, I will forward a receipt to the superintendents to be read in the schools, besides acknowledging it in *THE CHRISTIAN WORKER* and *Evangelist*.

J. R. JOHNSTON.

WASHINGTON, PA.

[The China mission is the only one that has been engaged in by our Church since the Union, or which, therefore, possesses distinctively a United Presbyterian character. It was undertaken as a memorial work, the united Church pledging herself to an increase of her missionary contributions equal to the cost of maintaining it. Difficulties have been experienced in connection with its successful working, but the dark clouds seem to have parted, and the future of the mission promises fair. There can, however, be no permanent success in China or anywhere else unless there be suitable buildings for the missionaries, and so the last Assembly has asked the Church for a special offering of \$10,000. We have 45,000 children in our 600 Sabbath-schools. A contribution of only eighteen dollars subscribed or collected by the scholars in each school would secure the whole amount. We will send collecting cards free to any school that will make use of them for this pur-

pose, and acknowledge in THE WORKER any subscriptions that may be sent us. Which will be the first school sending forward its money for this good work? Which will be the banner school of your presbytery or State?—ED. CHRISTIAN WORKER.]

ITEMS.

A QUESTION should be so framed as to point to the subject of enquiry, and yet make it quite as easy for the scholar to answer wrong as right if he has not prepared the lesson.

"WHEN my mother says no, there's no yes in it." Here is a sermon in a nutshell. Multitudes of parents say "no," but after a good deal of teasing and debate it finally becomes yes. Love and kindness are essential elements in the successful management of children, but firmness, decision, inflexibility, and uniformity of treatment are no less important.

NOW OR NEVER, TEACHER.—A blacksmith, when he pulled his iron out of the fire, used to call out to his son, "Quick, Bill, quick! Now or never!" By this means he taught his son to strike the iron when it was hot, well knowing that, if he once let it get cold, he should not be able to form it into a shoe. Now, the disposition of a young person is somewhat like the hot iron—it can be easily bent into a proper form by education; but the mind of an aged person is like the cold iron, not very easily altered—indeed, if it has been altogether neglected, it is next to impossible to form it aright.

OLDER SCHOLARS.—To retain these—1. We must, as far as possible, adapt our school arrangements to higher uses, and so bring them into harmony with the tastes and wants of those who are passing from recognized childhood into youth or incipient manhood. 2. We must secure separate class-rooms for their instruction. 3. We must place them under the care of our most intelligent and devoted teachers. 4. Their instruction to a considerable extent must be conducted in a conversational manner, on the mutual principle. 5. We must call into existence, and sustain in vigorous operation, auxiliary agencies for their mental and moral improvement. 6. We ought to endeavor to bring our elder scholars into intimate connection with the congregation to which the Sunday-school belongs.

BE not too solicitous about securing advantages for your own branch of God's great church-family, nor too sensitive to slights, neglects, etc., which some strong partisan or sectarian of narrow measure may mete out to you. When certain Athenian ambassadors brought an insulting message to Philip of Macedon, their conqueror and king, he replied, "Tell the Athenians that it is worse to speak such things than to hear and forgive them." Be magnanimous, and, if you cannot have what you want, do the best you can with what you have. Be generous yourself, even if others are ungenerously sectarian. Yield gracefully to the majority, and work as diligently and fight as valiantly under the accepted banner as you would under your own. This is the wiser, better, nobler way.

WEEDS.—I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut it off close to the ground.

"Is that your field?" I asked.

"Oh! no," said the farmer, "but bad weeds don't care much for fences, and, if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. *The evil weeds in your neighbor's field will scatter seeds into your own.* So it is worth while to pull them up in self-defence. Try to influence the little untaught child to follow the good, the true, and the beautiful, not only for his own sake, but lest he sow evil seed in the heart of your own child, in spite of all your careful tending. Every weed pulled up in your neighbor's field is a dangerous enemy driven away from your own.

CHILD CONVERTS.—A boy of fifteen was converted from extra wilfulness and mischief. The next summer he acted, every now and then, as if the remains of the carnal mind were in a state of active effervescence. He was so unlike the model children that we read of, the most charitable could but doubt his conversion. One evening, after a season of special hatefulness, his sister chanced to walk near his window, which was open. She heard such pitiful, heart-broken confessions, and pleadings for forgiveness, as quite restored her waning confidence in his sincerity. Satan saw that God had

heavy work for that boy, so he struggled desperately to destroy him. If his sister, older than he in years and faith, had failed him, what might have been the result?

We must not leave the children outside the church after their conversion. They need the responsibilities and restraints of church membership. I once knew a little girl of eleven, who went from an irreligious family, and offered herself to the church. She understood very little about the matter, but she wanted to be good, and get to heaven, and that was the only thing she knew to do. A small affair to those Christian people. Probably some of them thought it a little strange in their pastor to encourage the child's whim, but it was a matter of infinite moment to her. After that, when she was asked to dance and play cards, she would refuse with granite firmness. "No, I mustn't do such things any more. I belong to the church now."

It is only economical, safe, and just to get the children to Christ at once, and help them grow up into him. Sabbath-school teachers, do not be satisfied with good behavior, fair lessons, and respectful attention from your scholars. Do not rest till every one of them has given the heart to Jesus. Pray for this, believe for it, work for it, and you must succeed. Then, when the Master asks, "Where is thy flock, thy beautiful flock?" you can answer joyfully, "Here am I, Lord, and those whom thou hast given me."—*National Teacher*.

WHAT WE HAVE SEEN.—We have seen a Sabbath-school in which nearly all the teachers were present before the opening of the school, and where the tardy ones were the exception. We have seen a school where the teachers all *knew each other*, and where an identification of interest was felt in "our school."

We have seen schools where it was against the rule, and the rule kindly enforced, that one should run out

and in during the school, unless sick.

We have seen a school where all its *mechanical* operations were finished ere the school began.

We have seen a teacher whose rule was to visit every scholar before Saturday night whose absence was noted on the previous Sabbath. That class is always crowded.

We have seen teachers who knew by *name* every scholar in the class, and never called Edward Samuel.

We have seen a teacher who was hailed a dozen times at least in a single walk along the streets: "Good morning, teacher!" "How d'ye, teacher!" "There goes teacher!" etc.

We have seen a school where the teachers always provide a substitute in case of expected absence.

We have seen a school where the teachers came straggling in from ten to thirty minutes after the opening exercises began.

We have seen a school where the teachers leave their classes during the brief moments allowed them for teaching, and crowd into the library to select books, while their classes are without teachers and in disorder.

We have seen a school where boys and girls are continually running out and in during the exercises, to the great hindrance of the work in hand.

We have seen teachers who *came late and left early*, never deigning to wait with their classes for the closing exercises. We have seen teachers who could not possibly say whether John or George lived east, west, north, or south of the school-room.

We have seen a teacher who never knew his scholars on the street—never stopped for a shake of the hand, or enquired after the baby and dear mother at home.

We have seen many other very curious things in this Sunday-school business, but—"choose ye."—*Earnest Worker*.

FOREIGN MISSIONS.

OUR INDIAN MISSION.

[THE following extract from a private letter from Miss E. Calhoun will give our readers some idea of the way in which our missionaries at Sealkote,

Northern India, have to work, and of the peculiar difficulties that retard their success. Miss Calhoun spent three months at the sanatorium, on the Himalaya Mountains, last fall, that she might carry on her study of the language

under the most favorable circumstances. The scenery she passed through she describes as truly magnificent. At the period of writing she had returned to her situation, and was enjoying good health.]

We have three schools, and, as the children of each sect must be taught the language in which their own sacred books are printed, we are obliged to teach three languages. We have ninety scholars in all, and an average daily attendance of sixty. We have two little girls reading in the New Testament. One of them kept a picture of Juggernaut in her book to mark her place. I noticed it, and asked her what it was? She said, "It is Juggernaut." I enquired, "What is Juggernaut?" She replied, "He is God." Oh! how I then wished for the use of the language! I did use it to the best of my ability, and think I was not entirely unsuccessful in conveying some new ideas to her benighted mind.

One of our scholars was taken from us a few days ago. Her mother came to school, and said she wished to take her daughter out and send her to her husband. The daughter cried, and said, "When was I married? No; I am not married. I will not go. I wish to stay in school." But she *was* married, poor child, and was obliged to go. Had it been in our power, gladly would we have shielded her from the life of ignorance and toil which must be her lot. Oh! when will the women of India be elevated from a level with the beasts? When will they cease to say, "We are donkeys; we are oxen; why should we try to learn?" When will they be the companions, instead of the slaves, of those whom they now dignify with the titles of master and lord?

For a few days past I have been visiting families in their homes where I could gain admittance. During these visits, I have a great many questions to answer. The first questions generally relate to my family relations. For example, "How many brothers and sisters have you? Are you married? When will you be married? Are you single on account of a vow of your parents, or is it from your own free will?" You see they have enquiring minds. I hope this trait in their character will yet lead them to ask questions of greater importance.

Yesterday I had the privilege of reading on four housetops in a Mussulman village. My hearers were women and

children, numbering about a dozen in each place. They are always willing to listen to the reading and chanting of the Psalms of David; but, if the New Testament is introduced, they say it is the teaching of the evil one, and bring against us the same charge that was brought against the apostle of old, that we are setters forth of strange gods. They say, "Our God is One." To-day I read to a company of about twenty-five persons, near the entrance of the alley leading to one of our schools. The women of the lower classes sit out in the sun to spin, smoke the hukka, braid their hair, etc., and thus afford us many opportunities of speaking and reading to large companies of them. I read some verses from the third chapter of John's Gospel. They listened attentively; said they understood all I read to them, and that it was "good, all very good." "But," said they, "*we* are very wicked." "Yes," said I, "*we* are all sinners." "No," they answered, "*you* are not a sinner, but *we* are vile and ignorant." Oh! that they may be led to believe on Him whose blood *cleanseth from all sin*.

There has been a great deal of sickness in the city this season. I have seen on an average, I think, more than one funeral for each day, since I commenced attending school.

I frequently witness a Mussulman burial and a Hindoo funeral pile the same day.

A NATION SEEKING CHRIST.

THE *Evangelical Magazine* of London contains a letter from the Rev. C. Jukes, who has been travelling in Madagascar, in which he says: "The spirit of religious enquiry which I found prevailing in many places on my way where there are no Christians was most remarkable and interesting. I was asked for 'lessons' by people of all ages who wished to learn to read, and had to answer innumerable questions about the 'praying.' My palanquin, too, was frequently stopped on the road that I might reply to some enquiry about the 'custom of the praying followed by the Christians.' I was asked such questions as these: 'Who was Jesus?' And often I was requested to 'tell about the good man who died to substitute the guilty.' The *furor* for reading-lessons was most extraordinary. Old and young of all classes sought to possess a 'paper,' that they might, as they said, 'learn to read the Word of God.' Every day, and al-

most every half-hour in the day, people applied for 'lessons,' and when I walked in the street they gathered round me with the same request. It was perfectly useless for me to tell them that all I had left were for other congregations who were expecting my arrival. They would take no denial."

EVANGELICAL SYNOD IN SPAIN.

La Semaine Religieuse has the following interesting intelligence in regard to the Protestants of Spain:

"Evangelical Christianity is becoming regularly organized in Spain. The various churches were invited to send representatives to a general assembly or synod, convened at Seville in the middle of April. Deputies were sent from thirteen churches—viz., three from Madrid, one from Saragossa, one from Camanas, one from Carthage, and one from Granada, Constantine, Cordova, Seville, Cadiz, and Huelva.

"The synod decreed the formation of a union of the churches represented, under the Spanish Christian Church. A rule of discipline and ecclesiastical organization was discussed and then adopted, as well as a liturgy or order

for the direction of public worship. The definitive drawing up of the confession of faith, of the catechism, and of the collection of the Psalms was confided to the commissioners, who are to prepare their work and to present it to a new extraordinary assembly, convoked at Madrid for November 15. The creation of a permanent committee for general direction, under the name of the consistory, was voted, and the members elected. M. Carrasco was chosen as president. A spirit of union and Christian brotherhood facilitated the delicate discussions, and led to mutual concessions in personal questions.

"Before separating, the conference proceeded to the interesting ceremony of the imposition of hands, given by five Spanish pastors to the brethren called to direct the churches of Granada, Cordova, and Cadiz.

"It is very cheering to see the reformed Spaniards consolidate by a wise organization the remarkable advances which have been obtained by the preaching of the Gospel. They cannot better strengthen their scattered churches, and preserve them from error, than in thus uniting them in a common bond."

HOME MISSIONS.

IRREGULARITIES.

THE great Robert Hall, when on his way to a country place at which he occasionally preached on week-day evenings, listened attentively to Mr. Benton, one of our early preachers, and admired his earnestness and the command he had over his congregation. An individual, who felt annoyed with the proceedings of the zealous missionaries, said to Mr. Hall:

"What do you think of the Ranters, sir? Don't you think they ought to be put down?"

"I don't know enough of their conduct to say that. What do they do? Do they inculcate Antinomianism, or do they exhibit immorality in their lives?"

"Not that I know of, but they indulge in very irregular practices."

"Indeed!" said Mr. Hall. "What practices?"

"Why, sir, when they enter a village, they begin to sing hymns, and they go on singing till they collect a number of

people about them on the village-green, or in some neighboring field; and then they preach."

"Well," said Mr. Hall, "whether that be prudent or expedient, or not, depends upon circumstances, but as yet I see no criminality."

"But you must admit, Mr. Hall, that it is *very irregular*!"

"And suppose I do admit that, what follows? Was not our Lord's rebuking the Scribes and Pharisees, and driving the buyers and sellers out of the temple, *very irregular*? Was not almost all that he did in his public ministry *very irregular*? Was not the course of the apostles, and of Stephen, and of many of the evangelists, *very irregular*? Were not the proceedings of Calvin, Luther, and their fellow-workers in the Reformation, *very irregular*?—a complete and shocking innovation upon all the quiescent doings of the papists—and were not the whole lives of Whitefield and Wesley *very irregular lives*, as you view such things? Yet how in-

initely is the world indebted to all these men. No, sir, there must be something widely different from mere irregularity before I condemn."—*Christian Advocate*.

AN HONORABLE REQUEST.

ALEXANDER THE GREAT had a famous but indigent philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom alone should he apply but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon the king and represented to him the affair, adding withal how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience; but, as soon as he had ended his remonstrances, replied: "Let the money be instantly paid. I am delighted with this philosopher's way of thinking; he has done me a singular honor; by the largeness of his request he shows the high idea he has conceived both of my superior wealth and my royal munificence." Thus let us honor what the inspired penman styles *the marvellous loving-kindness of JEHOVAH*. "He that spared not his Son, but delivered him up for us all, how shall He not with him also freely give us all things?"

STAND FIRM!

AT the critical moment in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that, unless the troops at an important point were immediately relieved or withdrawn, they must yield before the impetuous onsets of the French. By all of these the Duke sent back the same spirit-stirring message, "Stand firm."

"But we shall perish," remonstrated the officer.

"Stand firm!" again answered the iron-hearted chieftain.

"You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply, for every man of that doomed brigade fell, bravely fighting at his post.

What an example is this for the Christian contending under the blood-stained banner of the cross! Shall the worldling maintain his position at all hazards, for merely earthly considerations, and the followers of the meek and lowly Jesus dare nothing for the boon of eternal life? God forbid! His pathway should be lighted up by the flame of divine love, and in the strength of Christ he should press manfully on from conquering unto conquest. If he will only continue to act thus, he will eventually achieve a glorious victory over its last foe, and be able to shout the pæan of victory in that kingdom where the sound of weeping never comes, and where the weary are at rest.

HONORARY CHURCH MEMBERS.

THE question is, whether it is right to have "honorary members" in a church. We all know how it is in a society, a benevolent society; certain men join and pay their subscriptions, and appoint committees to do the work and regulate affairs. And so some subscribe and some do the work.

Then, in time, and for various reasons, certain persons are elected honorary members, or they pay a certain sum and thus are constituted honorary members. They do no work, they have little or no power, they have no special place, unless it be a place of honor. Unless their names are influential, they add in no way to the strength of the society.

Now, it strikes me, there are too many such members in our churches; men who think, or seem to think, that their names are of importance to the church. They do no work, they give very little, they never go to the meetings, they seem to be, in fact, no part of the body of the church. The church has learned to expect nothing of them, and she gets just what she expects.

But is it right so?

There are, indeed, diversities of gifts, but will it do to have no gifts at all? Some may have ten talents and some but one; but there are very forcible words used in the case of the man who rolled up his one talent and laid it away. Go *work* in the vineyard.

ITEMS.

DON'T be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

THE DYING SEAMAN.—A seaman on his dying bed, being asked by a fellow-sailor, "What cheer?" said:

"Heaven heaves in sight; I see the headland."

The next day the question was repeated: "What cheer?"

"Rounding the cape—almost in."

The third day the question was repeated: "What cheer?"

"In port," his quivering lips replied; and the next moment, "Let go the anchor."

UNSTABLE PROFESSORS.—A quaint writer compares a certain class of professors of religion to "sheet-iron stoves heated by shavings." When there is a little reviving in the Church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastors and elders for their coldness and want of activity. But, alas! the shavings are soon burned out, and then the heat goes down as rapidly as it went up. They are never seen in the prayer-room or more spiritual meetings of the church again until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church.

SABBATH FUNERALS.—The New York *Independent* says: "The undertakers of London have been holding a meeting to consider the question of Sabbath funerals. Resolutions were passed in favor of the abolition of funerals on that day, with a view of putting a stop to the 'indecorous and disreputable scenes' which take place on the roads to and from the metropolitan cemeteries, and of securing a day of rest for the undertakers' men. If some similar action were taken by undertakers in this country, it would be a mercy not only to the persons employed by them, but also to the ministers."

DEAD MEN.—"Have you ever read the 'Ancient Mariner?'" asked Rev.

Mr. Spurgeon, one day, of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of the dead men rising up to man the ship—dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know I have lived to see that time! I have lived to see it done! I have gone into churches, and I have seen a dead man in the pulpit, a dead man as a deacon, and a dead man handing the plate, and dead men sitting to hear."

A CHARACTERISTIC OF THE TIMES.—Everything is too fast nowadays, and, like all fast work, it is apt to be superficial. I don't mean that it is *superficially done*, although to some extent that is also true; but that the doing, the working of all, both socially and individually, is about superficial things. The very idea of *meditation, solitude, silent self-communing*, which contains so much that is high, and spiritual, and Christlike, and improving, and dignified, is lost in the noise of Christian activity. We cannot realize it without an effort, far less bring it into daily practice.

COMMERCE AND CHRISTIANITY.—Have you ever watched, in the balmy spring-time, the bee as it flits from flower to flower? And are you aware that not only is it gathering honey for its own use, but also that it conveys to the flower that pollen, or farina, which causes the seed to germinate? Just so our merchants and mariners, in their eager pursuit after wealth, carry with them from shore to shore the seeds of the Gospel of truth. And as we doubt not that God placed the honey in the heart of the flower for the very purpose of attracting thither the busy insect which should convey to it the seed of reproduction, so he has distributed in different regions of the world those various products—the cotton, the silk, the tea, the coffee, the indigo, the ivory, and the gold—which shall tempt the enterprising trafficker, and open the way to the missionary who shall sow the regenerating seed of life in the hearts of men.—*Melville*.

CHURCH NEWS.

OUR OWN CHURCH.

OUR Synods will soon commence to hold their annual meetings, and the opportunities given to our pastors and elders of laying out their winter's work should not be neglected. We earnestly trust that the Sabbath-school work of the Church will be fully considered by each Synod, and that one or more sessions will be devoted to conferences on this matter. The Synod of New York last year resolved to give, at its meeting this year, *two evenings* to a conference or convention on Sabbath-schools, by means of which, we trust, a much-needed impulse will be given to Sabbath-school work within its bounds. Let those brethren in other Synods who are interested in this department of work, see that they secure attention for it *when* they meet, by preparing a good programme and securing speakers *before* they meet.

Calls Presented.—Mr. S. S. White, from 10th Church, Philadelphia; Rev. F. A. Hutchinson, from Dayton, 1st Ohio; Mr. D. R. Imbrie, Jr., from Fleming Station and Mount Nebo, Allegheny; Rev. W. S. Owens, from Indiana, Conemaugh.

Calls Accepted.—7th Ave. Church, 1st, New York, by Rev. S. Graham, of Burgettstown, Frankfort; East Union, Allegheny, by Mr. J. S. Brandon; Richmond and Knoxville, Steubenville, by Mr. J. B. Borland.

Ordinations or Installations.—Rev. Wm. Johnston, at New Zion, Indiana; Rev. Josias Stevenson, at N. Buffalo, Chartiers; Mr. And. Henry, at East 11th Street Church, 1st New York; Mr. G. C. Brown, at Georgetown and New Vernon Lake; Mr. Jos. R. Wallace, at Jamestown Lake; Rev. D. H. Duff, at Stewart's Station, Westmoreland.

Resignations.—Rev. W. A. McKenzie, of Sewickley, Allegheny; Rev. J. C. Evans, of Four Mile, Allegheny; Rev. W. G. Waddle, of Unity, Wheeling; Rev. S. M. Arthur, of Brush Valley, Conemaugh.

THE GENERAL ASSEMBLY

Of the Presbyterian Church met at Chicago, and, having elected the Rev. Dr. Humphrey, proceeded to business.

(A prominent elder was proposed for the office, but quickly withdrew his name). The committee of twenty-one, appointed by last Assembly to consider the finances of the Church, recommended the appointment of a board, to be called that of Finance and Benevolence, whose special work should be the developing the resources of the Church, so as to increase the contributions of the members from the present half-cent a day to at least a whole cent; that the present Foreign, Home, and other Boards should be merged in this central Board, and that New York be its location. After a lengthened debate, a Committee of Benevolence and Finance was appointed, locating it in New York, to promote systematic contributing by the people, and to superintend the collection of funds for the whole benevolent work of the Church, and to receive a monthly report from each Board of its financial condition. Each Presbytery was directed to have a standing committee on Benevolence, to keep the matter before each congregation, and each spring and fall to learn, by special enquiries, how far the recommendations of the Assembly on this subject have been observed. Congregations not complying with the Assembly's directions should not receive aid from the Church funds.

The Board of Publication was directed so to enlarge its operations as to make Sabbath-school work a prominent and organic part of its operations, specially in the way of furnishing literature for Sabbath-schools; of establishing agencies for improving the teaching, and for developing the great idea, and of appointing colporteurs who should act as Sabbath-school missionaries in establishing Sabbath-schools in destitute localities under Presbyterian supervision. The Assembly appointed a committee to prepare a Hymn Book for the whole Church, with the following instructions on the matter:

1. That in view of the fact that several highly respectable bodies of Presbyterians in this country, with whom we have been in conference with a view to organic union, are conscientious in the belief that the use of the psalms found in the Scriptures is most to edification, and that they should be used in a fair and faithful translation, it be recommended that the psalms be embraced in the proposed collection, to facilitate communion in praise with these branches of the Presbyterian family.

2. That a distinction be preserved in the pro-

posed Book of Psalms between the hymnology taken from the Scriptures, and that which is the product of the pious but uninspired muse, either by having the Psalms—as was formerly the usage of our Church—printed in a separate part of the volume, or by having them marked as psalms.

On the question of union with our Church, the Committee of Conference of last year was appointed, with instructions to continue the negotiations.

The Board of Foreign Missions reported 661 missionaries, with 3,562 communicants gathered into congregations; its receipts for the year, \$330,550, \$23,563 of which was contributed by the children.

The great financial feature of the Assembly was the amount of the Memorial Fund. One million of dollars had at first been proposed as the sum that might be raised. A wise enthusiasm agreed to raise *five millions*. The sum raised specifically for the object of the Fund has amounted to \$7,607,499, while more than \$2,500,000 additional was raised for side objects, making a grand total of about TEN MILLION DOLLARS, "while the aggregate contributions to the ordinary funds and boards of the Church have been greater than in any previous year of her history."

The Assembly will meet next year, on the third Thursday of May, in Detroit, Michigan.

REFORMED PRESBYTERIAN SYNOD

Met in Pittsburg, Pa., on the 24th May, when the Rev. H. H. George, of Cincinnati, was chosen Moderator. Among the items of business transacted was the adopting of a resolution by which the Supreme Court of this Church will in future be an *Assembly*, in place of, as at present, a *Synod*. A committee was appointed to report next year a plan for organizing three subordinate Synods. The Board of Trustees reported that they had obtained from the Legislature of Pennsylvania an Incorporating Act, with special privileges, such as, legal power to invest Synod funds at more than legal interest; to borrow money at not exceeding ten per cent.; and to provide that no gift or legacy to the Church shall be lost by any misnomer of it by a testator. The Committee on the Theological Seminary very earnestly solicited that the attendance of students on the fourth year of the course of study should be imperative; and the Synod so ordered. The

statistics of the Church show 94 congregations; 8,868 members; net increase of members during the year, 221; 499 Sabbath-school teachers; contributions for all purposes, \$169,356, or \$19 09 a member.

The great feature of the Synod was its solemn covenanting, according to a bond which has been before the Church for a couple of years. After sermon and impressive devotional exercises, the Bond was read, each member, with up-lifted hand, saying aloud, "Amen," at the close of each section, and all in concert repeating, when the last clause had been read, "All that the Lord hath said will we do, and be obedient." These proceedings were followed next day by an observance of the Lord's Supper. The Synod directed all congregations to follow its example in this matter, and expects the order it observed will be attended to wherever the Covenant oath is sworn. Next meeting of the Synod will be held at York, N. Y., on the Wednesday after the fourth Tuesday of May, 1872.

THE BRITISH CHURCHES.

OUR MONTHLY LETTER.

THE General Assemblies were in full swing of business when my last letter was despatched. The "Queensferry Case" was the *cause célèbre* in the Established Assembly. Mr. Thomson, the presentee, appeared personally in support of his appeal, apologizing to the gentlemen of the long robe for not seeking their services, as is customary, on the ground that he was not sufficiently endowed with silver and gold to command the needful fees. He pled very ably, but his eloquence was vain. The Assembly unanimously rejected his appeal, and refused to proceed with his settlement. The decision was what every one expected. Times are changed, and with the anti-patronage movement still a flowing tide in the Assembly, no presentee will be forcibly thrust on a reclaiming congregation.

The debate on the Report of the Anti-patronage Committee showed considerable diversity of opinion on some of the proposals. A motion was adopted by a majority of 158 to 62, that, "without approving of the report, the committee be reappointed, to use all their influence with Government to induce it to bring in a bill, next session, for the abolition of patronage, with compensation to

patrons, and to secure that in any future scheme for the election of ministers, there shall be a due representation of the heritors of the parish paying stipend, as well as communicants."

The Union debate was the only notable event in the Free Assembly. The negotiations, it was felt, had reached their critical stage. The returns of Presbyteries on the remit of last Assembly were, by a very decisive majority, on the side of union. The Union party, in drawing up their motion, aimed at conceding as much as possible to the opposition. After expressing satisfaction for the acceptance of the Common Principles by the other negotiating churches, it suggested that the committee *confine* its efforts to promoting *co-operation* with these churches, and a spirit of union among themselves. To further satisfy doubters, it asked the Assembly to declare it would conserve the radical principles of the Church and

also the Sustentation Fund. This motion was met by a counter-proposal to end negotiations and discharge the committee. On the vote, the Union party mustered 435, and the other 165. The anti-union list is 21 larger than last year, while the union has increased by 56. The most gratifying circumstance of all is the consent of Professor McGregor and others from the minority to act on the committee. The financial reports indicate decided progress. The Sustentation Fund shows an increase of £6,000, amounting in all to £138,000. This gives an equal dividend of £150. with a *bonus* of £12 to congregations contributing not less than 10s. per member, and of £6 to those contributing not less than 7s. 6d. Besides this, there is raised for congregational purposes and local buildings, £176,000; for missions and education, £82,000; miscellaneous, £17,000; in all, £413,000.

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CHRISTIAN WORKER'S NOTES FOR S. S. TEACHERS.

SABBATH, Aug. 6. — Acts xv. 22-35.
The Yoke Broken.

THE EMBASSAGE. V. 22. *Apostles*: the special rulers of the Church (their qualifications were)—1. Special appointment by Christ, Luke vi. 13; 2. Special instruction by Christ, and personal intercourse with him, John xv. 27, Acts i. 21, 1 Cor. ix. 1, xi. 23; 3. Special miraculous endowments, John xvi. 13, Mark xvi. 20, Heb. ii. 4, Acts viii. 17, xix. 6). *Elders*: The permanent rulers, such as the pastors and other office-bearers. This deputation would be able to smooth down any irritations or dissensions in the Church at Antioch. *Judas*, of whom we have no other mention in the Scriptures; *Silas*, also called *Silvanus* (1 Thess. i. 1, 2 Cor. i. 19): supposed to have been a native of Antioch, and after this Paul's constant companion and fellow-laborer. **V. 23.** *Letters*: verbal message may be misdelivered; "It is written;" *brethren*: so the Gentile converts were recognized as their equals; but, *of the Gentiles*: shows that there was an informal separation.

JEWISH LEGALISM. V. 24. *Certain*: the names of these are not mentioned, lest individuals, otherwise obscure, should be rendered conspicuous; *went*: down from Jerusalem; *troubled*:

the Church; *subverting your souls*: diverting those from Gospel truth, and overthrowing, in place of building up, their faith; *keep the law*: observe the peculiarities of the Mosaic ritual in addition to receiving Christ Jesus as the Saviour; as if there were no progress or unfolding of divine truth, through which things once observed should become superseded and set aside, or that whatever had once been given to the Church was to be always retained in her creed or worship. These false teachers either claimed or had conceded to them special authority, as coming from Jerusalem; but, says the Church, "We gave no such law."

CHRISTIAN WISDOM. V. 25. *One accord*: refers not to the assembling, but to the unanimity of their opinion; *our beloved*: thus endorsing their opinions and practices. **V. 26.** A fine testimony to their zeal. **V. 27.** *Tell you*: and so explain and give much information additional to what is in the letter. "The reading, but especially the *preaching of the Word*."

RELIGIOUS LIBERTY. V. 28. *Good*: in accordance with the teachings of the Spirit as understood by us; *no greater burden*: all Gentile converts were thus deliberately exempted from observing Mosaic precepts. **V. 29.** *Meat*: (see

1 Cor. viii.); *blood* (Gen. ix. 4); *strangled*: without shedding the blood; *fornication* (1 Cor. vi. 18): observe the principle of the decision; the Pharisaic teachers wished the Gentile converts to be *enjoined and bound to do* certain things; "Ye cannot be saved." The council refused so to enact; left the observing of these things optional to the brethren; but mentioned certain things they were *not to do*; "Ye will do well." The unity of the Church was thus declared to be not dependent on uniformity. Jewish converts might retain their practices; Gentile converts neglect them; still they were brethren, and the Church remained one. (Gal. vi. 15, Col. iii. 10, 11).

GOOD RESULTS. V. 30. *The Epistle*: this was the first declaration of principles by the Church; *rejoiced*: because of the interest it expressed and the satisfying advice it gave. **V. 32.** *Prophets*: able to expound principles in their applications. Silas and Judas after a season went back to Jerusalem, Silas soon returning to Antioch as a permanent field of labor.

BLACKBOARD EXERCISE.

Acts xv. 22-35.

JEWISH LAW

PRESCRIBED The place of worship,
The modes of service,
The terms of salvation.

CHRISTIAN LIBERTY

PROCLAIMS All the world God's Temple.
Spiritual worship alone acceptable.
Salvation a gift to sinners.

NOTES ON SHORTER CATECHISM, Q. 35.

Sanctification a *work*; a matter of time and degrees; is the work of *God* in us; his Spirit affecting it, and means our becoming holy. In this we are—1. *Renewed*: changed in the whole man; mind is enlightened; conscience is made tender; heart is made sensitive and humble; the direction of the will is altered; the pattern or standard of our renewal is the *image of God*; the spiritual condition we were in before the

fall; we are, therefore, 2. Enabled *more and more*: day by day, progressively; *to die unto sin*: becoming to its motions within us, and its power without us, increasingly callous and dead; *to live*: to act, and think, and feel; *unto righteousness*: holiness, purity, integrity of character as before God.

SABBATH, Aug. 13.—Acts xvi. 6-18. *Macedonia.*

DIVINE ORDERING. V. 6. *Forbidden*: either by powerful impression or on his own mind (ch. x. 19), or on the minds of others leading to advices; God has his own time and way for his purposes; *Asia*: properly Ionia, the district of which Ephesus was the capital (ch. ii. 9). **V. 7.** *Bithynia*: the northeast of Asia Minor; *suffered them not*: by providential hindrances. **V. 8.** *Troas*: the northwestern corner of Asia Minor; the district around the ancient Troy. How absolute yet how unfelt is God's guidance of his servants; apparent obstacles oftentimes really the means by which the Church is extended.

THE HEAVENLY CALL. V. 9. *Vision*: different from a dream (ch. x. 11-19); *in the night*: possibly in answer to and when engaged in prayer; *Macedonia*: the country north of Greece, rendered famous by its king, Alexander the Great; Paul may have seen Macedonian sailors at Tarsus, and recognized this man by his dress; *come over*: still the cry of the world needing the Gospel. God's previous hinderings and this request render the inference inevitable that Macedonia should be visited. **V. 11.** *We*: Luke and Paul; *Samothracia*: an island famous in Grecian history, and lying about half-way between Asia and Europe. **V. 12.** *Philippi*: so called from Philip, the father of Alexander the Great; scene of a great battle, A.D. 42, between Antony and Brutus; now, a mere mass of ruins without a name; *chief*: rather the first Macedonian city they reached.

THE FIRST CONVERT. V. 13. There was a prayer-meeting place in Philippi, but not so many Jews as to maintain a synagogue; "The day of small things." One woman at Jacob's well. *Out of the city*: possibly as not being allowed inside of it; *sat*: implying fewness of audience; they *talked* rather than formally preached; *women*: the few men may have been absent through business. **V. 14.** *Purple*: the most esteemed

and costliest dye-color known to the ancients; *Thyatira*: a city of Lydia, in Asia Minor, and famous for its purple dyes and fabrics; *worshipped God*: may not have been either a Jewess or even a professed proselyte, but religiously disposed, and joined in these exercises; *the Lord opened*: her susceptibility to receive the truth was Christ's special work; *attended*: listened to, believed, the evidence of the Lord's power. **V. 15.** *And when*: after some interval; *household*: can it be that there were no infants or children in any of the numerous households (ch. x. 47, 1 Cor. i. 16, Acts xvi. 33, etc.), said to have been baptized? *faithful*: in reference to Christ, "faithful Abraham," Gal. iii. 9; *my house*: make your home with me, as believers should with believers; let me show my devotion to Christ by aiding his servants. For the Church at Philippi, read Philipp. iv.

"THAT OLD SERPENT." **V. 16.** *Went*: on a subsequent occasion; *possessed*: controlled by, as other demons were; *spirit of divination*: a lying (1 Kings xxii. 21-23) spirit, claiming to represent a heathen deity; *soothsaying*: fortune-telling and such like. A moral nature specially weak, and a life impure, seem to have been favorable conditions for an evil spirit. **V. 17.** So in Christ's life (Luke iv. 34, 41); such testimony, if accepted by the apostles, would in the public mind identify them and the spirit of divination as co-workers, while, as the statement was true in fact, it could not be contradicted. **V. 18.** Paul solved the dilemma in which he seemed to be caught by expelling the evil spirit from the girl. Praise from the wicked should make us suspect ourselves and our conduct; the Gospel brought blessings to Lydia; the absence of it left this girl in wretchedness.

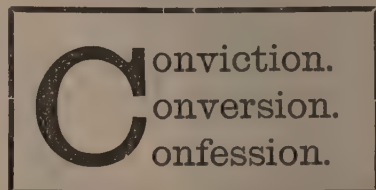
NOTES ON SHORTER CATECHISM, Q. 36.

Accompany: because never obtained apart from justification, sanctification, etc. 1. *Assurance of God's love towards us*: "He loved me." 2. *Peace of conscience*: our sense of the difference between what we are and yet ought to be no longer torments us. Christ has died. 3. *Joy in the Holy Ghost*: religious joy in waiting on the Lord Jesus produced in us by the Holy Spirit. 4. *Increase of grace*: growth in godliness of life and heart; as the child's body grows in size and strength when under favorable conditions. 5. *Perseverance*

in faith to the end: a true believer may sin sadly (as did David, Peter, and others), but he never finally forsakes or neglects Christ. He that should do this would show that he never truly loved Christ. A man can never tell whether he is a true believer or not except by his keeping faithful to Christ.

BLACKBOARD EXERCISE.

Acts xvi. 14-15.



SABBATH, Aug. 20.—Acts xvi. 19-34.
The Midnight Service.

THE ACCUSATION. V. 19. *Gone*: that the woman was no longer subject to the influences of the evil spirit. **V. 20.** Worldly interest goaded these men to seek revenge, while there had been no direct wrong done them. The true state of the case had to be concealed; and the charge is made political (see John xix. 12), because of the extreme intolerance of the Romans on such a matter. *Jews*: spoken contemptuously and bitterly; *Romans*: spoken self-complacently; Judaism and Christianity were *alike* to these men; it was enough for them that these strangers were Jews. A common opposition to Christ and his truth will unite all bad men; see Luke xxiii. 12.

THE OUTRAGE. V. 22. The patriotic prejudices of the mob were inflamed by this statement; the magistrates acted as if distressed beyond measure; and without enquiry or trial the apostles were scourged; cast into prison; while then special security was taken against their escape, and additional punishment inflicted by the stocks; Christ also was numbered with the transgressors, Isaiah liii. 12; and the disciple is not above his master, Matt. x. 24. "What do you think of your husband now?" said a trooper to a woman of the Covenanting times, as he shot her husband. "I never thought so much of him," was the answer. And Christ's servants are never so commendable as when suffering for his sake.

DIVINE INTERFERENCE.—*The Earthquake, or Almighty Power. V. 25.*

Sang praises: showing that they were not disheartened (ch. v. 41), but took these as indications of the Lord's favor (ch. ix. 16). So loudly did they sing, that the other prisoners possibly in the small building heard them. The earthquake was peculiar in breaking off the chains and fetters of the inmates. The jailer, knowing that he was exposed to the punishment that was due to escaped prisoners, was about to avoid the disgrace of an execution by suicide. Paul saves him by the assurance that none had escaped. *The Conversion, or Almighty Grace*. **V. 29.** *Fell down*: seeing that divine protection was enjoyed by his prisoners. **V. 31.** This enquiry refers to that forgiveness and acceptance with God which the apostles had been preaching. The cry, "Come over, and help us," is to be answered. The Gospel in its central points was set before him, and accepted; his gratitude was then expressed by the service he rendered; his faith by the ordinance he accepted, and his Gospel obedience, by identifying himself at once through his hospitality with the persecuted preachers.

NOTES ON SHORTER CATECHISM, Q. 37.

Believers grow in grace so long as they live on earth; at death they become *perfect in holiness*: are delivered from every sinful tendency or desire; *immediately*: there is no purgatory, as the Roman Catholics affirm, where sins are gradually purged away. (See Luke xxiii. 43.) "Absent from the body; present with the Lord;" *glory*: the heavenly state. *Bodies*: Christ's care and property, as is everything about a believer; *do rest*: from the work of life and the toils of sin, to come forth to a new work and service. *Resurrection*: the last great day, when body and soul shall be rejoined.

Sabbath, Aug. 27. Acts xvii. 1-15. *The Noble Bereans.*

THESSALONICA. **V. 1.** *Amphipolis*: a village of a hundred houses is all that remains of this city. Paul pushed rapidly on to *Thessalonica* (see page 239), where a *synagogue* proclaimed the presence of many Jews. **V. 2.** *Went in unto them*: first of all (Rom. i. 16; Luke xxiv. 47); *scriptures*: the Old Testament; *suffer*: that, however glorious a future was predicted of Christ, or of his Church, there was also predicted *suffering* and a *resurrection*: the experience of these two things by that Jesus of Nazareth whom Paul preach-

ed, proved him to be the Messiah. **V. 4.** *Devout Greeks*: avowed proselytes, or simply religious enquirers; *chief*: in rank and social position. The Gospel neither accepts the poor as poor, nor rejects the rich as rich, but deals with both as sinners.

CARNAL WEAPONS. **V. 5.** *Envy*: at the success of Paul (see John xii. 19); *lewd fellows*: idlers, and loungers from the market-place, "Satan finds some mischief still," etc. *Jason*: of whom we know nothing except what is told us here. **V. 6.** *Found them not*: the apostles concealing themselves; the old device; a riot got up by the accusers, and a dishonest accusation. **V. 7.** *Turned the world*: would it had been so! The language insinuates great social disorder as occasioned by the apostles, and thus creates an odium against them; specially they were accused of political treason to Rome and to Cæsar. The doctrines and precepts of Christianity always adverse to and hated by the world (Matt. x. 34). **V. 8.** *Troubled the people*: any disloyalty of Rome would expose the city and its inhabitants to great risk; but, as Jason might be well known and trusted, his giving security against any treasonable purposes satisfied the authorities.

BIBLE READERS. **V. 10.** *Berea*, a city at present of 10,000 to 20,000 inhabitants. In Paul's time the Jews there were so numerous as to need a synagogue. (See Matt. x. 23.) **V. 11.** *More noble*: more candid in natural disposition, more interested in conforming to Scripture, this being the one great test of religious truth. *All readiness*: at once; *those things*: statements, and arguments of Paul; *so*: as he represented them. **V. 12.** *Many*: in contrast to the few at Thessalonica; *honorable*: high social standing.

HINDERERS. Hatred is a more active principle of our nature than love. **V. 13.** *The people*: the populace; the ignorant, idle, and bigoted masses. **V. 14.** *Immediately*: to avoid an outbreak, and an exposing of the apostles to injury; *Paul*, being the leader, is the special object of hate, *Silas* and *Timothy* were of secondary influence and power.

NOTES ON SHORTER CATECHISM, Q. 38.

Believers *raised up*: by the power of Christ; *all* of them; *all at once*; *in glory*: in a glorious manner; *in a glorified state*; *openly*: before all the

world; *acknowledged*: by Christ as his people; *acquitted*: of every charge that may be brought against them; *perfectly*: to the full extent of their capacities; *full enjoying*: by both body and soul; *all eternity*: for ever and ever.

HINTS FOR INFANT TEACHERS.

SABBATH, AUGUST 6.

"THE YOKE BROKEN." Explain the relation existing between the Jews and Gentiles. Illustrate by the castes among the Hindoos. The prejudice against the colored race with us. Draw on the board a yoke; have a talk about it. Speak of the ceremonial yoke the Jewish Christians wished to put upon the neck of the Gentile converts, saying that, unless they kept the law of Moses, they could not be saved. Mention some of the forms and ceremonies; how galling such a yoke would be to those unaccustomed to bear it! Tell of Paul's journey to Jerusalem, the council, and its decrees on this matter.

Apply—The law to us is a yoke—too heavy to be borne. Draw out that Christ kept the law for us, and we are no longer in bondage thereto. The yoke is broken: we are free through faith in his name.

Teach—"Take my yoke upon you, and learn of me; for I am meek, and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Contrast the yokes—one ruling by fear, the other by love. Which will you bear?

SABBATH, AUGUST 13.

MACEDONIA. Have a talk on the ways in which God revealed his will at different times to his people. Give some instances—Pharaoh, Daniel, Joseph. Relate Paul's dream—the man from Macedonia—how known—the cry, "Come over, and help us." Bring out that it is when in danger we call for help. Our souls are in imminent peril. "Lord, save, or I perish." Tell Paul's thoughts of the matter—what he did, and when. Speak of the cry for "help" that comes to us from all parts of the world, and of our duty to send the Gospel to those who are perishing. Describe the journey; the city of Philippi (very large, but no church of God there); the prayer meeting on the river bank; the Word preached to the women; Lydia; her conversion; her zeal. The Lord opens the hearts of those that seek him. Hosea vi. 3.

SABBATH, AUGUST 20.

"THE MIDNIGHT SERVICE." Tell of the cure wrought by Paul; the anger of those who saw that their gains were gone; the tumult raised by them. Describe the scene which followed: Paul and Silas dragged to the market-place or forum, followed by the crowd, there beaten with rods by the lictor (explain), "with stripes above measure." Tell that they were then cast into the inner prison (describe the place—a dungeon, dark, damp, reached through many winding passages)—there heavily chained, and their feet fastened in the stocks (explain). There they were left for the night. The difference between Paul and Silas and the other prisoners. Have a short review of the lesson. Draw on the children for a description of the condition of the two prisoners—in a dungeon, bruised, chained, feet in the stocks—innocent. Take the case of a child in trouble. He goes to his father; tells his troubles, confidently expecting aid. Teach that the prisoners went to God, their heavenly Father, in their distress. At midnight they prayed and sang praises. As a father hears his child, so God heard them.

"Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship him in fear."

There was an earthquake. Describe effects: the terror of the jailer. Ask the children what they would have done had they been in Paul's place. Tell why they did not run out—a work to do there. Dwell on the jailer's question, "What must I do to be saved?" The answer of Paul. Describe that midnight scene: the jailer and his family baptized; their joy. Lessons—God a present help in time of trouble. Salvation for the chief of sinners. Now is the accepted time. Teach golden text—apply and illustrate.

SABBATH, AUGUST 27.

"THE NOBLE BEREANS." Draw an outline map, showing the relative positions of the two cities. Point out Thessalonica; give a brief description of it—its inhabitants, their reception of the Gospel. Dwell on the theme, "Jesus the King," showing the difference between Jesus Christ and Caesar, or any earthly king. He is King of kings. Tell of the flight: point out Berea: show by illustrations what is meant by "noble" among men, then noble with God. Then of the Bereans: how they

received the Gospel; what they were called, and why. Impress the lesson—the two ways of receiving the Gospel.

The necessity of searching the Scriptures may be very happily illustrated by a warrior compelled to travel through an enemy's country, where he has never been before, so that it is both strange and dangerous. But by the direction of his king, he is supplied with charts, maps, and minute descriptions of the way—the dangers and per-

ils—and how to avoid them; and he is assured if he pays diligent heed to these he will arrive home safely and be crowned with honor. Now, how foolish and criminal it would be for him to fold all these up and lay them away, and not look at them more!

We are travelling through an enemy's country. Our King has given us his Word for our direction on the way. If we neglect it, we are *lost*; if we obey, we shall reach *home* in safety.

TEACHER.

LESSON PAPER FOR AUGUST, 1871.

United and Reformed Presbyterian Sabbath-School Lessons.

3d Quarter.—Lessons Concerning Paul.

GOLDEN TEXT.—*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.* Phil. iii. 3.

LESSON 32, AUG. 6.—Bible Lesson, Acts xv. 22-35. *The Yoke Broken.*

Explanations.—A difference of opinion among the Christians at Antioch had arisen as to whether *Gentile* converts were bound to keep certain Jewish customs or not. Paul and Barnabas were sent up to Jerusalem as commissioners. The answer to the enquiry is given us in this lesson.

QUESTIONS.

What were the qualifications for the apostleship? Who were sent to Antioch? How were these regarded by the Jerusalem Church? What were they sent with? Why was a letter sent in addition to the four delegates? What was the report that is mentioned? What mischief were those false teachers causing? Why did any persons believe them? What did the council say about them? What did the council say about these Jewish practices? What did they say should be abstained from? How did the Antioch Church receive this answer?

Shorter Catechism, QUES. 35.—What is Sanctification?

What is meant by Sanctification? Is Sanctification completed at once? What do we call it that shows this? By whom are we sanctified? Whom does he send to work in us? What is the first part of Sanctification? What part of our nature is renewed? What is meant by

the *whole man*? What is the pattern we are made to resemble? What is meant by the *image of God*? Which is the second part of Sanctification? What is meant by *dying unto sin*? What is meant by *righteousness*? What by *living* unto righteousness?

Sing Ps. xcvi. 1-4 Selection 71.

GOLDEN TEXT.—*Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* Prov. iii. 27.

LESSON 33, AUG. 13.—Bible Lesson, Acts xvi. 6-18. *Macedonia.*

Explanations.—We all read with great interest of the discovery of America by Columbus, or of the landing of the Pilgrim Fathers in New England. The lesson of to-day tells us of a much more important event. The landing in Europe of the first missionaries to preach the Gospel to the Gentiles.

QUESTIONS.

Why did not Paul preach longer in Asia? How was he hindered from going to Bithynia? What famous city was in Troas? What happened to Paul there? Where was Macedonia? Why did Paul go there? Who went with him? Where did he stay at first? Where did he worship when there? What woman did he meet there? What was her business? Why did she attend to Paul's preaching? How did she show her faith and gratitude? What is meant by a spirit of divination? What did this woman say about Paul? What

did Paul do to her? Why did he do so?

Shorter Catechism, QUES. 36.—What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

What is meant by *assurance of God's love*? By *peace of conscience*? By *joy in the Holy Ghost*? By *increase of grace*? By *perseverance unto the end*?

Who receive these benefits? When do such persons obtain them? Why are they said to *accompany* or *flow from* justification, adoption, and sanctification? What is the true test of a man's being in Christ?

Sing Ps. cxlvi. 1-7. Selection 86.

GOLDEN TEXT.—*He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.* Ps. xci. 15, 16.

LESSON 34, AUG. 20.—Bible Lesson, Acts xvi. 19-34. *The Midnight Service.*

Explanations.—When the Israelites were in Egypt, they were woefully oppressed; for a long time God seemed to have forgotten them by allowing the taskmasters to ill-treat them. At length, by wonderful displays of power in all the great plagues, he broke the power of Egypt and brought forth his people, so in to-day's lesson with Paul and Silas.

QUESTIONS.

Who were the accusers of the Apostles? Why were they so? What did they do to them? What did they say of them? Why did they say this? Were these charges true? Were the Apostles tried? How were they treated? How did they spend that night in prison? What took place during the night? What was peculiar about this earthquake? What became of the prisoners? Why was the jailer so frightened? What did he mean by his question to Paul? How would he know anything about Jesus Christ? What resulted from Paul's preaching to this man?

Shorter Catechism, QUES. 37.—What benefits do believers receive from Christ at death?

How long do believers grow in holiness? What change do they experience at death? What is meant by becoming *perfect in holiness*? What becomes of the believer's soul at death? What is meant by glory? Who believe that the soul can be delivered from sin even after death? What does the Bible say on this point? How long will the body lie in the grave? Why is it said to rest in the grave?

Sing Ps. cxxi. Selection 77.

GOLDEN TEXT.—*If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.* Prov. ii. 4, 5.

LESSON 35, AUG. 27.—Bible Lesson, Acts xvii. 1-15. *The Noble Bereans.*

Explanations.—Paul naturally first sought out those persons that would know something of the true God; those that were Jews. These would be more easily influenced by his statements, and any religious change on their part cause less alarm to the civil rulers.

QUESTIONS.

Why did Paul stay at Thessalonica? What two things did he show the Jews? Out of what did he show the first of these? What effect followed his preaching? Why were the unbelieving Jews envious? How did these act? How did they describe Paul and Silas? What was false in their accusation? Why did they say *this*? How did the rulers dispose of the matter? What became of the Apostles? What was the character of the Berean Jews? How did they show this? What was the result? How did trouble arise here to the Apostles? How did these meet it?

Shorter Catechism, QUES. 38.—What benefits do believers receive from Christ at the Resurrection?

What is meant by the *Resurrection*? Who shall be raised up? In what state will they be when raised? What will become of them in the *day of judgment*? What is meant by being openly acknowledged? Why will they be acquitted? What will be their state then? What is meant by being *perfectly blessed*? What will make them so? How long will this happiness last?

Sing Ps. ciii. 1-6. Selection 72.

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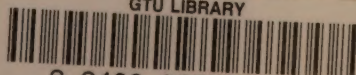
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